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THE

CALCUTTA

**CHRISTIAN OBSERVER.**

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EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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VOL. I.

New Series.

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JANUARY TO DECEMBER,

1840.

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CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD ;

AND SOLD

BY MR. G. C. HAY, 99, DHARAMTALA.

1840.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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(New Series.)

No. 2.—FEBRUARY, 1840.

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I.—*The Calcutta Native Press.*

(For the Calcutta Christian Observer.)

The influence of a public press upon any community of freemen is manifestly so great, either for good or ill, that the extension of that influence, its nature and peculiarities, must excite the deepest interest, and engage the earnest attention, of all the friends of civil liberty. The operation of the free Press in India, in as far as regards that portion of it which is conducted by Europeans in their own language, and for the benefit of their countrymen, has obtained the closest observation of all classes of the community; nor hitherto have the beneficial results been few or of small moment, while the once apprehensively anticipated evils have in no case been realized. Important, however, as is the influence of the Calcutta European Press on the interests of the Indo-European community and their descendants, it is in reference to the extension of that influence over the indigenous population of this vast country that its full value is to be estimated; nor this merely in relation to the open discussion of questions of law, revenue and governmental policy in general, or of commerce, trade and manufacture; or to the application of the test of public opinion, freely expressed, to the measures of the ruling power, to the administration of justice, to questions of internal police, to the various relations of government with the native states, and to an innumerable multitude of other matters vitally affecting the stability of the empire, the growth of national prosperity and the improvement of the resources of the country—all of which form subjects, the free, public discussion of which must inevitably exert a wondrous power to enlighten and ameliorate, to check and prevent abuses, favouritism and short-sighted policy, and in a variety of ways to promote the public weal. Besides these inestimable results, in which the advantageous operation of a free *English* Press is progressively developing itself, we estimate as of no less moment, in a large and prospective view of things, its concurrent efficacy in awakening the slumbering energies of the natives of the soil, by

producing in *their* minds a conception of public spirit, and creating a national sentiment; in educating them to feel and exercise their civil capabilities, indoctrinating them with just principles in the sciences of government and political economy, and imbuing them with right views of public morals and national character. Nor, writing as we do in the pages of a *Christian Observer*, can we overlook, were we so inclined, the silent but inappreciable, nay almost omnipotent power, so to speak, in this way exerted upon the indigenous superstitions of this vast region of moral darkness and religious death. The great missionary enterprise, in which so large a proportion of the wisest and best of the population of our father-land take so deep an interest,—sending forth their agents in yearly increasing numbers to plant the cross of the universal Redeemer in the soil of Hindustan, and to proclaim the glorious messages of heavenly wisdom and mercy—this great enterprise cannot fail to be aided and the object of evangelizing labours vastly accelerated by the yearly, almost daily, accumulating power of a free Press. It is no longer possible to misrepresent the motives or belie the characters of the missionaries of the gospel of Christ, or to torture their proceedings into charges whose burthen shall be, as so often heretofore, that they endanger the peace of society, the stability of our empire, the continuance of a commerce so advantageous to the resources of our native country. The time is past, forever past, when it might still be possible to mislead the public at home or on the spot, in relation to the quiet, unpretending, but all-important labours of Christian missionaries. These are now too well known to be defamed; their disinterestedness, self-denial, and general philanthropy too well understood and too generally, nay universally admitted, (save by a not avowedly, perhaps, but not the less really atheistical clique,) to be longer brought into question. They are *known* and acknowledged to be the best, the firmest, the truest, and most persevering friends of India and of its swarming population of moral and immortal beings, our *fellow-creatures*. All this is now matter of established certainty, as to the European residents of our eastern capital, and their compatriots throughout the country. But it is not perhaps so generally known *to these*, that the same things are now becoming apparent to the natives of the soil likewise. To no inconsiderable extent, this revolution has been brought about through the *English Press*, which the wide dissemination of English education among the natives of Calcutta, and many other places, has brought to bear upon them in its most useful operation; but chiefly has it resulted from the creation of a free *native press*. The far and justly famed Serampore missionaries, among other numerous and well-substantiated titles to the gratitude of India and to an illustrious place in the memory of posterity, have the distinguished merit of having originated the Calcutta Native Press. The *Samáchar Darpan* (সমাচার দর্পণ), or Mirror of Intelligence, which first issued from the Serampore Mission Press, we believe in the year 1818, twenty-one years ago, and was conducted by those whose undying names alone now survive, was the first specimen of a Bengálí newspaper. The *Samáchar Chandriká* (সমাচার চন্দ্রিকা) or Moonlight of News, conducted by a well-known individual of influence among the so-called orthodox Hindus, was the first to try the experiment upon native resources.

Since then, especially since the Free Press regulation, many competitors have started up to contend for the dominion of public opinion among the native community. Of these the tabular view annexed to these remarks will at once shew the number, spread and importance. This it has cost us no small labour and trouble to prepare; first, in obtaining, through the aid of an intelligent native friend, and from the best sources to which we could find access, the statistical information; and then in reading for ourselves many numbers of the papers we have characterized. These, it may readily be supposed, are of very various merit and circulation. Each, however, cannot but separately possess some influence, and all unitedly a prodigious efficacy; especially now when, at the same time that English education is spreading on all hands in daily enlarging circles, so wondrous an impetus has been given to a concurrent cultivation of the vernacular languages, by their restoration, on the fall of the usurping Persian, to their legitimate, rational, and natural place in the courts, in all Government offices, and in general business.

These papers are printed mostly at Native Presses, conducted by Native Editors; and the greater number are issued weekly in small single or double folios, usually of three columns; a few, as the *Bhaskar* and *Gyánánveshan*, in large folio. Most are in Bengáli only—a few in Bengáli and English. Some of them, like those evanescent meteors called falling stars, have but just appeared and been extinguished even in their nascent corruscations; or, as abortive embryos, have existed but to die. Of their typographical execution little requires to be said; most of them are printed on indifferent paper, with indifferent and much worn types, are composed and worked off by native pressmen, and swarm with typographical errors. Some, however, of the larger ones especially, are both neatly and correctly executed, doing great credit to the enterprize and diligence of their conductors.

The style of native composition prevailing in them is various—generally not over correct, seldom elegant, too often loose and vicious in the extreme. Magniloquent phrases, bombastic figures, tedious alliteration, puerile conceits, accumulated epithets and far-fetched analogies—these are all in the native taste as it now is: the transition, however, to a purer has commenced; and a more correct style of composition is beginning to be cultivated, as a juster conception of the real beauties and true end of written language is better understood. Many are already exhibiting a nobler aim than to make a display of personal acquisition; nor will it be long ere the more educated taste and better informed judgment of the daily improving alumni of the various schools and colleges appear, in an abandonment of affectation and purposed obscurity for simplicity and perspicuity of diction: at the same time, no doubt, the scurrilities which now too often discredit the native papers, will give place to a candid and honest discussion of questions, both in politics and religion, on their own merits alone. Too frequently, indeed, have we had occasion to lament seeing the native papers stuffed with miserable verse, or equally wretched prose, vituperation and misrepresentation of Christianity, its teachers and their converts.

The best of them by many degrees, at present, is the *Bhaskar* or *Sun*; it is published weekly, in two folio sheets. The leading article is

an ethical maxim or definition ; illustrated, after the oriental manner, by a tale, usually fictitious and not *always* in keeping with the sobriety of the subject. The strictly ethical portion, however, is always good, often excellent. The style of the *Bhúskar* is immeasurably superior to that of any of the whole tribe besides ; and, though not free from defects, exhibits on the whole, the finest specimens of Bengáli composition, neither mixed and vulgar on the one hand, nor affecting the abstruseness of an almost Sanskrit diction, on the other. The Editor is a Bráhmaṇ of highly liberal sentiments, extremely solicitous to raise the tone of feeling and standard of thought among his countrymen ; unsparing in his use of a well-managed severity of satire and indignant rebuke directed against the worst faults and follies of his compatriots ; of which several fair specimens have lately appeared, in an English dress, in the pages of the *Calcutta Christian Advocate*. He is candid, too, disinterested and energetic. We have a personal acquaintance with him, and can vouch for the correctness of our remarks. We recommend his paper to all who either desire to have a guide to the purest style of native composition, or to obtain much really valuable information regarding the state of public opinion and the advance of general improvement among our native fellow-subjects.

The *Rasaráj*, published at the same Press, is largely occupied with original metrical compositions : its prose style is much on a par with the preceding.

The *Sambúd Púrnachandroday* is conducted by a very intelligent young Bábu employed in one of the public offices. It has an extensive circulation, and retails a great mass of useful intelligence ; its style, however, is too much *laboured* and ambitious ; is consequently sometimes both affected and obscure, as well as occasionally loose and incorrect. The earlier numbers abound in specimens of various versification, and in what is still more valuable, contain many good moral apothegms and definitions. Some of its latest articles are very valuable are proofs of a growing zeal, and augur well for its increasing usefulness.

We have had much intercourse with the editor. Although a thorough Hindu, and frequently admitting vituperative verses, &c. directed against the Missionaries into his paper, we have experienced much candour and obligingness personally at his hands.

The *Gyánúnweṣhaṇ* is next in merit ; it is a very respectable paper, doing great credit to the talent, zeal and public spirit of its conductors.

Of the Anglo-Bengáli Papers, the *Darpan*, already referred to as issuing from Serampore, is under joint European and Native management. The contributions from without are in various styles of native composition ; but its Editorials are not always written in the purest and most idiomatical Bengáli ; it has, however, the far higher praise of being ever liberal, of advocating every good cause, of containing a large amount of useful information, and of being uncompromising in hatred of vice and oppression. It is always the enemy of superstition, bad government and worse anarchy, the friend of education, the patron of the oppressed, and in fact is *truly* "a mirror of the times."

The proprietors of the paper known by the magnificent title, as above given, of "the Full Moon of Intelligence," (*Sampúrna Chan-*

*droday*,) lately projected a daily paper in the same language, a specimen number of which is now before us. It is intitled, somewhat more modestly than the preceding,—probably as being deemed but the early breaking of a flood of mental light, in process of time to shine forth from similar more extended efforts,—“the Dawn of Intelligence,” (*Sambád Arunoday*.)

The *Arunoday* is intended to be a daily paper. We venture to repeat below, respecting it, and indeed of the native press generally, what we have elsewhere remarked before; because our observations, though specially referring to that one paper, are strictly applicable to the whole class, the *Bhaskar* even not entirely excepted.

It is to be published at the same press as the *Sambád Purnachandroday*, and delivered daily, at the cost of one rupee per mensem, or eight rupees per annum, if paid in advance. The price is so small as clearly to admit of no expectation of pecuniary advantage to the speculators, unless through a very extended circulation; the only chance of which is in a careful catering to the wants and tastes of the *Bábús*, with as small a demand as possible upon their purses, as *we* should say, or in native parlance, their zones; which are usually but hard to loosen for disbursements, however insignificant, even when a full equivalent is obtained. The “quid pro quo” principle is one, indeed, which they well understand; but it is not always that the *quid* is recoverable even when the *quo* has been given.

The character of the poetry in some of the native hebdomadals, is indifferent; not having always even the merit of some other ephemeral verse, of possessing at least some point and wit: while it is not seldom, as we have already said, discreditable to them and to their supporters, consisting, as it too often does, of scurrilous doggerel directed against Christian Missionaries and their procedure, and what is of far more serious moment, against our holy and divine Saviour or his benevolent system of faith and piety. The proper antidote to this is just “to let it alone,” and to abound the more in patience, zeal and disinterested effort to disperse the light of truth through the surrounding darkness. We augur well to the cause of Christianity, when its grand enemy, beginning to fear for his usurped dominion of God’s rightful sovereignty over the minds and hearts and services of his moral creatures, stirs up his human slaves to fight for his tottering power. For tottering it *is*, to its very base, and ere long will fall, “nor leave, we trust, one wreck behind!”

It has long been our intention to take a succinct review of the native newspaper press. The pressure of more important duties alone has compelled us to postpone fulfilment. We have now, however, set ourselves to give effect to the design, and shall ground our general concluding remarks on a special notice of the before-named but newly projected journal.

This, as many of its compeers, is to be a half sheet of small folio, in quadripartite columns, furnishing a daily supply of four pages of multifarious matter. In a lengthy editorial, the projector exhibits his bill of fare, and the mode in which he proposes to excite the appetites of his expected *bonvivans*.

The press, and in particular the Newspaper press, he deems a most

important agent in the production and advancement, nay to lie at the root, of all national felicity ; and from the root which it *has* taken in India, "the germ," he thinks, "of national prosperity has already shot forth !" Candidly enough, he attributes its introduction to European intelligence, benevolence and activity ; and rightly : for the first Newspaper in the Bengálí language was, as above observed, the "Samáchar Darpán," or "Mirror of News," which still issues from the Serampore Press, and was the first to excite a taste for reading in the indolent and illiterate Bábus of the capital and its vicinity ; with such success, too, that not fewer than some twenty or more competitors for their patronage have since appeared, many of them yet in vigorous existence. A weekly paper he considers inadequate *now* to secure the full advantage derivable from these sources ; whether in regard to the supply of information required upon all matters of commerce and general business, constantly extending, or to the wide spread of literature among the native population. Undertaking, therefore, to increase the supply, he writes, as if appealing to the kindlier feelings of his *hoped-for* supporters—"our heart expanding to furnish our countrymen with all useful intelligence bearing upon either worldly or intellectual advancement, and prompt to respond to the call of their necessities, is as yet, however, afloat on a shoreless sea of desire ; should the universal ruler but send the angel of pity," (to find an entrance, it should seem, into the hearts and act upon the well-known sluggishness of the Calcutta Bábus, the niggard patrons, even for their own advancement or pleasure, of enterprises involving pecuniary outlay, and so) "to lift up the life of our hope above this sea of desire," (to save it from drowning, of course,)—"then shall we not become (by our impotent struggles) an object of ridicule to the prudent and intelligent, but have our best expectations fully realized."

The wily projector, (knowing well the taste to which he must cater, and the calibre to which he must adapt his argumentation,) then gives, by way of a sop to Cerberus, a running notice, as we should say, of the policy adopted by the Anglo-Indian Government of the country, in relation to the exclusion of the natives of the soil from places of high trust or large (direct) emolument. While he admits that "no other nation of men has ever exercised such moderation and justice in the government of a conquered country as the English," he yet asserts, 1st, "That it is a fact in history, that no country has ever been altogether well and happily governed by its conquerors, and that it is impossible indeed it should be." 2ndly, "That it has been with a view to enrich their own servants, though at the cost to the governed of wealth, prosperity and improvement, that the English Government have so rigidly excluded from all offices of emolument and responsibility the natives of the soil. 3rdly, "That during the whole period of British rule, the practice of all Government servants, Judges and Collectors, Civil and Military, &c. alike, has been to make the acquisition of a fortune, with which to return to their father-land as soon as possible, their grand aim ; that hence has India, through its vast extent, suffered a perpetual drain, to the enrichment of a small island in the west of Europe ; and those resources of the country only been sought out and applied, which have tended directly to augment the revenue ; while internal improve-

ment has been ever a secondary object if at all attended to. Such is the general strain of remark; the particular grievance, however, and that whose mention is calculated on to propitiate the desired native patronage, is the non-employment of the natives in high judicial, revenue, magisterial, and even legislative functions. It is a marvel he did not add the military service to the civil, and lament, too, over the want of a becoming field for the exhibition of Bábu prowess, by the exclusion of the heroic sons of the soil "from the blood-red battle plain!" But why, he asks, should they be confined to those *inferior* employments which furnish merely the means of subsistence, while they possess powers which might be brought into effective and advantageous play at the Council Board, in the Law Commission, on the Judicial and Magisterial Benches? nay, warmed by his subject (and his hopes?) he takes a yet more soaring flight, and "dares to assert, that if the respectable natives *were* in power through the country, the condition of its population would, without a shadow of doubt, be superior to what it is!!!" He will not, indeed, absolutely undertake to decide whether the English have *resolved* or not to keep "the respectable natives of the country from reaching greater affluence or higher power;" but he conceives that Government takes far too great praise to itself for having thrown up some of the inferior judicial and revenue offices to native assistants; and trusts they will, in process of time, widen to them the range of admission to office still further.

Apprehending, however, (with great reason, it should seem,) that the tenor of these remarks might lead to the conclusion that he wishes for the passing away of the British dominion in India into the hands of the sons of the soil,—an event which he professes unambiguously and most sincerely to deprecate, on the ground that no other people equals the English in political and governmental policy and intelligence—he avers that all he desires, is only to see natives every where associated with them in all the offices of administration! He is aware, it seems, that the strong, and in our opinion impregnable, ground of objection to yet throwing open the doors of office generally to native competition, is the fact of their incompetent education and defect of patriotic and moral principle. This fact he does not attempt to disprove by argument—he could not, and therefore dared not;—it is too glaringly notorious to admit of being so set aside; witness the numerous instances of speculation, corruption, and oppression, practised in those lower offices of munsiff, &c.; and the many consequent deprivations that have taken place. Yet he boldly, it must be owned, asserts—writing, however, for natives in the native language—that even this fact is, on his ipse dixit, to be held for nought; that it is a clear *mistake*; and that there is a quantum sufficit of intelligence, knowledge, literature, acquirement, patriotism and moral honesty existing among the respectable natives, to qualify them for an able and judicious, impartial and honorable, and every way advantageous, administration of every department of government throughout the whole country!!! whereas, the consequence of their exclusion is, every where, the unchecked operation of a partiality, in European functionaries, highly injurious to the sons of the soil!

All this may be very well for a Newspaper Proprietor and Editor, who merely seeks to extend his credit and circulation among his money-

loving and ignorant countrymen ; but to do them or the country at large real service, demands a very different line of policy indeed ; one which would fulfil the promise of the projector of this " Dawn of Intelligence," to seek " their *real* good by telling them as well of their faults as of their merits."

We counsel him, then, to urge upon them the practice of domestic education ; the establishment and support of village and other schools on an extended scale ; the employment of the zeal and active patriotism for which he so generously gives them credit, in drawing out the many almost untouched resources of the country ; the expenditure of their numerous overgrown capitals, in the building of bridges, the formation of roads and canals, the better cultivation of their many immense estates ; the improvement of the physical condition of their miserable ryots, by encouraging them to build better huts, to wear better clothing, to eat better food, and by setting them examples of cleanliness, industry and orderliness ; instead of lavishing princely sums on impudent buffoons and licentious dancing girls ; on indecent nautches, silly marriage ceremonials, and worse than useless shráddhas ; or in feeding lazy brahmins, wandering vagabonds, and itinerant beggars, while grinding the honest labourers on the soil, at the loom and in the shop, or vainly displaying a puerile and gaudy pomp of tinsel dress, elephant trappings and idle retainers ; instead of doing, in short, nothing really honorable to themselves or beneficial to the country, while abusing their foreign masters, (to whom alone, with all their faults, and *we* should be the last to cloak, the first to expose and reprove, these) they owe all the happiness they possess, a happiness never in any former period of authentic Indian history the portion of its inhabitants—full protection to life, person and property ; with a liberty, moreover, to speak almost as they list, and even to abuse to their heart's content those who are at once, under Providence, their conquerors, their masters and their benefactors.

Over and above the editorials, the specimen of the paper before us exhibits the usual variety of police and A'dálat reports, accounts from the various courts and residencies, new enactments, public appointments, rumours, accidents, state of the weather, prospects of indigo, rice and other harvests, domestic occurrences, &c.

We sincerely wish the enterprising projector all fair success ; and although we have spoken freely of his editorial, we not the less sincerely desire to draw large and favourable notice to his design ; and we hope, that both he and his compeers may ultimately have full reason to be convinced that the only sure as well as just expedient for gaining an extensive circulation, is an unremitting exertion to supply really useful intelligence, and to meet the growing necessity for information on all possible subjects ; while his and their solemn duty is to study, by every effort, to improve the sentiments, correct the mistaken opinions, enlighten the ignorance, excite the indolence, direct the energies and improve the morals of their readers. In so labouring they will have sources of pure satisfaction within themselves, obtain the rich meed of approbation from all whose approbation is either desirable or creditable, prove public benefactors, and subserve the wondrous and gracious designs of an over-ruling Providence for good, civil, moral and religious, to the natives of India.

The *Prabhákar* must be noticed as one of the better issues from the Native Press. Its earlier numbers contain much well-managed and biting satire, while its very later ones give to the public, the moral essays or addresses delivered in the Tattwabodhini Sabhá, a private society of *immaterialists*, arisen out of the Brahma Sabhá. These are beautifully written; they are the better moralizings of a select few of the followers of Rám Mohan Ráy, who disclaim idolatry and profess a species of *Theophilanthropism*, which indeed is the *ne-plus-ultra* of the purest Hindu Philosophy—not unamiable, but *powerless*.

The tables below exhibit the *statistics* of the whole Native Press. We have necessarily depended for much of the details on the information of others, yet trust they will be found substantially correct and not a little interesting. Europeans generally are not at all aware of the extent and daily increasing power of the Native Press.

The prices of these papers are moderate; by far the cheapest, estimated by the large quantity of its letter-press and the usefulness of its contents together, is the *Púrnachandroday*; it has also the most extensive circulation. Latterly, too, it is much improved and deserves all encouragement. Indeed these productions require only notice and encouragement to be rendered most powerfully influential for extensive benefit to Native Society, whilst if not diligently and prudently watched over, they will as necessarily prove most mischievous. The real friends of India will do well to pay more attention to them.

CINSURENSIS.

Table I. List of defunct papers.

Nos.	Names.	Editors.
<i>Weekly.</i>		
1	Sambád Caumudj, .....	Late Rájah Rémohan Ráy.
2	do. Timiranáshak, .....	Bábu Krishnamohan Dás.
3	do. Sudhákar, .....	do. Premchánd Ráy.
4	do. Ratnákar, .....	do. Brajamohan Singha.
5	do. Ratnábali, .....	do. Jagannóth Mallik.
6	do. Sérasangraha, .....	do. Benimádhaba De.
7	Anubádiké, .....	do. Prasannakumér Thékur.
8	Samáchar Sabhá Rájendra, .....	Maulavi Alimallah.
9	Sambád Sudhásinduhu, .....	Bábu Kálishankar Datta.
10	do. Gunákar, .....	do. Girishchandra Bhos.
11	do. Mrityunjayi, .....	do. Párbati Charan Dás*.
12	Dibákar, .....	do. Gangónérayan Bhos.
<i>Monthly.</i>		
13	Bigyán Swábodhi, .....	Messrs. M. W. Woollaston, and Gangácharan Sen.
14	Gyánoday, .....	Bábu Rám Chandra Mitra.
15	Gyánasinduhu Taranga, .....	do. Rasik Krishua Mallik.
16	Animal Biography, .....	do. Rám Chandra Mitra.

\* Nearly all verse; but not over good composition.

Table II. Descriptive List of Native Newspapers.

Name.	Editor.	Place.	Date of commencement.	Days of issue.	Language.	Circulation.		Paper.	Price.	How supported.	General character.	Remarks.
						Town	Dák.					
1 SamácharDarpan or Mirror.	J. C. Marshman, Esq.	Serámpore.	Yrs. 1819	Saturday.	English & Bengáli.	350	160	Serampore Demy.	1 0 0	By Subscribers & Sheriff's Advts.	Record of News and Mafasil doings.	Gives much mercantile information; style only tolerable, deficient in idiom.
2 Do. Chandriká, or Moonlight.	Bábu Bhabáni-charan Eánerjyá.	Kalutalá.	1822	Monday & Thursday.	Bengáli.	86	6	Do. Quarto.	1 0 0	By the Dharma Sabhá.	Orthodox, i. e. advocates the grossest Hinduism.	Pretty tolerable in style; supports Hinduism as it is; dark and dull.
3 Gyánánweshan, or Inquirer.	Rámchandra Mittra.	Báhir Shimuliyá.	1831	Wednesday.	English & Bengáli.	45	4	Do. Royal.	1 0 0	By the Hindu Collegians.	Liberal, i. e. deistical.	Respectable both in English and Bengáli.
4 Sambád Párnachandrodoy, or Full Moon.	Uday Chandra Adhya.	Amrítalá.	1835	Tuesday.	Bengáli.	778	55	Do. Quarto.	0 4 0	By Subscribers & Commissariat Advertisements.	Deistical & anti-Christian; record of opinions & general news.	Cheap; aims at too high a style; but abounds in information; and exposes abuses, vice, &c.
5 Do. Prabhákar*, or the Sun.	Ishwarchandra Gupta.	Jorásánko.	1836	Daily, Sunday exc.	Do.	124	7	Country or Ben. 4to.	1 0 0	By the Thákur family and Sheriff's Advts.	Illiberal and anti-Christian.	Affects a difficult style; but generally good; satirical, and moral.
6 Do. Saudáminí, or Lightning.	Káláchánd Datta & friends.	Shómbázár.	1838	Wednesday.	English & Bengáli.	78	2	Serampore Demy.	0 8 0	By the Hindu Benevolent Instn.	Indifferent as to orthodoxy.	Poor; the original matter in wretched English and worse Bengáli; gives little more than extracts from other native papers.
7 Sambád Bháskar, or the Sun.	Shrináth Ráy.	Shimuliyá.	1839	Tuesday.	Bengáli.	70	15	Do.	1 0 0	By Subscribers & the Deb families.	Liberal, deistical in faith, containing moral tales, politics, record of opinions and general news.	Generally intelligent, useful, moral, and exceedingly well written; superior to all the rest.
8 Banga Dút*, or Bengal Herald.	Rájánáráyan Sen	Do.	Do.	Sunday.	Do.	50	0	Do.	0 8 0	By Subs. & Báb. Bholánáth Sen.	Indifferent in matters of faith.	Not the best in point of style.
9 Sambád Rasaráj, or Sentimental.	Kálíkánta Gánguli.	Do.	Do.	Friday.	Do.	150	0	Country Quarto.	0 4 0	By certain native Youths.	Illiberal, and anti-Christian.	Indulges in poetry chiefly; well written, in a good style.
10 Sambád Arunoday, or the Dawn.	Jagannáráyan Mukerjya and friends.	Amrítalá.	Do.	Daily.	Do.	specimen. 500	70	Serampore Royal 4to	1 0 0	Unknown.	Liberal in religion and politics.	Indifferent.

\* These papers have revived after a period of abeyance.

† A specimen only of this paper has been published.

II.—*Remarks on the Nature of Muhammadanism.*

Though a good deal has been written on Muhammadanism, the Qurán and some other of their religious books have been translated, their historical and philosophical works have been studied, and their poetical and moral writings have been read by many of the European orientalists, and translations or extracts of them have been published, and a great deal of information about Muhammadanism has been gained by these labours; notwithstanding all this, the knowledge gathered from them is still partial and imperfect. The Muhammadan poets, their writers on morals, their philosophers, and even the Qurán, bad as many things are in them, do not yet give a correct idea nor a full representation of the nature of the doctrines of Muhammadanism. They present the fair side of this system of falsehood, and hide under the dress of fine language and the cover of truths borrowed from a foreign source, the mire of error and superstition, which is found uncovered in their traditions and theological writings. To acquire therefore a more perfect notion of Muhammadanism an acquaintance with these is necessary; but little has as yet been said or published of the traditions, which form such an important part of the Muhammadan religion that they may well be called the basis of it. Their doctrines, as well as all their religious rites and ceremonies, are fixed and regulated according to the received traditions. On them even the meaning of the Qurán is dependant, for the Qurán can only be explained and its meaning understood as it is rendered or hinted at by their traditions. Of these traditions the Shiás, to whom the Persians and many of the Muhammadans in India belong, have many more than the Sunnis, who consist of the Turks, Arabs and other Muhammadan nations\*. And as these traditions are neither collected into one book, nor all approved

\* The principal difference between Sunnis and Shiás consists in this circumstance, that the latter say that Ali alone and his descendants were the lawful successors of Muhammad. They therefore reject the three first Khalifs, Abubaker, Omar and Othman, received by the Sunnis. This dispute has from the early period of Muhammadanism created a deep hatred between the two parties, and often occasioned great bloodshed between the Persians and the Turks. In doctrine it created no material difference, as both receive the Qurán. But the Shiás, believing in twelve Imams or Khalifs descendants of Ali, regard their sayings, or traditions from them, as binding as those from Muhammad, which latter alone are received by the Sunnis: they have therefore a much greater number of traditions. The Persians are however in doctrine not as great fatalists as the Sunnis, though in practice the difference is very slight. In religious ceremonies, as in the manner of performing their prayers and ablutions, &c. they differ in some respects from the Sunnis.

of by the whole of their renowned theological writers, they form a constant source of dispute as well between the two great parties of Muhammadans the Sunnis and Shiás, as between individual members of each sect. In many cases the traditions contradict one another and even the Qurán, so that what the one proves on the authority of a generally received tradition the other disproves by the same means. There is very little doubt that many of the traditions are not derived from Muhammad, but have been invented since his time, and mixed up with those actually handed down from him. The uncertainty in respect to their traditions is so great, that they themselves confess, that in many cases it is impossible to decide whether a tradition be authentic or not. There is in the *Káfi*, a work of great authority among the Persians, in the chapter on the varieties of the traditions, a passage to the following effect: "Ali Ibn Ibráhím Ibn Háshim has said, that he once said to Ali, I have heard from Soliman and others explanations of the Qurán and the traditions as coming from the prophet, differing from those generally known. I have also heard from them things to the same effect. But I have known explanations of the Qurán and traditions, generally received as coming from the prophet which you oppose, supposing them to be mere fictions, and forged with the view of opposing the prophet and of perverting the Qurán." Ali then gives to Ibn Ibráhím several rules to discern a false tradition from a true one, to which he finds some objection. Ali at last tells him, "If then after all this you still remain in doubt, then wait, that is, suspend your decision about the truth or falsehood of a tradition, till your Imam\* shall make his appearance; for it is better to wait in doubtful cases, than to be hasty where there is danger of destruction †." But notwithstanding this uncertainty, the contradictions, and the foolish and childish nature of many of the traditions, they are always referred to and believed. The mulláhs or maulavis relate them to the people, who hear eagerly those curious and marvellous stories, and recite them in their leisure hours or on journies for their amusement. They exer-

\* This Imam is the last of the twelve Imams of the Persians, and is called Imam Mahdí. They say that he did not die, but retired to some unknown place of the earth, where he lives in a most splendid palace. He occasionally appears to one and another of the Muhammadans in vision, sends letters to encourage the faithful to be zealous in their religion, and comforts them with the promise of his speedy appearance. Many a marvellous story is related of him among the Persians. They believe that he will appear at the last time, and assisted by Christ, who will for that purpose come down from heaven, destroy the Dejal or Antichrist, and convert all nations to Muhammadanism.

† Martyn's Controversy, p. 74.

cise therefore as great or even a greater influence on the minds of Muhammadans as the doctrines contained in the Qurán, and are one of the causes why the Muhammadans are so indifferent to the plain and sound truths of the gospel. These lying stories have so destroyed their taste, that they have little relish for simple truth, and generally look down with contempt on the simple, but sublime doctrines of Christianity. I often felt at a loss how to explain the fact, that persons of no common abilities and of great power of reason—for many such are found among the Muhammadans—and who made the most acute and subtle objections against several of the doctrines of the gospel, on the pretext of their being contrary to reason, believed still at the same time all the absurdities contained in their traditions. Sometimes, indeed, some will doubt them, as also the truth of the religion founded upon them; but no sooner are they troubled by their consciences, or made uneasy by the thought of approaching death, than they take refuge again in these lies, and seek salvation in the means enjoined in them. But the truth is, infidelity and superstition are so closely united that the one leads to the other, and both are too often found in one and the same heart. In principle they are but one, both being unbelief in God, only expressed differently, and differing in appearance. Man may reject error for a moment, and, on the principle of infidelity, which is to believe nothing but what he can demonstrate to himself, reject religion altogether; but except he returns to truth, and receives as a child the revealed will of God, he will soon turn to his own vomit again, and wallow afresh in the mire from which he has been washed, and his last state will be worse than the first. Man can never be absolutely free or independant; he must accept principles from without to govern him, and have some ground beyond himself to build his hope upon. But divine truth alone can make him free, enlighten his mind, sanctify his heart, and give a sure foundation for his hope: where this is rejected, he will soon become the slave of error, and believe not unfrequently the grossest absurdities. This has been often proved, and is clearly established by the Muhammadans, who, having on the principle of infidelity, rejected the gospel, have, though they had swept their house from external idolatry and garnished it with some borrowed truths, notwithstanding fallen as much into the bondage of superstition as any of the heathen nations.

We shall now establish, by a few extracts from Muhammadan tradition, what we have said hitherto, classing them under certain heads. It would be no unprofitable, although rather a tedious labour, to make a more complete collection of traditions on the different doctrines of Muhammadanism, but this

we must leave to others. One of the most acknowledged collections of the Hadiths or traditions approved of by the Sunnis, is *Misheát ul Masábih*, which has been translated into English and published by H. N. Mathews, Calcutta, 1810; and most of the traditions received by the Shíás, are contained in the books of *Hyot ul Kulub*, *Haq ul Yaqin*, and *Ain ul Hayat* written by Mulláh Muhammad Bakir Májlisi, a famous Persian divine who lived about 200 years ago, and lately printed at Teheran in four folio volumes: nearly the whole of the following extracts are from these books.

### I.—*On God.*

Traditions can of course not say much on the nature of God, as this lies beyond their reach. Whatever true knowledge of God, his nature and his attributes Muhammadanism contains has been received and borrowed from Scripture, or from Jews and Christians, and consequently the Musalmáns believe in all the attributes of God revealed in holy writ. But having rejected the revelation of God in Christ, and the doctrine of the holy Trinity, their knowledge of God has no real practical tendency, is but a matter of cold speculation, occupying only the understanding, leaving the heart unaffected and unaltered. It is true, they acknowledge that God is pure, holy, just, infinitely gracious and merciful. But these glorious attributes are merely a matter of head knowledge, and have not in them that quickening, sanctifying and consoling influence which they have and do exercise in the Christian. For what idea of justice, and love of holiness and mercy can a religion give, which teaches on the one hand, that hundreds of sins are forgiven for the reading of a few chapters of the Qurán, or by the repetition of some Arabic words; and on the other hand asserts, that many men and jins (genii) have been created by God for hell, or as the common saying renders this passage of the Qurán, to fill hell with them. God's holiness and mercy, His justice and love, can only be rightly understood and received, and exercise a practical and life-giving influence on the mind, when viewed and received in Christ. Only in Christ, and in the revelation of God connected with him, that is in scripture, does God appear a God of perfect holiness as well as of perfect love, and the believer learns to fear and to love him,—to fear with a fear flowing from love, and to love him with reverence, like a child his parent. In Christ God has come nigh unto man's heart and affections, and man has been brought nigh unto God. But to one who does not know Christ, or who denies him, and rejects the belief in a Triune Jehovah, God is a God afar off

and unknown, to whom he feels he cannot approach, being a mere dead idea, and not the living and life-giving God : “for whosoever denieth the Son the same hath not the Father,” says scripture. His knowledge of God can therefore never be a practical one, nor exercise a sanctifying influence over him ; it will be mere knowledge, and matter of speculation. It is on this ground that Muhammadanism, like all other false systems, treats but slightly of the moral attributes of God, but gives all pre-eminence to his metaphysical perfections. The Muhammadans are therefore peculiarly fond of metaphysical discussions, about the divine nature, but they do this in such an indifferent and heartless manner as fully proves that they know nothing of the living God. The following passage, taken from a Persian Treatise on Divinity, is a specimen of such a dead metaphysical knowledge of a dead God, the creature of man’s foolish ideas. It is said there : “God is not a body that can be measured ; he possesses neither length nor breadth, depth nor height ; it is mainly impossible, that there should exist in his nature any necessity to possess the properties of any thing, and he is no line, that is, a thing which can be divided in but one direction ; nor is he a flat (plain), that is, a thing which can be divided in both directions. He, the great God, is neither heavy nor light ; he is neither in motion nor at rest ; he is neither in space nor in time. Before him the past and future are but the eternal present, and he is free from all properties of the creatures.” After this it will not surprise us to learn, that the Muhammadans never call God by the dear and consoling name of *Father*, nor do they ever call themselves *God’s children*. God is the Alláh tála, the great God, and they, even the most religious amongst them, are only *Bandas*, servants. They are however so far consistent, for only in Christ is God a *Father*, and the believer his adopted and beloved child.

Another consequence of this knowledge, or rather ignorance of God is, that the Muhammadans do not know of such a thing as prayer in the scriptural sense of the word. Their regular and prescribed namáz, or prayers, are but a mechanical ceremony ; everything depends on this, that all the prescribed evolutions of the body are strictly performed, and all the enjoined words correctly repeated ; and these words must all be in the Arabic tongue, for in this alone the namáz can be performed. And even these Arabic words are not words of prayer, but only certain verses of the Qurán, speaking of God and his attributes, and certain short sentences or words, as Alláhu akbar, God is great ; Alhamedulillah, God be praised, &c.—which are repeated several times in the same prayer. Of private prayer or devotion they have no idea at all, and com-

monly prefer to perform their prayers in a public place or in the presence of others. If a Muhammadan is in great distress, all that he does is this : he repeats a certain number more of the prescribed prayers, and sometimes he may also add a few words or some ejaculations of his own. Their mystical writers and poets, and the spiritualists or internals, as they are called among them, who hold all ceremonies and external prayer as useless, and conform to them merely to avoid scorn or persecution, speak indeed much of internal prayer and spiritual communion with God ; but they, having all more or less imbibed the principles of pantheism, mean by these expressions nothing more than internal contemulation, or rather absorption of the mind into the Divine Being. But that any Muhammadan should ever bow his knees in the closet before his God, and pour out his heart before him, ask forgiveness of his sins, and seek peace for his soul, and strength from on high to walk in His paths, such a thing is altogether unknown to them, and has in all probability never happened amongst them, except when the light of the gospel began to shine on such a soul. Prayer is therefore no delight to their hearts, but a heavy burden lodged upon them. And but for the good advice of Moses to Muhammad it would have been altogether intolerable ; for according to a tradition, which is related in the *Mishcát ul Masábih*, as well as in *Hayat ul Kulub*, vol. ii. leaf 176, God ordered them to pray 50 times a day, but Muhammad, on Moses' advice, bargained it down to five times. The tradition is as follows : Muhammad in his journey to heaven, having arrived there, was among other things ordered to command his followers to pray 50 times a day. When in his return he passed by Moses, Moses asked him, as it is said, "What have you been ordered ?" I (Muhammad) said, Fifty prayers every day. Then Moses said, Verily, your sects will not be able to perform 50 prayers every day. Then return to your Lord, and ask your sects to be eased : and I returned, and ten prayers were taken off. Then I went to Moses, and he asked me as before : and I returned to God's court, and ten prayers more were curtailed. Then I went to Moses, and he said as before ; then I returned to God's court, and ten more were taken off. And I went to Moses, and he said as before ; then I returned to God, and ten more were lessened. Then I went to Moses, and he said as before ; then I went to God's court, and was ordered five prayers every day. Then I went to Moses, and he said, How many prayers have you been ordered ? I said, Five prayers every day. He said, Verily your sects will not be able to perform five prayers every day ; return then to your cherisher, and ask them to be lightened. I said,

I have asked him till I am quite ashamed; I cannot return to him again: but I am satisfied, and resign the work of my sects to God\*.”

Now if the doctrine concerning God is such a dead and lifeless one as described here, the religion built on such a foundation cannot be otherwise but a dead and unsanctifying religion, which will never be able to raise man from his spiritual death, nor enlighten his mind and sanctify his heart: it will leave him in the bondage of darkness, superstition and sin, as the following extracts from Muhammadan traditions will clearly show, and the moral state of the Muhammadan nations fully proves.

### 2.—*On the Creation.*

The Muhammadans believe in good and evil spirits, or in angels and devils, like the Christians; but, though having taken the doctrine concerning them from Scripture, they have, like other doctrines borrowed from this source, greatly disfigured them, and deprived them of their sublime simplicity as well as of their practical tendency, as will be seen by a few extracts from their traditions on this head.

Satan was one of the higher angels, but because he was disobedient (when after the creation of Adam, God ordered all angels to pay homage to him), he became Satan and was cast out of heaven. He then became the father of the devils; but, as is related in a tradition to be relied upon, “his offsprings do not generate, but lay eggs and hatch them, and his children are all male children. There is no female amongst them:” *Hayát ul Kúlúb*, vol. i. page 16. Besides the angels and devils they believe in gins or dévs, which according to their ideas are between men and angels, or according to some below man. Some of them are good and some bad; they live somewhere on earth or in the air, and can appear to man and have intercourse with him. They have the distinction of sexes, they marry and have children.

The angels are, according to their traditions, of an immense stature; it seems Muhammad and his followers thought this a necessary attribute of perfection. To give an idea of the size of one of the angels bearing the throne of God, it is said in the *Mishcat*, vol. ii. p. 651, “Verily, the distance from the lower part of his ears to his shoulders, is 70 years’ journey.” Babívíchi relates, according to an approved tradition, that they once asked the Amir ul Mumenín (the prince of the believers, that is Ali) about the power of God, and he said, “The Lord of the universe has some angels, who are so large, that if

\* *Mishcat*, vol. ii. p. 694.

one of them would come down upon earth, the earth could not contain him on account of the magnitude of his body and the expansiveness of his wings; and there are some of the angels of whom neither gins nor man would be able to give any description on account of their immense size, and the exceeding beauty of their form and face; for how can an angel be described, who is so great, that there is 700 years' journey (road) from his shoulder to his ear-cap. And there are some which, not mentioning the size of their body, fill alone with one of their wings the vault of heaven. Others are so great that the heavens reach only to their loins, and others standing on the air the earth come up only to their knees\*; and there are others again, whose thumb-pit could contain all the waters of the world, if they were to be poured into it. Again, others are so great, that in the waters of their eyes, or dropping from their eyes, ships can sail for years." (*Ain ul Hayát*, page 26). As if this size was not enough there is said, in the same place, according to another tradition, "that there as an angel the distance from his ear to his eye amounts to the length of 500 years of a bird's flight." (*Ibid.* page 27.) Muhammad in his journey to heaven, when Gabriel led him about to show him the wonders of heaven, saw, among many other wonderful things, described at large in their Hadiths, an angel called Khorús, or the lock, of whom is said, "His feet stand on the extremities of the seventh earth, and his head reaches to the throne of God. He has two wings, and when he unfolds his wings they reach from east to west. At the dawn of the morning he opens his wings and strikes them together, singing aloud the praise of God. And as soon as his voice is heard, all the cocks on the earth strike their wings together and crow, singing the praise of God, and when he ceases they too cease crowing. The wings of this heavenly Khorús are white, the feathers under the wings are green, and the beauty of these two colours is beyond description. (*Hayát ul Kúlúb*, vol. ii. page 175.) Another of the wonders which were shown to Muhammad in heaven by his guide, was an angel, half of his body consisted of snow and the other half of fire; the fire did not melt the snow, and the snow did not extinguish the fire. And he heard the angel say with a loud voice, "O God, I praise thee, that thou hast prevented the heat of the fire from melting the snow, and the cold of the snow from extinguishing the fire." (*Ibid.* page 174.) Again, another of the wonders which Muhammad saw in heaven has been related by him in the

\* According to tradition there are seven earths as well as seven heavens contained one in the other, each of the heavens being 500 years' way thick and as many years distant from the other.

following manner: "In passing on I saw one of the angels, sitting in a company, having the whole world between his knees, and a table of light in his hand. On the table was a name written, and he turning his eyes neither to the right nor to the left, he looked with a doleful face always on this table: I said, O Gabriel, who is that? He said, This is the Malak ul maut, angel of death, always occupied in taking the souls. He has the most difficult work of all the angels, and more to do than all others. I said, Does he indeed take himself the soul of every person? He said, Yes. I said, O Malak ul maut, canst thou see them wherever they are, and be present at every one of them? He said, Yes, for according to the power which God has given me, the whole world is to me but like a pence (or pice) in the hands of one of you, which he turns on whatever side he pleases, and there is no house whose inhabitants I do not closely examine one by one five times every day. (Ibid. page 174\*.)

The beginning of creation, however, was Muhammad. It is related that the Amir ul Mumenin Ali said, "God the glorious and great created the holy light, the glory of the prophets, before the heavens and earth, before the arch, the throne, the table, the kalam†, before paradise and hell. He created him

\* On the table in the hand of the angel of death are by God's power written the names of those who are to die. And as soon as their name appears he goes and takes their souls, that is, makes them die. The way in which he took the soul of Moses is related in the Mishcat, vol. ii. p. 647, in the following manner: "The angel of death came to Moses and said, God sent me to take your soul; approve of his order. Then Moses gave him a slap over his eyes, and blinded him. Then the angel of death returned to God, and said, Verily, you sent me to a servant who did not wish for death, and verily he has blinded my eyes. Then God gave the angel his sight again, and said; Return to him, and say, Do you wish for long life? If you do, put your hand upon the back of a bullock, and your life shall be as the number of hairs you cover with it. His majesty Moses said, What is after long life? The angel said, to die. Moses said, Then I choose death now." In Hayat ul Kulub, vol. i. page 177, however, the death of Moses is given in the following story: "Moses one day, when going with Joshua on the mountain Sinai, met at the top of it a man with a hoe and a basket. Moses said to him, Where are you going to? He said, One of the friends of God has died, and I am going to dig the grave for him. Moses said, Shall I assist you in digging the grave? He said, Yes. They digged therefore the grave together, and when they had finished, the man wanted to go down into the grave to see if it was well digged; but Moses said, let me go. And when Moses had gone into, and seen the grave and approved of it, the angel of death came and took his holy soul, and the mountain closed itself over the grave, which therefore remained undiscovered." To this as for many other foolish stories the Muhammadans are, no doubt, indebted to the Jewish rabbis.

† The arch is the place or flat on which the throne of God stands, and is supported or carried by angels. The idea has been clearly borrowed from Ezek. x. The table is the table of the eternal degrees of God, which

424,000 years before any one of the prophets\*. And with that light he created 12 veils, the veil of power, the veil of magnitude, the veil of favour, the veil of mercy, &c. He placed that holy light 12,000 years behind the veil of power, and he (Muhammad) was saying there: "Praised be the Lord the most high;" and behind the veil of magnitude 11,000 years, and he was saying there, "Praised be the knower of secrets," and so on. Behind the last veil, the veil of intercession, he remained 1000 years, and was saying, "Praised be the magnificent." After this God made to appear the holy name of that majesty upon the table, and there it was shining 4000 years; and then made he appear the pure name of this Lord on the arch, and there it shined for 7000 years. In this manner he was transmigrating the heavenly states till God gave a place to this light in the back of his majesty Adam; and from Adam it went from loin to loin till God brought it forth out of the loin of Abdullah Ibn Abdulmutaleb," who was the father of Muhammad†. *Hayát ul Kúlúb*, vol. i. page 1. Muhammad accordingly is in their idea the holiest of all men, and greater than all the prophets. He never committed any sin, and the black spot of original sin on the devil's part was taken out of his heart in the following miraculous manner: "Annas says;" verily, "Gabriel came to his majesty Muhammad when he was playing with boys, and took hold of him, and laid him upon the ground, and split his heart, and brought out a little bag of blood; and Gabriel said, 'This is the devil's part of you. After that he washed his majesty's heart in a golden vessel of Zemzem water, then sewed it up and replaced it.'" *Mishcát*, vol. ii. p. 684. This story is mentioned in the same way in the Shiá traditions, and referred to in the Qurán.

But though in many traditions Muhammad's purity and holiness is extolled beyond all bounds, there are notwithstanding

are written upon it, and the kalam the instrument by whose means they have been written upon the table. The table however, as well as the kalam, are in several traditions spoken of as heavenly and rational beings.

\* The Muhammadans believe that no less than 1,24,000 have been sent by God; to 104 of them he sent down from heaven written revelations, or books, but of these heavenly books only four have remained, namely; the *Torát*—*Pentateuch*, the *Sábur*—*Psalms*, the *Injil*—*Gospel*, and the *Qurán*.

† The Muhammadans according to their traditions believe in the pre-existence of the soul, and say that God created all souls at once in the beginning, but in birth they are united to their bodies. In that state, as they further assert, the belief in God and Muhammad, has been proclaimed to the souls before the creation of the world, and whichever soul has there said, (Yes, that is, accepted the faith,) he will be a believer, or has been destined by God for belief and paradise; who there said No, he has been destined by God for unbelief and hell.

ing several in which, as well as in some passages of the Qurán, it is mentioned, that Muhammad made confession of his sins, and asked pardon of them from God\*.

As Muhammad is, according to their notions, the greatest of all the prophets, he has also, as they say, done more miracles than all of them. And numberless are indeed the wonders performed by Muhammad, as related in their traditions. In the Qurán, however, there is not a single word about Muhammad's miracles; on the contrary, Muhammad confesses there, in several places, that he has been sent only for preaching, not to work miracles†. The Muhammadans, when pressed on

\* It is said in the Qurán: "O prophet, ask pardon for thy fault; and celebrate the praise of thy Lord in the evening and in the morning." Sale's Qurán, vol. ii. p. 323. Again is said to Muhammad: "Ask pardon for thy sin, and for the true believers, both men and women." Ibid. p. 366. And again: "Verily we have granted thee a manifest victory; that God may forgive thee thy preceding and thy subsequent sin." Ibid. p. 369. In the traditions there are passages to the following effect. It is said: "It has been related by Imam Muhammad Baker (the 5th of the 12 Imáms of the Shíás) that Muhammad one night, being at the house of Ajeshá (one of his wives), was much engaged in prayer. Ajeshá said to him, "Why do you trouble yourself so much, as God has forgiven you the preceding and the subsequent sins?" He said, "O Ajeshá, should I not be thankful?" Hayát ul Kúlub, vol. ii. page 77. And in the same book at another place, it is mentioned that Muhammad, at the conclusion of an address to the people, said repeatedly, "O God, forgive me and my people. I ask forgiveness from God for myself and for you." Ibid. page 301. And in the Mishcát ul Masábih, vol. i. p. 184, is mentioned, that Abuhurairah related that the prophet said in his prostration, "O Lord, forgive me all my faults, the many and the few, the great and the small, the first and the last, the secret and the disclosed." Again, it is mentioned that Muhammad said, "I swear by God, that verily I ask pardon of God, and turn from sin towards him, more than seventy times a day." Ibid. p. 554. Again, it is related that Muhammad used to say, "O Lord, wash my sins with ice-water and hail-water; and purify my heart as a white cloth, from dirt; and make the distance between me and my faults far as the east from the west." Ibid. p. 588.

Besides this there is a direct contradiction to the above-mentioned tradition, in which Muhammad is called the glory of the prophets and a light created before the world, it is said in the Qurán that Muhammad was living in ignorance and without faith before he had received his revelations. The words are as follows: "Did he not find thee an orphan, and has he not taken care of thee? And did he not find thee wandering in error, and has he not guided thee into truth." Sale's Qurán, vol. ii. p. 489. Again it is said, "Thou didst not understand before this, what the book was, nor what the faith: but we have ordained the same for a light; we will thereby direct such of our servants as we please." Ibid. p. 343.

† It is thus written in the Qurán: "They say, unless a sign be sent down from him we will not believe. Answer, Signs are in the power of God alone, and I am no more than a public preacher." Sale's Qurán, vol. ii. p. 241. At another place, is said: "They have sworn by God with a most solemn oath, that if a sign come down unto them they would certainly believe

this subject, commonly say, that as Muhammad's proof for his mission were not the miracles, but the Qurán and its incomparable style, these therefore were not mentioned in the Qurán, although he performed many of them. We shall, as they do not properly come within the scope of these remarks, relate but a few of them, as specimens. It is related, "One day, when Muhammad and Ali went through the streets of Mecca, Abúlaháb went after them, throwing stones at Muhammad, whom he wounded in his foot so severely that blood run from the blessed foot of his majesty. Abúlaháb then called out, O people of Koreish, this man is a sorcerer and a liar; throw stones at him, and keep an eye upon him and his sorcery. A mob having collected threw stones at them, and drove them out of Mecca. But no sooner were they out of the town, than lo, stones came rolling down from the mountain towards his majesty. The infidels rejoiced over this, and said: Now these stones will destroy Muhammad and Ali, and we shall be released from their evil. But when the stones had come near his highness, they began to speak by the power of God, and said: "Peace be with thee, O Muhammad, son of Abdullah, and peace be with thee, O Ali, son of Abutaleb; and peace be with thee, O messenger of the Lord of the universe and the best of all creatures, and peace be with thee, O successor of the messenger of the Lord of the universe." When the unbelievers saw this wonderful circumstance they laughed, and ten of them, who were worse than the others, said: "These words did not proceed from these stones, but from some people whom Muhammad had hidden in the ditches to deceive us." When saying this, ten of the stones by the power of the Lord of his highness, went up and flew each at the head of one of these unbelievers, and went up and down again they came on their heads, till they had bruised their heads, and the brain came down their nostrils, and all ten were destroyed. And when they had laid their bodies on biers, the biers began to call out: "Muhammad hath spoken the truth, but you said a lie." Then began the biers to shake, therein: Say, verily signs are in the power of God alone; and he permitteth you not to understand, that when they come, they will not believe." *Ibid.* vol. i. p. 162. Again is said in another passage, "that which ye desire should be hastened, that is the miracle which Muhammad's opponents requested him to perform, is not in my power: judgment belongeth only unto God. Say, if what ye desire should be hastened, were in my power, the matter had been determined between me and you." *Ibid.* pp. 153 and 154. That Muhammad did no miracle is still more clearly expressed in the following passage; where is said: "Nothing hindered us from sending thee with miracles, except that the former nations have charged them, that is the former prophets, with imposture." *Ibid.* vol. ii. p. 99.

and threw those dead bodies on the ground, saying : " We shall not carry these enemies of God." The infidel Abujahál said, " All this is nothing but Muhammad's sorcery ; if he speaks the truth let him pray to God to quicken these dead bodies." Muhammad hearing this, said to Ali, " I will pray for six, and do thou pray for four of them." And when they prayed all were quickened, got up, and said, " O Musalmáns, Muhammad and Ali possess a very high degree of glory in the world where we have been. Muhammad's likeness we saw there sitting on a throne near the arch, and Ali near him ; and all the angels of heaven came and extolled their praises, and presented them their good wishes ; and whatever they commanded they did." (Hayát ul Kúlúb, vol. ii. page 107.) Another of Muhammad's wondrous deeds is the following. Abujahál requested Muhammad to tell him what he had eaten to-day and done at his house, if he were a prophet. Muhammad told him, that he had eaten half a fowl, and kept the other for the next meal ; and that he had borrowed a certain sum of money, and put it into bags, with his own, and hidden it. Abujahál denied all and said, that he had not eaten the fowl nor hidden the money, but that thieves had stolen the latter. Muhammad then said, " O Gabriel, bring the remainder of the fowl of which he has eaten." Immediately the fowl was produced. Muhammad said, " O Abujahál, do you know this fowl ?" He said " No, I have not eaten of this fowl, and fowls half eaten, are many in the world." His majesty said, " O fowl, Abujahál wants to make me a liar ; therefore give testimony to the truth of my words and to the falsehood of his." Immediately the fowl, by the command of God, began to speak, and said : " I testify, O Muhammad, that thou art the prophet of God and the best of all creatures, and I testify that Abujahál, the enemy of God, has eaten of me." His majesty then put his blessed hand on the place of which Abujahál had eaten, and the flesh grew again and its parts got right as before. After this his majesty said, " O Gabriel, bring the money which this infidel has hidden in his house." Instantly were the bags with the money laid before Muhammad, who returned the money to the people of whom Abujahál had borrowed it. When only the bag with its own money was left, Muhammad said to him, " Believe and you may take your money." He said, " I will not believe, but I shall take my money." When he stretched out his hand to take the bag, his majesty called out to the roasted fowl : " Do not allow Abujahál to take the bag." Accordingly the fowl, by the power of God, " jumped up, took hold of Abujahál with his claws, and carrying him up in the air put him down on the roof of his house. And his majesty distributed the money to

the poor." (Ibid. page 601.) Another miracle, the returning of the sun, is related in the following manner: "One day his majesty the prophet had laid his blessed head on the skirts of Ali's cloak and slept, and receiving a revelation he wrapt up his head in the cloak, and was engaged in hearing the revelation till the sun had nearly gone down. When he had received his revelation, he got up, and said, 'Ali, have you performed the evening prayers?' He said, 'No, O prophet of God, for I could not remove thy blessed head from the skirts of my cloak.' His majesty said then, 'O Lord, bring back the sun.' Asman said, by God, I saw, that the sun returned and got high. And after his majesty had performed the prayer, the sun went down again." (Ibid. page 127.) Once Muhammad went, accompanied by his followers, who were a large number, to the house of Abdullah. After he and Ali had eaten of the dish prepared for him, consisting of a roasted lamb, he gave it to his followers, and they all ate and got satiated, leaving nothing but the bones. They said then; "O prophet of God, we want some milk to drink." His majesty, having spread his handkerchief over the bones, said: "O Lord, in like manner as thou didst send thy blessing on this animal and satiate us with his meat, so bless it again, and do such an act, that we may drink of its milk." Accordingly through the divine power, flesh grew on those bones, and the animal began to move, and got up, and its udder became full of milk. They then all drank, and filled beside all the basins in the house with its milk. (Ibid. page 126.) Also the trees made Muhammad to walk and bear testimony to his mission. Harith, asking a miracle from Muhammad, pointed to a great tree with deep roots and said, "Tell this tree to come, and if it comes, then I know that thou art God's prophet." Muhammad, as is related, stretched out his blessed hand and made a sign to the tree to come. The tree immediately began to move, and tearing up the earth like a mighty river, came to his majesty, and stood still, and said: "Here I am come to thee, O prophet, what is thy command?" His majesty said: "I have ordered thee to come to bear testimony to the unity of God and my prophet's mission." The tree then said with a loud voice: "I bear testimony that God is one and has none like him, and I bear testimony, that thou, O Muhammad, art his servant and prophet; He has sent thee in truth." (Ibid. page 121.) Many other miracles of the same nature are related in the same book, as the Kaaba on Muhammad's account being suspended by God over the heads of the unbelievers; Muhammad being always overshadowed by a cloud; that food and fruits were brought him down from heaven; that any dress, short or long, when

put on by him would just suit him; that he healed sick persons and gave sight to the blind, and that animals, mountains, trees and stones paid homage to him and spoke his praise. The same kind of miracles are also related by the traditions of the Sunnis, though not quite in so great profusion. So it is said in the *Mishcát*, vol. ii. p. 717, that hills and trees saluted Muhammad; that he fed once with a handful of millet, a few dates and a morsel of bread, his whole army, consisting of 100,000 men, (p. 714.) That a tree, and at another time a bunch of dates gave, on Muhammad's command, testimony to his mission, &c. Many more such wonderful occurrences might have been easily added, but these will be enough to prove to the reader the childish nature of the miracles related of Muhammad, and to show how totally void they are of every feature of that divine character, which is so strongly impressed on the miracles related in scripture, and which are the strongest proof of a true miracle. Every one will therefore at once be convinced, that these tales of Muhammad's miracles are but the fictions of human fancy and of human wickedness. Muhammad himself never pretended to have performed a miracle or to be able to perform one, else he would not have failed to mention it in his *Qurán*, along with his other pretensions. He could speak of visions and of visits from Gabriel, and of his night journey to heaven and of the wonders seen there, but to say, that he performed such and such a miracle in the sight of the people, or in the presence of his opponents, when he did not, for this he was too prudent. He knew that, however much he might otherwise impose on the people, he could not make them believe, that they had seen miracles wrought by him, when he never had performed any one before them. He therefore gave up altogether the pretension to miracles, as appears from the passages before alluded to in the *Qurán*. But his followers, extolling him much more than he himself ever thought of, to make him also in this respect equal to the true prophets, thought it necessary to fill up the deficiency, and fabricated all these stories of miracles, as also many other things mentioned in their traditions. And this was easily practicable, as the traditions were not written till a hundred or two hundred years after Muhammad; nor were they even then confined to a certain known number, or collected all in *one* book. Collections indeed have since been made with great labour by several of the learned of the Muhammadans, but as they do not agree in all cases, latitude enough has been left to any renowned writer to add to or reject, at his own choice\*. And then to tell a lie

\* Bukhári one of the first of the collectors of the traditions, and esteemed the highest in point of an authority, had, as is said, collected 200,000

for a good purpose, especially to add by it something to the glory of their prophet, is with them, and particularly with the Shiás, quite proper and right. Now if to all this it be further added, that they are not in the habit of mentioning accurately the source from which they have taken the tradition, but merely say: "this tradition is generally received," or, "has been related by such and such a one," often not mentioning the book in which they have found it, and never the page in which it is contained, then it will be easily perceived that there existed not the slightest difficulty in adding to the traditions as much as they wished or thought convenient for their purposes.

Respecting the creation of man the traditions give the following explanation, or rather foolish account. It is related by his majesty Imám Jáfar (the sixth of the 12 Imáms of the Shiás), that when God the Almighty sent Gabriel down upon earth to fetch that handful of clay from which man was to be created, the earth said: "I take refuge in God, and protest against thy taking any thing from me." Then he returned and said, O God, it took refuge in thee, (that is, did not allow me to take it.) Then God sent the angel Israphil, but the earth did the same; then he sent Michael, but the earth again taking refuge in God, he likewise did not succeed; then God sent Malakul Maut, telling him, that he must needs bring the handful of clay. And when the earth again took refuge in God, he said: And I likewise take refuge in God, that I shall not return except having taken a handful of clay from thee. He then took a handful of clay from the face of the earth. God then took a handful of sweet water, and mixing it up with the clay said: From thee I create the prophets, and messengers or apostles, and all servants desiring and worthy of paradise. Then he took another handful of bitter and brackish water, and mixing it up with the clay, said: From thee I create the oppressors, the deceivers, the transgressors and all the companions of the devils. Then he mixed both together and poured it down before the arch; and both consisted of several small balls (globules). Then he commanded the four angels in charge of the four winds of heaven that they should let the winds blow over these globules. They then beat them together,

or according to another statement, 600,000, traditions, of which he regarded but 100,000 as somewhat to be relied upon, and only 7275 as actually authentic and true. He died A. H. 256. Another collector has received only 5256, and the author of the *Masábih* only 4484 as authentic. The writers of the Shiás differ still more than those of the Sunnis about the number of the traditions to be regarded as actually to be relied upon; for as the Shiás regard as canonical also the sayings of their Imáms, they have a much greater number of traditions than the Sunnis, and consequently still more difficult is it to fix their number, or to distinguish between an authentic and an unauthentic tradition.

rubbed them to dust and gave the mass a form, and by them the four properties of the body, the choleric, the sanguine, the phlegmatic, and the humoristic were produced. In this manner, the lifeless body remained for forty years. And the angels passed by it, and said: He has been created for a great purpose. And the devil went in at his mouth and passed through his body, and this is the reason why all that is in the belly and evacuated from it is not good, and has a bad smell. At last God breathed the spirit into him. And when the spirit came down to his knees he attempted to jump up, but could not, and fell down. And this is the meaning of what is mentioned in the Qurán, God created man hasty. And when the spirit had been breathed into the whole body, the same moment, Adam took a bunch of grapes and ate it. In another tradition it is said: "The Almighty created man out of the clay of the earth, of which some was brackish, other saltish, and other good and agreeable; and this is the reason why there are godly and ungodly people among the offspring of Adam." All this is literally taken from these traditions about the creation of Adam found in *Hayát ul Kúlúb*, vol. i., pp. 16 and 18.

Nothing is mentioned in these childish and materialistic tales of the creation of man, of the image of God, in which Adam was created. This was too spiritual and too deep a matter for Muhammad and his followers to receive, or to perceive its momentous importance. In consequence of that the fall of Adam, though mentioned in the Qurán and traditions, and stated as having been occasioned by Satan's deceit in inducing Adam and Eve to eat of the forbidden fruit, is merely taken as an external act, and nothing is said of the moral importance and consequences of this transgression. Original sin is therefore understood by them as resting in the body and being the consequence of it, and but seldom taken as the moral consequence of Adam's fall. Adam was before his transgression, according to their ideas, in the Paradise of heaven, and his fall consisted only in being cast down from the heavenly paradise to this poor earth.

The Muhammadans having heard of those giants mentioned in the scripture and spoken of in early history, give us the following description of one of them. "It is related of Audj Ibin Anáq, that his stature was 23,333 cubits. He took a fish from the bottom of the sea, held it up to the disc of the sun, roasted and ate it. The waters of the flood did not reach up to his knees. His age was 3000 years, and his mother Anáq was his majesty Adam's daughter. It is said that he loosed a stone from Kúfa as large as the camp of Moses' army, and brought it to throw it upon the army of his majesty. But the

Almighty sent the lapwing, which made a hole through the stone, that it fell on his neck and threw him to the ground. Then came Moses, the stature of his majesty was ten cubits, and the length of his staff was ten cubits, and ten cubits he jumped up from the ground, and struck such a blow at the heel of Audj that he died of it." *Hayât ul Kúlûb*, vol. i. p. 164.

Other wonders of creation are explained in the Hadith in the following way. It is said, "that *Imâm Jâfar* has been asked, how odours have been caused; he answered, that Eve, before she ate of the tree, had dressed her hair with the delicious odours of paradise, and after having come down on earth she opened her oves, and God sent a wind which scattered those odours from the east to the west. The cause of every odour has therefore been from this source." And in another tradition, to be relied upon, he said: "When Adam, peace be upon him! did eat of that tree, his clothes which he had on, flew off, he made therefore an apron of one of the leaves of paradise. And when he came down on earth the odour of this leaf adhered to the plants of Hindustân; in this way the odours of Hind have been occasioned." *Ibid.* vol. i. p. 43. How fruit-bearing and not fruit-bearing trees, and wheat and barley have been produced is in the same place related in the following manner: "Ali, according to a tradition to be relied upon, said, that his majesty, the prophet, was asked, what is the reason, that some trees do bear fruits and others do not? He replied, whenever Adam said the praise of God, a fruit tree was produced; but when Eve did say it, a tree not bearing fruit was produced. They asked further, how has God created barley? The Almighty said to Adam, peace be over him, plough and sow the ground with whatever you choose. Gabriel brought a handful of wheat, of which Adam took one handful and Eve also. Adam said, Do thou not sow it, but Eve did not obey. Now whatever Adam had sown became wheat, and whatever Eve did sow became barley." The cause why the juice of the grape and of the date tree has become inebriating is explained in the following manner. "*Imâm Jâfar* said, the devil, the cursed, went after the death of Adam under the date and wine tree, and defiled them with one of his excrements, this penetrating to the veins mixed up with their sap. This is the reason why their juice has now a bad smell and is inebriating, and therefore has God made unlawful to man every inebriating drink." *Ibid.* p. 45. The creation of the dog is mentioned in this way: According to a tradition to be relied upon, it is related from Ali, that Muhammad was asked of what the Almighty created the dog? He replied, he created him from the spittle of the devil. They said, how was this a prophet of God? He

answered, When God sent Adam and Eve down on earth, they fell upon earth trembling like two young chickens. The devil, the cursed, run then to the wild beasts, which were before man upon earth, and said: Two fowls have fallen from heaven upon earth, so great that none has yet seen greater fowls than these, come ye and devour them. The wild beasts therefore run along with him; and the devil, to make them eager for their prey, spoke loudly and ardently, saying the feast is nigh; but in the haste of his conversation some of his spittle fell on the ground; from this God created two dogs, a male and a female. The male dog stood in Hindustán by Adam, and the female dog by Eve in Jidda, and did not allow any of the wild beasts to approach unto them, from that day dogs and wild beasts became enemies of one another." Ibid. p. 39. To give an idea of the depth of the sea they have the following story: they say, "It is related in a tradition to be relied upon, that Zúl Quarnain\* made a large box of glass, and having taken with him provisions, instruments and other things. he went on board of a ship. When he had arrived at a certain place in the sea, he bound ropes round his glass box, and having got into it, said, Throw the box into the sea, and whenever I shake the rope, then take me up; but if I do not shake it, let me down as much as the rope will last. He went then down for forty days, at the end of which he saw a man knocking at the side of his box, saying, Zúl Quarnain, whither art thou going? He said; I want to see the works of God in the sea, as I have seen them on the land. He replied, O Zúl Quarnain, at this place, where thou now art, did Noah at the time of the flood let fall a hatchet, which this moment is still going down, and has not yet reached the bottom of the sea. When Zúl Quarnain heard this he shook the rope and went up again." Ibid. vol. i. p. 108.

Of Gog and Magog, they give the following description: "It is related that the prophet said: Yajudge (Gog) is one nation, and Majudge (Magog) is another nation, and every one consists of 400 tribes, and none of them dies except he has begotten a thousand sons. They are of three different kinds; one kind of them are as tall as trees, another kind of them are as thick as they are tall, and neither mountain nor iron can resist them; and the third kind have ears so large, that they spread one of them under them and lie upon it, and with the other they cover themselves. And whatever

\* This is, according to the commonly received opinion, Alexander the Great. He is in the Qurán as well as in tradition, represented as a true believer, and many of the Muhammadans make him one of their 124,000 prophets.

animal they pass by, be it an elephant, a camel, a pig or any other animal, they will kill and devour it; and whoever of them dies they eat him up instantly." Haq ul Yaqin, p. 177\*.

Many such stories are to be found in tradition, especially in the Shiá traditions, but this will suffice to show how inventive the authors of tradition have been in the production of such tales; how anxious they were not to instruct, but merely to entertain and to amuse their followers with such gross fictions; and how much the taste and relish for simple truth, and even the good sense of a people, must be corrupted by a system of such traditions. But can traditions of the kind mentioned hitherto exercise no other but a degrading influence on the minds of those who believe in them, then those we shall mention under the subsequent heads must do it still more, and greatly tend, not only to corrupt the mind and judgment, but also the heart and the moral feelings, of all who adhere unto them.

(*To be Continued.*)

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### III.—*A Christian Mission to Cabool.*

The following prospectus or recommendation has been forwarded us from a correspondent in Cabool. We heartily unite with him in the idea, that some missionary effort should be made by the Church of Christ for improving the recent conquests in these hitherto unapproachable regions; and while it will afford us sincere pleasure to find the friends of the Church Mission responding to the call, it will still more augment that pleasure to find that each section of the church is vying with the other in attempting to subjugate this once the stronghold of Moslemism unto the obedience of Christ.—ED.

To the Editors of the Calcutta Christian Observer.

SIRS,

An English army having been brought in peace and safety to the capital of Afghanistan, watched over, protected, and preserved by the hand of the Most High amidst all the difficulties by which its course was beset, a duty of first-rate importance presents itself before us, and a question replete with consequences of good or evil demands our most solemn consideration.

For what purpose has an army of a Christian nation been guided and preserved in its march through these lands, and why is it located for a

\* Gog and Magog will, according to their tradition, appear at the end of time. The appearance of them is one of the signs of the approach of the day of judgment. Their advance will be in Syria and the rear of their army in Khorasan, so large shall their host be. The Imám Máhti, assisted by Christ, will destroy them, together with the Dijal or antichrist.

season in the very heart of a Musalmán nation? If it be answered, that the cross should be preached to the subduing of the crescent, our course is obvious; it is then beyond a doubt our duty to avail ourselves to the utmost of the high privilege vouchsafed to us of making known the glad tidings of salvation to these benighted lands: if considering this army as sent forward as the pioneers of the army of the Lord, detained too in the country till the labourers arrive to plough the land, to sow the seed, to raise a harvest to the Lord; it is then our first and foremost duty to leave no stone unturned until we raise a temple to our God, a temple of living stones fitted to his praise and glory: should we neglect so high an honor, despise so great a privilege, what answer can be made to Him, who in mercy selected us for the enlargement of Christ's kingdom upon earth?

But should it be answered that this army was upheld and preserved that the stability of our Indian empire might be increased in this quarter against all that might seek its subversion, the line of conduct still is plain, for since "righteousness exalteth a nation and sin is a reproach to any people," it becomes our first consideration how can we make this nation righteous? This nation now degraded in the mire of sin, can alone be exalted by righteousness; then will she stand firm as our barrier against every foe. Viewed in either light then it is our duty both to God and to ourselves, to strive to rescue this benighted land from the darkness in which she is plunged.

We have both a duty to perform and a privilege to take advantage of, and woe betide us if we err, seeing the light.

How are we then to exalt this nation by righteousness, and to lengthen the cords and strengthen the stakes of the tabernacle of the Lord. The path is opened; let us then unite in heart and hand, and follow where the Lord has led: let us send forth many labourers into those fields, white unto the harvest; ere the crescent wanes let the banner of the cross be raised on high; let Jesus and him crucified be preached boldly, unflinchingly throughout these lands, till rescued from the power of Satan and the delusions of the false prophet, these people may with joyful gratitude confess that the preaching of the cross is the power of God to all them who are saved, and may bless the Lord Jehovah that their victors were their friends.

In order to realize so glorious a result it is proposed under the divine favor to establish, in connection with the Church Missionary Society, if they will kindly undertake the task,

#### A CABOOL MISSION

for the promulgation of the glad tidings of salvation to the perishing heathen of these lands.

That the Church Missionary Society be solicited to send out from time to time, as the state of the funds will admit, zealous labourers in the cause of Christ well skilled in the Persian and if possible the Poooshtoo languages.

That Cabool be considered the first missionary station, and that a Christian Temple, adapted to the wants of the infant mission and suited to the nature of the land, be erected in some convenient spot either in

the citadel or in the city, with a mission-house and school-room attached.

That as soon as, under God's blessing and favor, the prosperity of the mission will enable such an enlargement to be made, a similar mission be fixed in the city of Candahar. From both stations it is hoped that ere long we may be enabled to send forth labourers through the length and breadth of this devoted land, and even into those adjacent, from whence may be looked for, the gathering together of some of the dispersed of Israel, the scattered of Judah.

That the Church Missionary Society be solicited to undertake the superintendence of this new mission, and to regulate with its accustomed zeal and discretion all the subordinate details of management.

To all our Christian friends and fellow-labourers, to all who love the cross of Christ we would offer the above, with an earnest solicitation that they will assist the work by their own individual offerings to this temple of the Lord, and use their endeavours amongst their Christian friends and neighbours to induce them also to lend a hand to the work, and that all and each will beseech the Lord of the harvest to send forth labourers, and to give them strength and grace sufficient for the work, adding his blessing to our endeavours, for unless the Lord give the increase the husbandman soweth but in vain.

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#### IV.—*Missionary Conference—Observance of the Sabbath.*

On Tuesday the 7th of January, a full meeting of the Missionary Conference was held in the Town Hall on the invitation of J. W. Alexander, Esq. The subject of discussion, introduced by the Rev. Mr. Macdonald, and fully treated by the members present, was the following: "Whether any measures can be adopted by this body to promote a better observance of the Sabbath in this country."

The breach of the Sabbath is one of the sins which cause the land to mourn; one perhaps more widely spread, existing under a greater variety of forms, and committed by a greater number of different classes of men than any other of the clamant sins which avert the favour and the blessing of God from this ruined but ransomed world. In public offices and in private places of business, in places of public resort and in domestic circles, by masters and by servants, by those whom in the judgment of Christian charity we are required to regard as Christian men, by those who wear the Christian name, yet by habitual disregard of the precepts of the Gospel belie their profession, and by the infidels and heathens who do not acknowledge the obligation of the Sabbath as a *Christian* ordinance, the holy rest enjoined to be observed on that day is violated with awful frequency: so that if we were required to say what is the sin of which the Church is most guilty in common with the world, we believe we should specify this one of Sabbath desecration.

It will be observed that we speak of this as a sin on the part of infidels and heathens, as well as on the part of those who acknowledge the Divine authority of the word of God; and it will very much clear our

way towards the setting of the whole subject on its proper basis, if we bestow a little attention on the establishment of this as a preliminary point.

While the Sabbath is an ordinance of the Christian religion, while it was one of the positive institutions under the Jewish dispensation, it had an existence before either of these dispensations was established. To man in his state of innocence the appointment was made, to rest from all work on the seventh day, and sanctify it as a Sabbath to the Lord. During the antediluvian period the obligation of the Sabbath lay upon men, and we can have no doubt that it was acknowledged and acted up to, if not by the wicked descendants of Cain, at least by the believing of the chosen race of Seth. That it was so we gather with demonstrative certainty from the recorded fact that Noah divided his time into periods of seven days; a division which could only originate in the primary institution of the Sabbath, and could scarcely be kept up without an observance of that ordinance. Before the Law was given from Sinai the people of Israel observed the Sabbath; and the mention of it is so introduced as to warrant the belief, that even in Egypt the observance of the day was not unknown to them. But if this were so— if they were permitted in the land of their bondage to cease from their labour on the Sabbath day, it is not for a moment to be supposed that their iron-hearted task-masters vouchsafed them this indulgence merely out of respect to their peculiar opinions. They must themselves even in the midst of their idolatry have retained some remembrance of the appointment of a day of rest, some recognition of the duty of regarding one day in every seven as separate and distinct from the other six. This, we admit, is a hypothetical supposition, and may not come home to the minds of all; to us it seems to be a well-founded supposition. And when the obligation to observe the Sabbath was embodied in the Sinaical Code, it is introduced not in the way of a novel and hitherto unheard-of ordinance, but as the enforcement of a law previously known but apt to be violated. The Lord said not, "Keep the seventh day holy as a Sabbath to the Lord;" but the commandment runs thus: "Remember the Sabbath day to keep it holy," that day which you know to have been set apart from the beginning as My peculiar day, that Sabbath which you already know and acknowledge that it is your duty to observe, see that you forget not your duty to sanctify it. "Six days thou shalt labour and do all thy work; but the seventh day is," as you are well aware, "the Sabbath of the Lord thy God, &c." It was impossible that this language could have been addressed to the Israelites, had they been unacquainted with the nature and the obligation of the Sabbath; but at this time they had not learned it from the sacred writings, and it clearly follows that the observance of the duty had never ceased during the ante-legal economy.

Thus those are shewn to be in error who would represent the Sabbath as no more than part of the ceremonial law of the Jews, and consequently as binding on no other people; and they also are shewn to err who consider it as obligatory on Christians alone, and not on those who reject the Christian Revelation. So far as Jews and Christians are concerned, the law of the Sabbath is re-enacted with additional

sanctions, but its original enactment is independent of, and antecedent to the Mosaic and the Christian law. It was imposed upon Adam as the representative of all his race,—it was recognised by Noah as binding upon him and all his posterity. If the mere adoption of any command into the decalogue confined its applicability to Jews and Christians, and absolved all others from all obligation to implement it, then were murder and theft and falsehood no crimes, if perpetrated by heathens or infidels.

But if it be said that all this reasoning is founded upon the Bible, and therefore cannot be applicable to any but those who have received and possess the Bible, we might answer that we have only proceeded upon the authority of the Bible as an authentic history, and the only authentic history of those times regarding which our inquiries are employed. But further, we answer that it is clearly the duty of all men to commemorate the grand display of the attributes and perfections of God exhibited in that work of creation, for the perpetuation of the recollection of which the Sabbath was originally instituted; and that it can be clearly made to appear to reason, as it is also confirmed by all experience, that the setting apart of stated days for this express purpose is the best possible way of keeping up a devout and grateful remembrance of this astonishing work. Thus the duty of Sabbath observance, as a duty of mere natural religion, is established on as firm a basis as any duty of natural religion can be.

But in addition to all this we are able to establish in a most satisfactory manner, apart altogether from sacred history, that the distinction of the seventh day was handed down among the Gentiles. How else can we account for the universally diffused division of time into weeks? All other divisions of time, as days, months and years are natural, but this one is quite arbitrary, and yet it has been found in all nations and in every age. A week is not a multiple of any of the greater divisions of time. It must therefore be considered as quite an arbitrary division, and in searching for its origin we must go back to the days when the human family inhabited one narrow spot; on the top of Ararat we shall find the birth-place of the post-diluvian Sabbath. The bloody sacrifices of the holy father of the ark-saved race, blazing to heaven on the morning and evening of the seventh day, must be acknowledged to have cast a light over the whole world, distinguishing that day as one of rest and devotion. Nor are there wanting in profane writers testimonies to the sacredness of the seventh day. Witness the following:

*Ἐβδομη, ἱερὸν ἡμῶν.—Hesiod.*

“The seventh, the sacred day.”

*Ἐβδοματῆ δ' ἐπειτα κατηλυθεν, ἱερὸν ἡμῶν.—Homer.*

“Then came the seventh, the sacred day.”

*Ἐβδομον ἡμῶν ἔην, καὶ τῷ τετελεστο πάντα.—Id.*

“It was the seventh day, and in it all things had been perfected.”

These quotations are sufficient. We consider that class of passages of which these are specimens as at once valuable confirmations of the sacred history, and convincing proofs of the universal obligation of the Sabbath. Nor is it merely to incidental allusions in the writings of the poets

that we can appeal in substantiating this position. We have testimony of the actual observance of the seventh as a sacred day on the part of the ancient heathen nations. Thus Josephus testifies: "Neque est ulla civitas Græcorum aut Barbarorum, neque ulla gens ad quam septimi diei in quo vacamus, consuetudo nimime pervenerit." And Philo Judæus in similar terms asks, "Quis sacrum illum diem, per singulas hebdomadas recurrentem, non honorat?"

Thus then we think no step is wanting to make out the conclusion that it is the duty of men as men, independently of revelation, to consecrate and set apart from common purposes a seventh part of their time;—a duty acknowledged by ancient writers, and commending itself to the reason of men themselves.

We have devoted so much space to the establishment of this point, not only because it is in itself interesting, but because it possesses a most important bearing on the subject of Sabbath-observance in this country, where the native heathen population are so associated in relations of business with professed Christians. If it has been established that the obligation of the Sabbath lies upon Heathens as well as upon Christians, it follows as a necessary consequence that every violation of it on their part is sin, as well as every neglect of it on our part. The fact that they do not perform their duty does not lessen their obligation to perform it. Their responsibility is not affected even by the fact that they do not generally know their duty; for they are accountable for that knowledge which they ought to have possessed, and the want of which is due to their sin. If then it be a sin in a heathen to violate the rest of the holy Sabbath; then if we impose upon heathens any work which interferes with their proper observance of the Sabbath, then we command them to commit sin. No matter though we have the belief that if we did not impose that work upon them, they would spend the day in committing equally great or even greater sins. For the command to perform that action, that is, to commit that sin, we are responsible. Yea more, if we *permit* them to do any of our worldly business on that holy day, we are abettors of their sin, and at the bar of God will be held responsible for having aided and countenanced them in their transgression. If the heathens who are around us will desecrate that day which God hath sanctified, let those who bear the name of Christ at least see that no part of the guilt lie at their doors. Let all Christians take a decided stand, and so far as their influence extends, shew to the heathen who are under their control that if they will commit sin, the guilt of it must be upon their own heads.

But while we have dwelt so long on the sin committed by heathens in violating the Sabbath, we would not be understood as meaning that they are the only Sabbath-breakers in this country, or that those who profess to be Christians are guilty of this sin only in the way of consenting to its commission on the part of others. Alas! No. Would it were so! But of this in the sequel.

As all the commandments of God are good as well as holy and just, we may be assured that a law so universally binding is intended for the good and not for the evil of those who keep it. And it requires but little thought or observation to convince us that the law of the Sab-

bath, if duly observed, would tend to promote to an incalculable extent, the spiritual, mental and physical well-being of men. As to the spiritual good that is derived to men from the right observance of the Sabbath, every Christian can testify that even *with it* he can hardly keep his soul free from the taint of earthliness, and requires a large measure of the grace of God to preserve the spirit of godliness in his soul, whereas *without it* he should be utterly overwhelmed in the rubbish of worldly employments and worldly cares. The anxious, care-worn, and we might almost say haggard looks of most of our men of business clearly point out to us the necessity of a regularly returning day of rest as a restorative of the mental and bodily energies, and shew us that the all-wise contriver of our frames intended, that after so many days spent in harassing and fatiguing business we should refrain for a season from our ordinary employments, not however devoting that season to the still more enervating labour of worldly entertainments and dissipation, but employing it in some calm and soothing exercises. British merchants have long been the boast of their country; and perhaps in intelligence and uprightness are not equalled by the corresponding class of any country in the world. And this we believe is in a very great measure due to the fact, that the Sabbath is better observed in Britain than in any other country; for how can we expect a man to be distinguished for his intelligence, when his bodily and mental powers are eaten up as by a canker worm, by incessant attention to business, relieved only, if relieved at all, by the excitements of gaiety and dissipation; and how unreasonable is it to expect a man to be distinguished for uprightness, who is in the habit of setting at nought one of the most important precepts of the moral law? But we can venture to predict that if a higher tone of feeling in regard to sacred things, and especially a scriptural mode of observing this Divine Institution were more prevalent among them, their reputation and with it their success would be greatly increased. "Godliness has the promise of the life that now is, as well as of that which is to come." We never yet heard of a man eventually suffering even in his worldly interest from a conscientious regard to his Sabbath-duties. On the contrary we have heard of multitudes of instances, and have known of some, in which Sabbath-profanation has been the forerunner of worldly ruin and crime. If we can conceive it possible that all mankind should agree to discontinue the observance of the Sabbath as a day of rest from worldly employments and worldly cares, as a day of commemoration of the finished work of Creation and the more stupendous work of Redemption, as a day of calm and devout meditation on the attributes of God as manifested in these two great works, and on the duties of men as creatures and redeemed creatures, the amount of happiness enjoyed in this world would be reduced a thousand-fold. As says one, "Wherever the Sabbath is not, there is no worship, no religion. Man forgets God, and God forsakes man. The moral world becomes a desert, where life never springs and beauty never smiles. Putrid with sin and shrunk with ignorance, the soul of man loses its rational character, and prostrates itself before devils, men, beasts, and reptiles, stocks and stones. To these man offers his prayers, his praises and his victims—to these he sacrifices his children, and immolates the

purity and honour of his wife. A brutal worshipper of a brutal God, he hopes for protection and blessing from the assumption of every folly and the perpetration of every crime." But if on the other hand Sabbath observance should become more general, every other blessing would follow in its train. The influence of the pulpit for good would be indefinitely multiplied. There would be no empty pews in our churches, to tell of those who are spending God's holy day in business or correspondence, in pleasure or in idleness—no drowsy hearers giving evidence of the divided state of their thoughts, and shewing that though bodily present in the courts of God's house, their hearts are left behind them in their offices or counting-houses, on the hunting field or the parade. The Holy Spirit would love to descend among a congregation of such worshippers; and the good seed sown in such honest hearts would spring up and bear much fruit. The holy rest and sweet soothing exercises of meditation and devotion would give elasticity to the mind, and increase the health and vigour of the body\*. That part of the animal creation which ministers so largely to the comforts of man would come in for a share of the advantage, and the groans of the creation subject to bondage would become less loud and less frequent, and the labour and travail of the whole creation would be gradually diminished till their final termination at the period of the manifestation of the sons of God and the commencement of the eternal Sabbath, the perpetual rest that remaineth for the people of God.

In one effect that would flow from the better observance of the Sabbath on the part of professed Christians in this country, we are especially interested. By the blessing of God it might be expected to exercise a most favourable influence on the heathen population. What is the objection that is more frequently than all others thrown in the teeth of the Missionary? Is it not the irreligion of multitudes who are accounted Christians? This to be sure is not a legitimate objection against Christianity itself, and those who urge it act just as foolishly as if a man should condemn some noble picture of which he had only seen some daubed and disfigured copy. But still it is an objection that we have no doubt operates very powerfully on the minds of heathens, and it were far better that the Missionary should be able to deny their premises than that he should require to correct their logic. If the Sabbath were observed as it ought, and if those heathens who are in the employment of those who profess to be Christians, were distinctly made to understand that none of the work of their employers may be done on the Lord's-day, we are persuaded that by the grace of God it would produce a most salutary influence on their minds. In Ezekiel xx. 12, God thus speaks: "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them;"

\* We consider it as a strong argument in favour of Sabbath observance, that the bodily frame of man and the animals who assist him in the performance of his labour actually require for their physical well-being a periodically returning day of rest. We have before us the evidence given before the Committee of the House of Commons by Dr. J. R. Farre, a medical practitioner of about 40 years' standing in London, from which it clearly appears that a periodical day of rest is absolutely necessary for the health of man. Thus does physiology, like every other branch of science, bear witness to the truth of the Bible—thus it is shewn with the force of demonstration that He who made man, made also the Sabbath for man.

and again in verse 20: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." And in like manner if Christians would faithfully observe the day of the Lord, it would be to them also a perpetual sign of the Covenant into which they have entered with the Lord; nor to them alone, but to all those also who have opportunities of observing the mode in which they observe the day set apart for the commemoration of their Lord's resurrection from the dead. Thus to their heathen servants and dependants Christians would act as witnesses for Christ, and their testimony would be given in the way most acceptable to them. The *permission* to cease from labour on one day in every seven, would be just such an evidence, as would best come home to the mind of a heathen servant, of the value set by his master upon the blessings procured by the death and the resurrection of our blessed Lord; the *command* to do no work on that day would form to him the most powerful exposition of the sacredness of that day which God claims as peculiarly his own. "By keeping a Sabbath we acknowledge a God, and declare that we are not Atheists; by keeping one day in seven, we protest against idolatry, and acknowledge that God who in the beginning made the heavens and the earth; and by keeping our Sabbath on the first day of the week, we protest against Judaism, and acknowledge that God, who, having made the world, sent His only begotten Son to redeem mankind. This observance therefore of the Sunday in the Christian Church, is a public weekly assertion of the first two articles in our creed—the belief in God, the Father Almighty, the Maker of heaven and earth; and in Jesus Christ, His only Son, our Lord."

Let us at length go on to specify some of the forms assumed by this sin of Sabbath-breaking in this country, and state the means proposed in the Conference for lessening its prevalence, entreating those Christians into whose hands this report may fall to exert themselves to the utmost of their power in their several stations to forward the great object.

I. At the head of the dark catalogue stand those profanations of God's holy day perpetrated under the sanction of Government.

We are not aware that any of the servants of Government, with the exception of those in the Post-office, are *required* to give their attendance in their offices on the Lord's-day, but many of the public offices are kept open so that all who will may go to them and perform their ordinary duties. Many native sirkars, and, we have heard, some Europeans do so attend, and set at nought the appointment of God. Thus according to the principles formerly laid down, principles which cannot be controverted, the Government, the Christian Government of British India, is accessory to the sins of these men. Surely God who has done so much for the extension and support of the British power in India does not deserve such ingratitude at the hands of the British authorities.

The servants of Government employed in the Post office are deprived of the rights which belong to them as creatures of God, and are required to sacrifice the rest which is their natural birth-right. There has of late been much discussion on this subject in England. We trust that something good will be done there, and that it will extend to this distant portion of the empire. Letters are not delivered in London on the Sabbath;

and no impediment is found to be thrown in the way of the transaction of business ; neither would it be so here.

In the Conservancy department it is possible that there may be some works of necessity or mercy which may require the employment of a small section of the men during a small portion of the sacred day. But it is understood that, supposing this necessity to exist, much more work is done than can by any means be brought within the class of works of necessity or mercy.

The Botanic Gardens are kept open on the Lord's-day, and are frequented by multitudes who are thus exposed to the temptation of committing sin, and of dissipating that strength by overmuch mental excitement which it is one of the ends of the Sabbath to promote.

Houses licensed by Government for the sale of intoxicating liquors are kept open on the Lord's-day, and thus Sabbath breakers are tempted to add drunkenness to their other sins.

These desecrations committed in the service and under the sanction of Government can only be prevented by the withdrawal of that sanction. We can scarcely doubt that a memorial signed by all the Christian inhabitants of Calcutta would influence the Government to wash their hands of so flagrant a sin. Such a memorial has been agreed upon by the Conference, and will soon be ready for receiving the signatures of the Christian public.

II. Several merchants and dealers are understood to keep their places of business open on the Sabbath. Now this is partly their sin, and partly that of those who frequent their shops on the Lord's-day. In so far as it is their fault, it is believed that it may be thus in great measure prevented. Let all Christians resolve that henceforth they will not encourage by their custom those who pay so little respect to the ordinance of God. This will at once shew these dealers the estimation in which their conduct is held, and will hold out to them a strong inducement to discontinue the sinful practice. Let Christians who have been in the habit of employing those who keep their places of business open on the Lord's-day, state to them fully and fairly that they shall withdraw their support till such time as this practice is wholly abandoned. If into the hands of any person in business who is guilty of this sin this report may come, we would earnestly entreat him to consider well the greatness of his sin against God, his fellow-men and himself. And if there be any Christian who has thoughtlessly given his countenance to such a practice by actually sending for goods on the Lord's-day, we would faithfully counsel him to think for a moment what he is doing. Why should he be laying up so much matter for bitter repenting ?

Builders and others are in the habit of letting out their work to natives who employ men to perform that work on the Sabbath day. It is the duty of every such man to introduce a special clause into every contract, that the work shall be totally discontinued on the day of sacred rest. This has been done by more than one builder in Calcutta, and in a worldly point of view, they have not suffered\*.

\* Since this was written we have had occasion to visit a large factory in the neighbourhood of Calcutta, in which 1500 natives are employed. The present

These abuses are to be corrected by the diffusion of sounder views respecting the nature and obligation of Sabbath observance. Ministers in their pulpits are the prime guardians of the rest and devotion of the day of the Lord. Let them set themselves to this as to a most important part of their work. All Christians who are alive to their duty in this matter ought to make conscience of setting forth and enforcing the duty to all those over whom they can exercise influence. The Missionary Conference, in order to call universal attention to the subject, will shortly issue and circulate a series of Tracts to be prepared by several of the members.

III. In very many private families there is a miserably low standard of Sabbath observance.—Bazar-making—neglect of the public worship of God—reading of Newspapers and books unfit for the day—idleness and unprofitable conversation—riding and driving—paying and receiving of visits—all these seem to be sins fearfully prevalent in this country. As to the employment of servants in any work that may be done on the preceding day, or may be left over to the next, or in any work which is not absolutely necessary to be done, we have already spoken at sufficient length. All the ways usually adopted for killing time, as it is called, bespeak a fearfully low tone of Christian feeling. If a man cannot spend the waking hours of a single day in exercises fitted to the day of the Lord, how is he to consider himself as possessed of the feelings and tastes and sentiments which will fit him for the enjoyment of the heavenly state? In heaven there is a perpetual Sabbath.

We fear that even amongst Christians there is a sad deficiency in some of these particulars. If they would only make an experiment of observing the Sabbath according to the way laid down in Scripture—if they would direct and require their servants to have all arrangements made so that nothing may interfere with the rest and the duties of the Lord's-day—if on the Sabbath they would make conscience of instructing their children and to the best of ability their servants—if they would "spend the day in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity or mercy," they would soon find how pleasant a day it would become, and they would derive from it all the spiritual, mental and physical good which it was designed by its Divine Instructor to impart.

In advocating the cause of Sabbath-observance we feel that we occupy an honourable position. We are pleading for God, for the cause of the Sabbath is the cause of God. We are pleading the cause of man—of all men, for "the Sabbath was made for man," but especially of the poor, for the Sabbath is emphatically the poor man's day—of the heathen, who have few indeed to care for their interests—of the rising generation, whom we would deliver from the baneful influence of evil

superintendent has not been long in the works, but he has already stopped one half of the work on Sabbath, and hopes soon to put a complete stop to all work throughout the whole of the Lord's-day. One reason he mentioned for being anxious to do so, apart from the sacredness of the duty, was this: "Neither I, nor any of my European assistants ever enter the works on Sunday, and I cannot have confidence that the work is well performed when the natives know that we will not go in upon them."

example, and put under the influence of domestic Sabbath Instruction :— we had almost said fire-side instruction—but that is a dream of the past—a vision of the far-off land of our childhood. Scotland—all our thoughts of Sabbath observance are mixed up with thoughts of thee—thy village churches with their humble spires—thy simple service meet for the taste of thy honest-hearted and unostentatious peasantry, and meet also for the worship of that God who seeks the adoration that cometh fresh from the breast—thy modest manses—

“Lent to mortals just to shew  
A specimen of heaven below.”

Scotland, “whose is the Sabbath and the Sabbath-bard”—thy sons in multitudes have left thy shores to seek riches in this Eastern world; thy manses have sent forth their nurslings to this clime of the sun—for a Scottish manse is not a place of remaining—and canst thou not with them send out the Spirit of thy Sabbath-observance? Why do thy sons, when they come to sojourn in the land of the stranger, so oft forget the lessons which they learned in their father's house? Thou canst not send us out thy Spirit, but thy God, who has given thee the blessing, can also give it to us. Oh Lord God, who didst appoint the day of rest for man and beast! Jesus, thou Lord of the Sabbath! Holy Spirit, by whose influence alone the Sabbath can be called and felt to be a delight, do thine own work in the midst of us, and avert from us the condemnation of those who disregard thy day and thine ordinances.—ED.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are confident it will afford every friend to the cause of education and religion in India the highest satisfaction to learn, that letters from Alexandria have been received from the Rev. Dr. Duff. It is probable he may be detained there about one month, owing to the want of accommodation on the steamers, or other means of conveyance by the overland route. He may (D. V.) be expected in Calcutta in about a month.—Mrs. Charles, the esteemed lady of Dr. Charles, senior minister of the Scotch Church, together with her family, have embarked and sailed for Europe. We regret to find that Mrs. C.'s health should have required this movement, but we trust under God she may soon be restored in perfect health to her circle in India.

### 2.—SCHOOL AT FORT GLO'STER.

It has been our duty this month to chronicle the examinations and anniversaries of several of our city schools and public institutions. This to us has been a most pleasing labor; but we have not less pleasure in recording the account of the Annual Examination of the school at Fort Glo'ster, under the superintendence of the General Assembly's Mission. If it be true

“That many a flower is born to blush unseen,  
And waste its fragrance on the desert air,”

it is no less so of some of the most valuable though unostentatious efforts of man to better the condition of his neighbour. We think this rule fairly applicable to the school at Glo'ster. It is entirely under the management of a respectable and intelligent young native, formerly a pupil of the General Assembly's Institution in Calcutta. The school is partly supported by the Sirkars (heathen) connected with the works at Glo'ster,

partly by the proprietors, and also in part by the Assembly's Mission, under whose control it is placed by the other contributing parties. The school was first patronized by W. Patrick, Esq. merchant of this city, and is now fully encouraged by C. J. Orr, Esq. the resident at Glo'ster. The examination was held at the residence of the latter gentleman on Monday the 27th of January. The examination was conducted by the Rev. Messrs. D. Ewart and T. Smith, of the Scottish Mission, and the Rev. T. Boaz of the London Society; also by C. J. Orr, Esq. and Bábu Hara Shankar Dás, the zealous and persevering teacher of the school. The pupils underwent a very minute examination in English Grammar, Geography, Arithmetic, Astronomy, the use of the Globes, History of India, Scripture History, and other useful branches of learning. The acquaintance manifested by them with the various topics was highly creditable to their industry, and not less to the talent and attention of the master. After the examination, prizes were distributed to the more deserving by C. J. Orr, Esq. and the pupils addressed by the gentlemen present on the importance of a diligent and persevering improvement of the means placed at their disposal. Here we have a little oasis in the midst of an almost (as far as education is concerned) desert country; or here we have one of the flower-beds of learning, opening its buds, displaying its beauties and shedding its odours on every hand, in the midst of a people who have been accustomed only to have presented to them in the form of education that which was calculated to repel and debase. May this infant institution long continue to flourish and increase under the fostering care of the Assembly's Mission, to which this, as well as the school at Táki, is under the highest obligation for the efficient superintendance afforded by the teachers of that valuable seminary.

### 3.—EXAMINATION OF THE GENERAL ASSEMBLY'S INSTITUTION.

The ninth annual examination of this important Institution was held on Friday, 3rd January. We were delighted to see it so well attended by both European and Native gentlemen. The large and respectable attendance was a sure indication of the high esteem in which the Institution is held; and the presence of so many respectable natives proves that superstition and prejudice are on the wane, and that the natives of Calcutta can appreciate the advantages of a good education even when coupled with the inculcation of a faith differing from their own. Many of the young men are evidently well acquainted with the doctrines of Christianity, as well as conversant with our science and literature; their minds are enlightened, their prejudices removed—some have boldly come out and openly professed themselves the disciples of Jesus, anxious to walk in his ordinances and commandments. These are results which might have been anticipated by all parties; for the whole course of instruction pursued in the Institution is calculated to produce them. The natives are aware of these facts, yet their children flock to the Institution, and there are at present in daily attendance about 660 boys. The large number of natives present at the last examination also shows that the Institution is still rising in public estimation.

The increasing popularity of the Institution may be traced to the following causes. 1st. The natives are beginning to perceive that so far as Hinduism is concerned, they have as much to fear from an infidel education as from a Christian one; and that while the former gives nothing in lieu of what it takes away, the latter, they are convinced, inculcates the principles of virtue, and fosters a spirit of benevolence. 2ndly. The Institution, while it aims at the improvement of the moral feelings, and the conversion of the soul to God, is second to none in India, in the efficiency of its mode, and extent of its system of literary and scientific education.

The deservedly high character of the Institution, and the advantages it is capable of affording, might be easily inferred from the known abilities of its conductors; but the proficiency of the scholars at the last examination, in the higher branches of science, proved beyond dispute that few if any Institution in the country could compete with it. A mere enumeration of some of the subjects in which the pupils were examined will show to those who were not present, the extent of the course of education pursued in the Institution. The higher classes were examined in the Scriptures, Christian Theology, the Evidences of Christianity, Euclid's Geometry, Conic Sections, Trigonometry, Algebra, the Differential Calculus, Astronomy, Logic and Political Economy, &c. &c. With all these subjects the lads appeared to be quite familiar. The readiness and accuracy with which they answered the searching questions put to them evidently showed that they were well instructed, particularly in scientific subjects. They appeared to be familiar not only with the results of philosophical investigation, but with the principles of science, and the calculations upon which its truths may be demonstrated.

We were much pleased with the Essays which were read, particularly one by Mahendra Lál Basák, a young convert who was lately baptized. This is the first instance which we have witnessed of a Native Christian reading his own productions in the English language before a large assembly of his countrymen. May we not hope that this is the first fruits of a large and abundant harvest!

We witnessed a new and interesting feature at this examination. We were gratified by listening to the reading of two essays in the Bengálí language. This is a decided improvement, and although the compositions were occasionally deficient in point of idiom, yet, if the Institution perseveres in paying that attention to the native languages, which it has for some time done, it will ere long produce as good Bengálí and Hindustání scholars as it has heretofore English ones. The increased attention which this department of education is exciting throughout the country augurs well for the general *enlightenment* of India. The vernaculars, after all, are the grand medium through which our religion, literature and science must be extensively diffused. It is with great satisfaction therefore we see the Assembly's Institution, adding to all the other blessings which it has conferred upon the natives, a correct knowledge of the structure and use of their own language. The Bengálí Essayists were rewarded with prizes, an example worthy of all imitation in kindred institutions. The business of the day was concluded by the distribution of prizes as rewards for proficiency and good conduct. The gold medal given by D. Macfarlan, Esq. to the best of the highest class, was gained by Banamáli De. The silver medal given by the Rev. Dr. Charles for the best Essay in English was gained by Mahendra Lál Basák. His Essay referred to above was one of the best compositions we have ever heard coming from a native. Mahendra also gained the silver medal given by the Rev. Mr. Ewart for the best English Essay on another subject. These and the other prizes were distributed by the Rev. Mr. Meiklejohn, who presided as Moderator of the Presbyterial Body of Calcutta.

#### 4.—CHRISTIAN INSTITUTION, BHOWANIPORE.

The examination of the Christian Institution under the superintendence of the Rev. J. Campbell of the London Missionary Society, took place at Bhowanipore on the 24th of December. We attended this examination and derived from it great pleasure, and we trust not a little profit. Who that has a just estimate of the value of Christian instruction can fail to derive pleasure from the mere sight of four hundred boys brought into daily intercourse of the closest kind with a Christian Missionary?

Who that knows any thing of the painful and insinuating nature of idolatry can contemplate without a glow of gratitude the spectacle of so many sons of idolators imbibing the antidote to that soul-destroying poison? Who that has himself experienced the power and sharpness of the word of God can fail to be delighted when he hears this word intelligently read and explained by hundreds of heathens? Who that looks forward with earnest longing to the day when this mighty land shall be added to the kingdom of the exalted Messiah, can hesitate to hail this spectacle as he who watches for the morning welcomes the first streak of scarcely perceptible light which, though little and dim, he knows will brighten and expand, till the heavens shall be all illuminated and the earth shall rejoice in the effulgence of the orb of day? Who that knows the value of the gospel, and its adequacy to supply all the wants and to relieve all the distresses of men, does not feel his heart burn within him even when he hears that this gospel is in the hands and in the heads, if we may so speak, of hundreds whose fathers scarcely know the name of Jesus, but who bow down to stocks and stones, and give that worship to the works of their own hands which is due only to the one living and true God? How much more then does the Christian experience a transport of holy joy when with four hundred youths actually before his eye, each with the Bible or some Christian book in his hand, he looks back to the time, not so long a retrospect, when from the one end of the land to the other the Bible was not to be found, and forward to the time, God grant the prospect may not be distant, when scriptural knowledge shall be multiplied, and the gospel shall take its residence not in the heads alone but in the hearts also of the millions of India. There are of those whom we respect and love who think that the Missionary treasury is robbed when any portion of its resources are expended on such institutions as this: but we freely say that for ourselves we cannot conceive a more legitimate application of Missionary labour and Missionary funds, and let us add of Christian prayer; and we look upon it as a token of great good for this land, that Bible schools are now rising up over the length and breadth of the land, and the Missionaries of the cross are suffering the little ones to come to Jesus.

The examination was well attended by ladies and gentlemen, although Bhowanipore is at a rather inconvenient distance from Calcutta, and the lateness of the hour at which the examination commenced must have rendered it impossible for many to be present, without risking exposure to the heat. The Rev. Mr. Boaz, secretary of the Bengal Auxiliary Missionary Society, presided, and amongst the visitors we observed the Rev. Dr. Charles and Mr. Meiklejohn, Ministers of St. Andrew's Church; Messrs. Ewart, Macdonald and Smith, Missionaries of the General Assembly, and we think all the Missionaries of the London Society resident in Calcutta, besides Dr. Somers from Banáras. Besides these there was present a goodly number of ladies and laymen. The examination was chiefly conducted by Dr. Charles, Messrs. Morton, Piffard and Smith, who as well as all the visitors were in the highest degree satisfied with the attainments of the pupils, both in religious and in what has been called sub-religious knowledge. They manifested, according to their several standings in the school, at once a large and minute acquaintance with sacred history, the evidences and doctrines of the Bible, and the elements of those sciences which truths are peculiarly opposed to those errors which are sanctioned by the books esteemed sacred by the Hindus, as Geography, Astronomy, &c. These branches of knowledge had of course been communicated through the medium of the English language; but the cultivation of their mother-tongue had evidently not been neglected, as was evident from their readings in Bengali and their translations from English into that language. We look upon this as a matter of the last moment, since

under God their future usefulness among their countrymen must in a great degree depend upon their correct knowledge of their vernacular tongue. Short English essays were read on Female Education and on the History of Joseph. The former was a very creditable performance, shewing at once power of thought and freedom of expression. At the conclusion of the examination prizes were distributed by Mr. Boaz, consisting of valuable books and medals. In classes consisting of so large numbers, and where all were so well acquainted with the subjects of study, the prizes must have been hardly earned, and are therefore the more honourable to the successful competitors; while from what we saw of the talents and acquirements displayed by some of the prize-holders we should say of those who were foiled, that it was no dishonour to them to be overcome by such antagonists. We subjoin the programme of the examination:—

1.—12th Class, Instructor, No. I. 2.—11th Class, Instructor, No. II. 3.—10th Class, Introduction, No. II. 4.—5th Class, History of Bengal. 5.—2nd Class, History of Rome, Mechanics, Geography. 6.—7th Class, Introduction, No. III. Grammar. 7.—1st Class, Astronomy, Evidences of Christianity, Natural Philosophy, Geometry and Algebra, Simple Equations. 8.—3rd Class, History of Greece, Geography, Grammar. 9.—Essay on Advantages of Female Education. 10.—1st and 2nd Classes, Scriptures, the Gospels and Acts. 11.—4th Class, History of Bengal, Grammar, Geography. 12.—Essay on the Character of Joseph. 13.—6th Class, History of Bengal, Geography, Grammar. 14.—3rd Class, Bengálí Scriptures, Genesis. 15.—9th Class, Introduction, No. III. 16.—8th Class, Introduction, No. III. Grammar.

#### 5.—LADIES' SOCIETY'S SCHOOLS.

The Annual Examination of the Ladies' Society's Schools for Native Female Education took place yesterday at the Central School, Cornwallis Square. Besides the girls attached to the Central School, now placed under the superintendence of Miss Missing, the children attending the Mirzapore School under Mrs. Sandys, the Howrah School under Mrs. Hampton, and the Circular Road School under a native named Pitamber, were also assembled. The number in all would be about five hundred. Amongst the visitors present, we noticed the Rev. Messrs Sandys, Jones, Ewart, Macdonald, Smith, Wenger, K. M. Banerjee, and Mesdames Ellerton, Wybrow, Jones, Vos, Pearce, &c. &c. The Rev. Mr. Sandys examined the classes in the Gospels and Acts. The manner in which they acquitted themselves was highly satisfactory, and reflected much credit on those who have the charge of their education. Considering the many difficulties which Institutions of this nature have to contend with, the result of the examination was, on the whole, encouraging to those who seek to emancipate the native females from their present abject state. In the utter prostration of the mind now visible throughout Hindustán, the improvement of the females should be as strenuously sought after and promoted as that of the male population. We hope the benign influence which education sheds on men, will induce the reformed Hindus to make their daughters and wives the recipients of, and the participators in, their enlightened views and sentiments. This is a *sine qua non*, without which the civilization of the whole body of native population cannot be complete. —*Calcutta Courier.*

#### 6.—COLLEGES AND SCHOOLS.

During the past month not only have the more direct Missionary schools held their anniversary examinations, but also the other Christian and Hindu establishments, the Parental Academy, High school, St. Xavier's (Jesuits) college, and Armenian Philanthropic Institution have all had their annual examinations, and have passed through the ordeal with

the usual honors. The prominence given to the vernaculars and religion in some of the examinations was highly encouraging. The general state of education in nearly all is much the same as in previous years. The annual examination of the pupils of the Hindu college has also been conducted throughout the month, both in the European languages and sciences as well as in Oriental lore; the Sanskrit classes have been put through a searching examination. The new *Patshala*, connected with the college, in which the junior classes are to be taught the vernacular in its purest form, has been publicly opened. Many of the friends of education attended on the occasion, and addressed the people both in Bengali and English. We understand that it was opened not in the name of Kálí or Rám or any of the Hindu deities, but in the name of the *one God*. We are happy to hear, that Jehovah was recognised at the opening of the school, though He was not at the laying of the foundation stone. We have been given to understand, that more than one morning school has been opened for the children of indigent natives; these schools are conducted by educated native youth, who attend them early in the morning previously to office-hours and at their own expense. This is a good omen, one of the best that has occurred for some time. When the natives so begin to feel the force of education themselves as to teach others, a better day is evidently rising on them. Several individuals in the Mofussil have also established schools in their villages for supplying a liberal education; in some instances, these schools have been taken up by the Government Board. The Board, we hear, intend to establish central schools or colleges in every district under which the superintendence and visitation of all local schools shall be placed. Oh that the Lord the Spirit may descend into the midst of all these efforts and movements, and seal the instruction home to the heart, so that it may end in true conversion to Christ. The examination of the Hughly college has also been held during the month: the institution continues much as in former years.

#### 7.—CHINESE CONVERTS, BANGKOK.

To the Editors of the Calcutta Christian Observer.

SIRS,

It may be interesting to some of your readers to learn, that the gospel is beginning to produce its appropriate effects, though to a very limited extent, upon the heathen in this place. Last Sabbath we enjoyed the privilege of administering the rite of baptism to one Chinese convert, and of extending the hand of Christian fellowship to two others who had received the ordinance two weeks before. Then Mr. Jones welcomed Mr. and Mrs. Slafter, recently from America, to a participation in the duties and privileges of the Church, when we all, in company with the native brethren, surrounded the table of our Lord to commemorate his dying love. The services at the water were witnessed by an assembly of Chinese and Siamese in connexion with our English and American friends, while the communion season is to be numbered with those which constitute an antepast of heavenly joy. This little Chinese Church is now composed of nine members, eight of whom were with us on the occasion alluded to, and one has recently returned to his native town in China with the prospect of being useful to his countrymen. Three of these were baptised in 1835, three in 1838, and three in 1839. Our assemblies for religious worship, amidst a numerous population, are small, but such as to afford us some encouragement. The Roman Catholics are making some converts to their faith from the Chinese here, and have just erected a new temple.

Yours, &c.

Bangkok, Siam, October 7th, 1839.

WM. DEAN.

## THE MEETINGS.

The season for holding the anniversaries of the different religious and benevolent Societies, and the examinations of the colleges and schools in Calcutta has now come to a close; and in accordance with our promise last month, we shall proceed to lay before our readers as perfect an outline of the whole as our space and means will permit. We have availed ourselves of the reports of the meetings and examinations as they have appeared in the pages of our contemporaries, especially the *Christian Advocate and Courier*; by carefully picking out the most accurate report of speeches, as given in both, we trust we have presented a tolerably faithful account of the whole.

## I.—SEAMEN'S FRIEND SOCIETY.

The 13th Anniversary of the Seamen's Friend Society was held on board the Bethel on the evening of Dec. 17. We were agreeably surprised to find, on entering the little ark, that it was almost full, and still more pleased to find the bulk of the congregation composed of seamen. It was indeed a gratifying sight to see men noted for their disregard of every thing serious assembled to witness the Anniversary of a Society which has for its object the promotion of their spiritual interests.

The meeting was opened by the Rev. Mr. Boaz, who selected an appropriate hymn and offered a prayer suited to the occasion. A. Grant, Esq., on being called to the chair, informed the meeting that the Reverend Secretary would read the report. Before doing this, the Secretary informed the men that they might rest assured the reading would not occupy much time. The report, he said, was only about the size of a letter which they were accustomed to send home.

The report contained no instance of conversion which had come under the observation of the Committee;—it stated that the funds were low, that the past year was literally a year of faith with the Committee, as they very often did not know how they were to defray the current expenses of the month. The report gave a brief outline of the labors of the Society. A number of Bibles and Testaments, and no less than 6000 tracts had been distributed; and though, as before stated, no immediate results had followed, their efforts were, the Committee trusted, as "bread cast upon the waters to be found after many days." The Society was stated to be 400 or 500 rupees in debt.

The Rev. G. Gogerly moved the first Resolution:—

- I. That the report now read be printed and circulated by the Committee.

The Rev. Gentleman delivered a very appropriate address to the seamen. He noticed a peculiar trait in the character of seamen, well expressed in the homely adage that "a sailor works like a horse, but spends his money like an ass." He mentioned a circumstance which had lately occurred in England in illustration of this. A seaman was brought before the Lord Mayor for creating a disturbance, he had been throwing handfuls of his hard-earned money amongst the mob. On the Lord Mayor's reproving him, he declared he was very unfortunate, for he had more money than he could spend, and begged to be sent to sea as soon as possible. The speaker simply but forcibly endeavoured to prove to the seamen that it was nothing but love to the common Saviour of all men, and to them in particular, which induced the Committee to interest themselves in behalf of seamen. He touched on the injury which British seamen, the professed followers of Christ, have inflicted on religion and morals in foreign countries, particularly in the South Sea Islands, by their lax and unprincipled behaviour, and urged on them the necessity of making themselves dreaded by none but those who were the enemies of their country. The Rev. Gentleman concluding by exhorting the sailors

to behave well in this heathen land. He pointed out to them how interesting it was to see a Bethel floating on that river which was the object of adoration with the natives, and recommended them to be as punctual in their attendance at the Bethel as they must have seen the natives were in resorting to the river side for devotional purposes.

The Resolution having been seconded by J. W. Alexander, Esq., was carried unanimously.

The Rev. Mr. Wenger rose to propose the 2nd Resolution :—

II. That this meeting desires to offer thanks to the Lord Jesus Christ for his continued goodness in carrying on and extending the work of grace amongst seamen in this and every land; and would also unite in supplication to the Father of Mercies, that he would pour out the blessing of the Holy Spirit upon all the efforts of his people that they may not be in vain in the Lord.

The Rev. Gentleman spoke of the peculiar opportunities which sailors possessed of doing good to mankind, and of observing the works of Providence. He called their attention to what is majestic in the vast deep, and to all that is beautiful in the starry firmament. He exhorted them to be mindful of God in storms and in calms, and not to forget to glorify Him when looking upon the worlds that twinkled above them. He said he had never visited the South Sea Islands, but he had visited Greece and Turkey; and felt sorry to say that the impressions produced by the conduct of Seamen visiting those countries was very unfavorable. He was often told to go to England, and make better men of British Sailors, before preaching to other people the excellency of the Christian religion. The Rev. Gentleman was happy to observe that efforts were being made for the reformation of British Seamen, and he prayed that under God's blessing they may prove successful. He adverted to a prophecy of scripture which declares; they shall be as doves flying to their windows. The Rev. Gentleman hoped the day was at hand, when Sailors who are scattered over the face of the whole earth shall carry with them the message of salvation, and be living epistles of the religion which they profess, known and read of all men.

The Resolution was seconded by J. M. Vos, Esq. and adopted unanimously.

The Rev. Mr. Lacroix rose to propose the 3rd Resolution :—

III. That this meeting appoint in the name of the Lord the following individuals to be the Officers and Committee of the Society for the ensuing year,—with power to add to their number :

*Treasurer*, A Grant, Esq.—*Secretaries—Corresponding*,—Rev. T. Boaz, *Minute*,—Mr. Henry Andrews. *Seamen's Ministers*,—The Missionaries of different denominations. *Visiting Agent*,—Mr. Chill. *Committee*,—J. F. Hawkins, Esq., J. W. Alexander, Esq., H. Woollaston, Esq., J. Muller, Esq., D. Clark, Esq., J. M. Vos, Esq., G. C. Owen, Esq.

The Rev. Gentleman began by making what to us appeared a very proper remark, that unless the members were regular in their attendance on all the meetings of the Committee, the Society would in all probability languish. Laxity on the part of the Members he compared to indolent sailors rowing against the tide; if any or all ceased to pull, the boat would naturally take a backward course. He said he made this remark from long experience in the affairs of other Societies. The Rev. Gentleman observed, that religion when possessed by Sailors or Soldiers made them braver, and therefore the more useful men;—he said he knew little about sailors, but he had opportunities of learning the truth of his remark amongst soldiers. He instanced the men of two particular regiments that had fought, one in the siege of Bhurtpore and the other in the Burmese war. on the testimony of Sir Archibald Campbell, who said of the pious soldiers, "Give me men all like these, and I care for no one;" men

without religion he said may be brave, but their bravery is induced by either temporary excitement or the wish to gain the approbation of their fellow-men. Religion on the other hand nerves man to do his duty from a regard to duty, and the conscious observation of Him who has enjoined upon his followers the faithful discharge of their duties. A soldier or sailor possessed of religion is happy in the consciousness that he is in the keeping of God; and death to him is bereft of its terrors, because come when death may, it will bring him to the possession of immortal glory. The Rev. Speaker said, that seamen have a particular claim to our sympathy, being removed from their homes in childhood, and exposed not only to the dangers of the sea, but what is infinitely more dangerous—bad company. He congratulated British seamen on the renown of their prowess, and he hoped the day was not far distant when they would be as illustrious for piety as they are for valor, and then we need care for no enemy, no not even for Russians.

The Resolution was seconded by the Rev. W. Morton. He said that during the evening he had been pursuing nearly the same train of reflections as the last speaker. He was reminded of the text, "A righteous man is merciful to his beast;" and he said, if Providence has enjoined our kind treatment of the beasts that perish, with how much louder voice does it call on us to pity immortal men. During the course of his past life the Rev. Gentleman had made 24 voyages, (he had been shipwrecked too,) and had therefore had ample opportunities of becoming acquainted with the character of the seamen. They were wild and thoughtless in the extreme, he had seen men washed off the deck into the wide waste of waters with horrid oaths on their lips; frequently in a state of brutal intoxication. The Rev. Gentleman exhorted the sailors present to dread an oath, and to avoid drunkenness and immorality. He pictured to them the bar of a holy and just God, before which they must answer for their deeds like all other men. The speaker adverted to what had fallen from the other Gentleman in regard to British valor; but he said, Great Britain, and especially British people here, were no less indebted to sailors for the comforts and luxuries of life, and for all that is cheering in intelligence and epistolary communications. He said that both from gratitude and duty we should use every exertion for the welfare of sailors.

The Resolution being put was carried *nem. con.*

The Rev. Mr. Boaz now rose and stated, that it had often been said that no meeting could be called a sailor's meeting unless there was something disorderly in it; he had no wish to be disorderly, but he would move a little out of the usual course in making a few remarks without any thing like a Resolution, which the other Gentleman had shown them. Having had many opportunities of being acquainted with the carelessness and thoughtlessness of seamen, he would mention a circumstance which he had heard in illustration of the adage referred to by another speaker, that "a sailor works like a horse, and spends his money like an ass." A sailor, after making a cruise of 7 years, returned home with a good sum of money. He determined to have "a spree." Having obtained liberty to go ashore, it fell to his lot to remain in charge of the boat whilst the other hands went away. Seated in the stern sheets of the boat and vexed at not being able to join his shipmates, he began, having nothing better to do, to throw away his guineas one by one at the women and boys on the shore. This very man after some time, by the blessing of God, became a converted person, and he determined to devote the remainder of his life to the direct service of God as a minister: and he often regretted that he should have been so profligate in the expenditure of his cash; for

he used to observe, I could have supported myself as a minister, or have supported another, had I but known the value of these things before. Mr. B. exhorted the men to lay up a shot in the locker for a rainy day. He related a story of a Scotchman who had been many a year in this country, but who, on meeting with a missionary, became a true disciple, and returned to England with a view to the ministry. He went incog to see his mother, whom he found almost bent down with age, but engaged as a poor washerwoman. He sat down by her side, and thus addressed her, "Old woman, had you not a son?" "Yes," said she, wiping off a tear with her aged hand; "yes, I had, but he is dead long ago." "But what if he were alive?" said he. "That cannot be, for the minister said he was dead." "But what would you say if he were not dead?" "It can't be," said the mother with some hesitation. The man on this shewed her a particular mark on his breast; seeing which the poor old woman fell on his neck and wept. "And are you my own son?" she said; "and what are you now, man, a sailor still?" "No," he answered, "I am a minister." "A minister!" said she with surprise: "you a minister!! Will you go up the pulpit-stairs like another minister? Will you hang your hat on the pulpit peg like another minister? Will you read out the text like another minister?" Yes, was the reply to these general queries. She was overwhelmed with delight; nor was she the only rejoicing one for this conversion,—the angels of God rejoiced over him, and will rejoice over every returning penitent.

The Rev. Gentleman related the anecdote in a style so peculiar to himself, and in a manner which to judge from the approbation with which it was received by the sailors present was so well adapted to commend itself to the class he was addressing, that it would be useless for us to attempt to copy his expressions. He did not however content himself with amusing; he stated that he knew they were peculiarly susceptible of any thing told them in reference to their families and friends. Often, he said, he had stopped a sailor "half-seas-over" in the streets of this city, and asked him how he would like to be seen in that state by a father, a mother, a relative or a minister? This question had almost always elicited a serious reply.

Most of you, said the Rev. Gentleman, (addressing himself to the sailors present,) have known some good old man of a minister who has prayed for you. Most of you have Bibles too, how often have you read them? Let me entreat you often to read and pray over them. I heard, said the Rev. Gentleman, of a boy, a sailor boy, who had received a Bible from his mother, which in order to forget he stowed away at the very bottom of his chest. He fell ill. During his illness, having none near to console or nurse him, he thought of his mother's Bible; the moment he could crawl he went to his chest, brought out his long-neglected Bible, and read it so long and attentively that, as he often said, he knew much of it by heart. You may be sure he never lamented this. Imitate his example, and you will undoubtedly experience a like benefit. The Rev. Gentleman next said that, as was remarked by the previous speakers, sailors were very wild and thoughtless, and particularly so with reference to religion. In a storm, one of the bravest sailors on board was ordered to go on the lee-yard arm to take in a sail: while doing this, the gale wrapped him up in the sail as in a winding sheet; he was then rolled out by the loosing of the sheet, but fortunately, his foot caught the foot ropes, and there he hung until through mercy he recovered himself. In a little time, he was safe on deck. "Well, my man," said Mr. Boaz to him, "you had a narrow escape?" "Good enough," answered the man. "You should go down on your knees and thank

God." "I can do that another time." Another time never came: he was drowned in a calm a few days after. The speaker after making sundry appropriate comments on this event said, that the gentlemen who had addressed the meeting that evening chanced to be natives of different countries—Switzerland, Scotland, Ireland and England. The one was a judge, the other a lawyer, another a minister; this union of nations and professions was indicative of the general state of feeling in reference to sailors. Every person loved sailors. It must be plain to the sailors, he remarked, that all the pieces of paper which were handed about called resolutions, and all the speeches which had been made, were all done with the single object of doing them good. But, he added, *they* had something to do. When they got aboard their several ships, they should think over these things, they should pray over them—they should speak of them to their messmates. Mr. Boaz did not doubt but that many of their messmates had also attended meetings, for there were many other kinds of meetings held on that evening, some at Bow Bazar and others elsewhere. The Rev. Speaker advised them, when they would hear their friends speak about what they had seen and heard, to let them know what had been said and done on board the Bethel. The Rev. Gentleman concluded with saying, that as all seemed to be in such a state of harmony and good feeling, the meeting would close, as it had begun, with a hymn.

A collection was then made. Many a tar expressed his sorrow at not having been apprised before, that there would be a collection; some promised to bring their mite next Sabbath, while others cheerfully gave their offering at the time.

#### 2.—NEW YEAR'S DAY—UNION CHAPEL.

A very solemn service of united Christians of different denominations was held at the Union Chapel on the morning of New Year's day. The attendance was full, and nearly the whole body of missionaries was present. The services commenced by reading the 92nd Psalm and prayer by the Rev. T. Boaz, after which the Rev. Mr. Morton delivered an address. This address, like all the discourses of the Rev. gentleman, was distinguished for soundness, comprehensiveness and completeness. He took for his text the following passage: "The end of all things is at hand, be ye therefore sober and watch unto prayer." The preacher drew attention to the solemnity of the season, and pathetically dwelt on the expression, "the end of all things is at hand." He then entered upon the exhortation, and impressively inculcated on his hearers the duties of sobriety, watchfulness and prayer. The Rev. Mr. Ellis next read a portion of scripture, and offered a simple and earnest prayer.

The Rev. Mr. Macdonald then preached from the words, "Cut it down, why cumbereth it the ground." In explaining to whom the sentence was applicable, Mr. M. gave certain tests by which our state before God might be ascertained. The tests proposed were, 1. A lively and influential sense of our accountability to God in all the transactions and intercourse of life. 2. A complete surrender in all matters of our own will to that of God. 3. A preference of God as our Father to all his gifts however dear or valuable in themselves. 4. A desire to observe and realize in our attendance on the means of grace the end designed by them of God the Giver of all grace. 5. An entire and heartfelt reference to the love and glory of Christ in all our concerns whether secular or religious. The discourse was marked by acute thought and stern fidelity, and replete with sound instruction.

The concluding sermon was delivered by Mr. Sutton, of the Orissa Mission. He selected, as best adapted to the occasion, the text, "God

be merciful unto us and bless us, and cause his face to shine upon us, that his way may be known upon earth, his saving health among all nations." Mr. Sutton showed the intimate connexion which subsists between eminent personal piety and the success of the Gospel, resulting in the present and eternal welfare of men. He exhorted his hearers not to be satisfied with present attainments, and pointed out that the only way to attain eminence was by deep humiliation and constancy in prayer. The previous speakers had by laying down searching tests and exhorting to duty, prepared their audience for the remarks which fell from Mr. Sutton. These remarks were seasonable and appropriate to the object of the meeting, which was humiliation for past remissness and renewed consecration to God.

The services were interspersed with hymns, and lasted for three hours and a half. The concluding benediction was pronounced by Mr. Sutton from Numbers vi. "The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up the light of his countenance upon thee, and give thee peace."

In the evening, a service in the Bengali language was held in the Circular Road Chapel. Prayers were offered by two native converts, and the address was delivered by the Rev. Mr. Piffard. There were present about fifty natives, with many missionaries and others. The comparative thinness of the attendance was owing to notice of the Meeting having been but partially made public, and to the inconvenient hour fixed, the native Christians residing in the villages and the more distant parts of the city being thereby prevented from uniting in the service.

On the whole it was a day long to be remembered. It was interesting for the season, solemn for the services, and hallowed by the associations connected with both. Many who met last year met again; several who were once unknown by sight were now convened in one place; and some who were present on the last occasion now either sleep in the dust or are removed to distant lands.

### 3.—CALCUTTA BIBLE ASSOCIATION.

The 18th Anniversary of this Association was held in the Town Hall on Tuesday evening the 7th of January. The Venerable the Archdeacon being called upon to preside, opened the proceedings by observing that he felt a peculiar pleasure in occupying the chair on such an occasion. In his opinion an Association having for its object the distribution of the Bible was deserving of more support than any other institution: he did not intend by this to draw disparaging comparisons between this and the other numerous benevolent institutions in the city; he knew that all those who love God out of a pure heart must love their neighbours as themselves; but, inasmuch as this Society had the good of man's immortal part in view, it should rank high in our estimation. The Association claimed our regard, both for the simplicity of the means employed, and the sublimity of the object at which it aimed. He remarked that no Society could prosper without God's blessing, and he hoped that his auditors had come to the meeting in the spirit of prayer, and that they would make the prosperity of this Association a matter of closet prayer.

The Rev. Mr. Sandys being called upon, read the most interesting portions of the Report: it gave an account of the number of Bibles which had been distributed during the year, and entered at length into the details of the Society's operations. As we hope to notice this Report ere long, we shall not dwell upon its contents at present.

The first resolution,

"That the Report now read be published and circulated for general information," was proposed by the Rev. T. Boaz, who remarked, that from the Report just read it was evident the Society had not only carried on its usual

operations during the past year, but that it had materially increased its exertions: this was cause for thankfulness; the fact that many of the thousands of dying idolaters had been furnished with the word of life should encourage us to thank God and take a fresh stand at the commencement of this year, with a determination to spread further and wider the Gospel of God. He compared the moral and religious state of this country to the entangled thick jungle which we see on every hand; we can never expect to see this jungle removed, if we do not unite vigorous effort with earnest prayer. The speaker adverted to the Catholicity of the grants of Scriptures indicative, as they were, of the Catholicity of the principle of the Society. We are debtors to all, to Greek and Jew, to bond and free, and to all had this obligation been discharged during the past year. Thus should we combine prayer, praise, and a Catholic spirit, and go forth in this temper to the work of God.

C. W. Smith, Esq. rose to second the Resolution. He said he was sure all would be glad that the interesting Report just read should be printed and widely circulated. He said, it was a matter of great grief that the cause of God in this land should have so few advocates, while numbers crowded to scenes of gaiety and dissipation;—he contrasted the present company with the probably greater number who assembled for the purpose of amusement in that very hall the evening before (the reunion);—he feared that not one of those who were there on the previous evening were there then;—he said he loved to take an interest in matters of this kind, he therefore had much pleasure in seconding the Resolution.

The Rev. Mr. Wenger rose to propose the second Resolution,

“That this meeting feels particularly called upon by the increasing attention paid to the education of the rising generation, to endeavour to communicate to the various classes of their fellow-men, the volume of divine inspiration, in order that they may thereby be preserved from infidelity and error, and be led to an acquaintance with the Gospel of our Lord and Saviour Jesus Christ.”

He said that though he belonged to a denomination of Christians unconnected with this Association, he still had much pleasure in having an opportunity of pleading the Bible cause. He remarked, it was stated in the Resolution that unless education included a knowledge of the Bible it was an evil—it was a sure means of spreading infidelity. He said this was the case in France and Italy, countries in which unchristianized learning was much cultivated, Christianity only being known in a corrupted form amongst the Romish clergy. In France, through the dissemination of Bible truth, this thick darkness had gradually been breaking. He said it had been his privilege to be for many years stationed in a country which bore a strong moral resemblance to this—he alluded to Greece. He there became acquainted with young men who, possessing all the natural talent of their countrymen in early days, had obtained through British agency a great proficiency in literature and science; they felt desirous of being acquainted with our religious opinions. As Greek Bibles were not within their reach, they took up the works of Voltaire and Rousseau, whom they considered as the representatives of the religious opinion of Europe; thus were they for want of Bibles driven to the extreme of infidelity. By the diffusion of Gospel truth this had been in some measure removed. He remarked that the educated Hindus, seeing the gross nature of their religion, reject it, and naturally desire some other. If we pull down, said the Rev. gentleman, the house in which they have long found shelter, we should in justice give them another and a better: if not, we are guilty of the grossest cruelty. The Rev. gentleman made a number of interesting remarks which space prevents our noticing.

Rev. Mr. Morton in seconding the Resolution remarked—that it was asserted by some that it is superfluous to make any efforts for the conversion of souls, it being solely a work of the Holy Spirit; this he said was wrong. God no doubt could work without human agency, but he has directed us to exert ourselves, in all probability to keep alive our interest in the matter. He then adverted to an interesting native school he had lately visited, supported and conducted by three native youths, without any hope of remuneration, in which 170 lads are receiving a pretty good education. This school was opened from 6 till 9 in the evening.

He adverted to the error into which the managers of the Government schools had fallen, by excluding Religious studies; he said the natural obliquity of the human heart would render the most complete education a great evil, it would lead to infidelity. Religion alone could correct this. Religion, he said, might be called the safety valve to the mighty steam-power of intellect. He said that there was a great demand for Bibles among the Hindus. This is to us a voice from God, calling us to supply this demand. The Rev. Speaker, as well as Mr. Wenger, entered at length into the subject of education, and we regret we are unable to present their addresses more at length.

The Rev. Mr. Innes proposed the third Resolution,

“That this meeting, feeling that all its endeavours without the divine blessing are unavailing, earnestly prays that the enlightening influences of the Holy Spirit may be so vouchsafed, that those Scriptures which are distributed by it may prove instrumental in disseminating abroad a knowledge of the way of salvation, through faith in our Lord and Saviour Jesus Christ.”

He compared the society to a ship—the audience to its crew;—he said as a good ship is often becalmed at sea for want of the breath of heaven, so this Society would never progress without God’s blessing; the comparison failed, he remarked, in one particular,—the crew of a ship had no influence over the wind, while Christians have a promise that the Holy Spirit will be given to those who ask his influences. He said that, if we only attended these Meetings and gave our subscriptions, we had done nothing. We know nothing can be done without God’s blessing, and still we do not pray for it. He exhorted the audience to pray over the Bibles which were distributed; for, said he, “the letter killeth, but the Spirit giveth life.”

Rev. Mr. Ewart, in seconding the Resolution, said, that he felt himself under great obligations to the Society for the donations of Bibles he and his fellow-laborers had received. He remarked, that late experience has proved the fallacy of the saying, “Hinduism is unchangeable.” The Rev. gentleman made a number of very instructive and appropriate remarks on the present state of education. The Rev. chairman said he would not pass this Resolution in the usual way, but requested that all would offer up a secret prayer to God for his blessing: a pause ensued, during which all appeared to be engaged in devotion. It was a very solemn moment.

The Rev. Mr. Sutton then proposed the fourth Resolution,

“That the following Gentlemen be the Committee and Office-bearers of the ensuing year:

“*President.* The Ven’ble Archdeacon Dealtry.

“*Committee.* Rev. C. C. Aratoon, G. E. Henwood, Esq. A. D. Jones, Esq. Rev. T. Boaz, C. Kerr, Esq. W. Byrn, Esq. O. Linderner, Esq. J. T. D. Cameron, Esq. J. Richardson, Esq. A. G. Coles, Esq. M. D’Rozario, Esq. C. N. Cook, Esq. W. Balston, Esq. *Treasurer*, J. N. Vant Hart, Esq. *Bible Secretary*, Rev. T. Sandys. *Cash Secretary*, J. M. Vos, Esq. *Minute Secretary*, Rev. K. M. Banerjee.”

We were indeed highly interested in the number and variety of the remarks which the speaker made in proof of the benefits the Bible can bestow, but space prevents their insertion:—we may find room for them in another form. He closed by solemnly advising all to do what they had to do quickly, for the time was short.

The Rev. G. Pickance, seconded this Resolution.

W. Byrn, Esq. proposed the following Resolution, which was seconded by the Rev. K. M. Banerjen, and adopted by the meeting,

“That the thanks of the meeting be voted to the Chairman for kindly presiding on the present occasion.”

The Rev. Mr. Sandys in conclusion advised the people present to keep the things they had heard in remembrance, and earnestly entreated them to follow the advice given.

The meeting closed by singing the Doxology.

#### 4.—CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The 19th Annual Meeting of the Calcutta Auxiliary Baptist Missionary Society—was held on Thursday evening the 9th instant, at the Circular Road Chapel: the chair was taken by the Rev. W. Morton. After a hymn had been sung, and the blessing of God implored by the Rev. F. Tucker, the chairman opened the business of the evening by observing, that the work in which the Society is engaged is the *work of God*, and this holds out the strongest reason as well as encouragement why it shall ultimately succeed. It is also the work of *faith*; it tries the sincerity of its labourers. It is the work of *love*; it tests their *benevolence*. It is the work of *hope* and *patience*, that they may *not despair* of success and *persevere* in their labour. God has given to his beloved Son the heathen for his inheritance, and the uttermost parts of the earth for his possession. The work cannot therefore be unsuccessful. We must continue to labour—all our physical energy and mental strength should be employed in this work. But the number of labourers, in the field of Missionary enterprise, is small; we should pray for an increase of labourers, and God has pledged his word that he will hear our prayers and prosper his own cause; insignificant labour shall not be unsuccessful; slow work should not be despised. As the first streak of light in the heavens is the harbinger of the noon-day splendour, so the day of small things is an earnest of the fulness of the blessings of the Gospel of Christ. Already, observed the chairman, there is a moving of the waters;—the number of converts is increasing, and though the progress of the work is imperceptible to sense, yet we ought ever to bear in mind that the “kingdom of God cometh not with observation.” Along with the preaching of the gospel, education is conveying the light of knowledge into the minds of the heathen youth. A thirst after human knowledge will lead them to seek that which is divine; and we are confident that the East, where dawned the light of Christian truth, will ultimately be filled with its mid-day radiance.

The chairman then called upon the acting secretary, the Rev. J. D. Ellis, to read the report of the operations of the Society for the past year. After the reading of the report the following resolutions were proposed and seconded.

1st Resolution, proposed by the Rev. Mr. Sutton, and seconded by the Rev. Mr. Bayne,

“That the report, extracts from which have now been read, be adopted and circulated under the direction of the Committee; and that we desire to return to the Father of mercies our humble and fervent thanksgivings, for the success which he has granted to his servants both in this and in kindred Societies during the past year.”

In proposing the above resolution Mr. S. said, the operations of this Society have been happily extended far and wide among the heathen, and

as they have been so auspiciously commenced they should be carried forward among them. He was glad to find that there was a goodly number of preachers connected with the Society, and that native youths were training up for the ministry. God had greatly blessed the Society, observed Mr. S., in making it the honored instrument of translating the Holy Scriptures upon so extensive a scale, so that his *written* word is now circulated from Mount Himalaya to Cape Comorin. He (Mr. S.) had often distributed portions of the Bible and religious tracts, with feelings of despondency as to their results, but was glad to find that the perusal of them by the heathen was rendered effectual to their conversion. He mentioned two facts in confirmation of his assertion. The spiritual sleep to which the heathen were yielding their souls reminded him of the irresistible tendency to sleep which travellers feel who visit Mount St. Bernard, and which frequently terminates in the death of the sleepers. On this mount, continued the speaker, there is a monastery, and the monks, to lead travellers to it for assistance in case of danger, have planted large wooden crosses along the way. Some friends, while attempting to reach the summit of this mount, felt a great drowsiness coming over them. They endeavoured to shake it off, but in vain. But just as they had made up their minds to yield to the influence of this overwhelming torpor and lay themselves down to sleep, the monks rushed forward with the exclamation, *The cross! the cross!* and saved them from certain death. If the heathen around us then, Mr. S. remarked, are about falling into a spiritual sleep, the ministers of the Gospel ought to point them with all earnestness to the cross of Christ, and thus rescue them from inevitable ruin.

Mr. Bayne, in seconding this resolution, said, we ought to be grateful to God for what had been done for the advancement of his own cause by the means of this Society. Much, indeed, had been effected, considering the system of superstition and caste which the Society had to oppose. The condition of the heathen should produce emotions of compassion and pity in the hearts of Christians. How indignant would a parent feel if his child called *another man* his father! But the heathen were precisely guilty of this sin, inasmuch as they called idols their God. They were *caricaturing* the Supreme Being by making *idols* his representatives. When we behold the city in which we reside given to idolatry, our spirit, like that of Paul, should be stirred within us. The spiritual malady of the heathen is alarming; their physicians are their murderers, and the medicine they administer for their cure is rank poison! Mr. B. mentioned the case of two Hindus who had been brought to the saving knowledge of Christ through reading the word of God. One of these, he said, was struck with the fact of the Saviour's coming to the world to save his *enemies*. The other said, that by perusing the Gospel he was *convicted* of being a great sinner and believed in the Redeemer. Mr. B. concluded by stating that in the station of Narsingdarchok, the wives of some of the converts went about declaring the tidings of salvation among their own sex.

2nd Resolution, proposed by the Rev. Mr. Piffard, and seconded by the Rev. Mr. Wenger,

"That while the duty is imperative on *all* who have received the blessed Gospel to promulge the glad tidings among their fellow-men, we consider that the position and circumstances of Christians resident in India lay them under a *peculiar* obligation to communicate the religious privileges they enjoy."

In proposing this resolution Mr. Piffard observed, that it was the duty of Christians to publish the truths of the Gospel to all around them. If Europeans derived so much temporal benefit from the land, it was but just that they should make a return to the natives in spiritual blessings. If Christians are amassing the perishing wealth of the country, they should

gladly give the people the imperishable riches of Christ. It is the bounden duty of every believer to aid in this glorious cause. Christians should speak of Christ to their servants, invite them to attend their domestic altars, and carry them to the house of God erected for the heathen. The natives frequently observe that the two religions, viz. Christian and Hindu, are good for their own respective votaries. But we should undeceive them on this head. We should tell them that the religion of Christ is the religion of the world—of all nations, kindreds and tongues.

Mr. Wenger, in seconding the resolution, observed, that an allusion had been made by one of the preceding speakers (Mr. Bayne) to a passage of Scripture peculiarly calculated to illustrate the truth of what the resolution expressed. It was the one referring to St. Paul's feelings at Athens: "when he saw the city wholly given to idolatry, his spirit was stirred within him." What were the Apostle's circumstances at that time? He had just made his escape from Berea; he was unknown to all around him; he did not intend to stay long in that city, but simply to await the arrival of Silas and Timotheus. He might therefore have said: "It is not worth while to make any efforts here; I know no one here; I shall not even stay long enough to be allowed to see any fruit, which might possibly arise from preaching in this city." But *his spirit was stirred within him*: therefore he made daily endeavours, even during his short stay, to make known the Gospel of Christ in the very place where heathenism appeared more attractive both to the eyes and the mind of an attentive observer, than anywhere else, and where it had reached the highest degree of polish and imposing splendour, which it is capable of attaining. And when called upon publicly to explain and avow his sentiments on Mars' Hill, he shrunk not back from the arduous duty. On the summit of that interesting rock, under the frown of the colossal statue of Minerva which looked down upon him from the Acropolis—in full view of the temple of Victory, which adorned the entrance of the Acropolis, of the exquisitely elegant structure, called the Erechtheum, and of that unrivalled masterpiece of architecture, the Parthenon, he hesitated not to declare, that the *Godhead is not like unto gold or silver or stone, graven by art and man's device, and that God dwelleth not in temples made with hands.* On the very spot, where the most celebrated tribunal of all antiquity used to hold its sittings, he holdly spoke of a far more solemn tribunal, from which no appeal would be permitted,—and proclaimed to his hearers the message of Christ, who then would be their judge, but who now invited them to repent, and to accept the pardon he had wrought out for them on the cross and sealed by his resurrection. What made the apostle so bold? *His spirit was stirred within him.* Within the distance of a stone's throw the Acropolis with all those splendid temples arose before his eyes: on the left, at the foot of the hill stood the temple of Theseus, whilst he was looking down upon the city spread out in the plain below. In that city no less than 175 Christian churches and chapels, mostly erected on the site of former heathen sanctuaries, could be pointed out as late as 1822, and of many of them the ruins are visible to this day. Even now, whilst some temples have entirely disappeared, the grandeur of the remains of others would render it difficult to speak with the freedom of Paul before the nominally Christian descendants of the ancient Athenians on Mars' Hill; what courage, what stirring zeal must therefore have filled the man, who in those days could so boldly proclaim the Gospel of Christ!

From this bright example, Mr. W. said all Christians might learn, that it was their duty to make known the glad tidings of salvation to their fellow-men. But the resolution called upon him to show, that his hearers were under a peculiar obligation to do so. The darkness, which surrounded them on every side, had been described by previous speakers. As the friends of man, their spirits must be stirred within them, whilst beholding

the degradation, the misery, and the guilt invariably connected with idolatry, and necessarily leading to an eternity of wretchedness. As the friends of God their spirits must be stirred within them, when reflecting upon the melancholy truth, that millions of immortal beings not only were unacquainted with God and with the way of salvation, but daily treated their Creator and Benefactor with ingratitude, and were serving Satan, instead of Him. The past history of India might point out to them the place they were to occupy. The Portuguese, the Spaniards, the Dutch, the French were once much more likely to obtain possession of India; but Providence had put that vast country into the hands of Great Britain, not without some important design. Had that design hitherto been realized? No, the annals even of British dominion in India were frequently stained with the record of avarice and cruelty: and although for some time past better things had begun, yet it could not be said, that the plan of God had been executed. India was yet to be evangelized. Christianity yet remained to be firmly planted in it. The openings and facilities were neither few nor common: the liberal principles of government, the dense population, the fondness of the natives for religious discussions, their politeness of address, their unquenchable thirst after knowledge, were so many calls for personal exertion; whilst the number of tracts and books, and especially of copies of the sacred volume, afforded some of the means which might be employed.

The position of Christians in India was peculiar. Those who were now living in that country ought to reflect upon their privilege. The work of planting Christianity there was but just commenced, and they were evidently the persons, through whom it was to be carried on. If it were not so, God would have sent other people to India: he might have sent their forefathers: he might have reserved the honour to their children, or bestowed it upon persons entirely unconnected with them. But it was not so: he had placed *them* here, to lift up the standard of the cross, to be the patterns of the churches to be gathered from the heathen. We all knew how to appreciate this privilege when enjoyed by others. We all felt the force of the name "Father of modern Missions," aptly given to one, (Dr. Carey,) to whose memory a tablet was erected in this very chapel. In worldly affairs all knew how to value the honour of taking the lead in any great enterprise. One of the previous speakers (Mr. Sutton) had alluded to the scenery of his country. He hoped he might be allowed to mention a fact recorded in the pages of its history. In 1444 the French, with a view to disperse the council of Basle and thereby to secure the favour of Pope Eugenius IV., suddenly entered Switzerland with an immense army. To divert their attention, and arrest their further progress, a body of 1600 men were dispatched. They met the enemy sooner than they expected; but at once resolved upon an attack, and drove the numerous host back across a river, which they had just passed. But not content with this victory, or with the booty they had secured, they likewise pushed on, and began a desperate conflict with the numerous enemy. All the 1600 (with the exception of 10, who had not been able to cross the river) died on the field of battle in defence of their beloved native land, and at the price of their lives bought its security: for the French immediately withdrew. Those 1600 felt the privilege which they enjoyed, of being the first to devote themselves to so noble a cause: and whilst Switzerland remained, their valour would be held in glorious remembrance. We were called upon to devote ourselves to an object infinitely more exalted and sublime: we had the promise given us, that no real loss should attend our efforts; but that they were to be accompanied with unspeakable blessings to ourselves. Ours was the honour of being among the first in the lists; those who were to follow us, would occupy a less momentous posi-

tion; therefore it became us to show a sacred emulation, and zealously to follow Him, who endured the cross and despised the shame. The shortness of life gave additional weight to the exhortation of Scripture, "Whatsoever thine hand findeth to do, do it with all thy might."

3rd Resolution, proposed by the Rev. Mr. Tucker, and seconded by the Rev. Mr. Smith,

"That the present state and circumstances of this Society; the extent of its present operations, and the wider field opening all around and inviting its occupancy; the number of native preachers already employed in it, and the number more who are now under training for employment; the heavy debt at this moment pressing on it, and the amount of its current disbursements; call loudly for the prompt and liberal assistance of the Christian public."

Mr. Tucker in proposing this resolution said that, not having time, he would not make any lengthened observations. He hoped that the congregation, (among whom there was a stir,) would wait and enjoy the privilege of giving their contributions in support of the Society. Mr. T. very facetiously mentioned an anecdote about the "pegs and the hats," in allusion to the practice of road side beggars in England. Applying this anecdote to the subject of the resolution, he said that an argument for a collection may be called figuratively a *peg to hang his hat upon*, and that the resolution contained six arguments for a collection, and consequently *pegs* enough to support six hats. Mr. T. was sorry to find that the Society was much in debt, though he did not feel unhappy that the debt had been incurred in so good a cause. He hoped that it would be soon liquidated through the liberality of the Christian public. As the field of the operations of this Society too was extended, more aid was required. He was glad to find that there were 109 labourers in the vineyard, both European and native, and that several Hindu youths were under training for the work of the Christian ministry. Who knows, said the eloquent speaker, but some one among these (pointing to some of the native youths alluded to, present on the occasion) would in time be a Luther or a Wickliffe among their own countrymen, and overthrow the errors and superstitions which pollute these lands? It was very desirable, said he, that the native Christian churches should be under the care of *native* pastors. Mr. T. concluded by observing, that India owed all her spiritual privileges to Missionaries.

Mr. Smith, in seconding the resolution, said, that he was sorry to find that the Society was in debt, though happily it was incurred in the furtherance of the noblest of all causes. It was the duty as well as the privilege of Christians to forward the work of evangelizing the heathen by all the means in their power. Christians, Mr. S. observed, promise to aid the cause of God by their prayers; but if they fail to do it also by their property, the sincerity of their prayers may be questioned. Fervent prayers, on behalf of the success of God's cause, are more valuable than money, yet the latter is a means which must be availed of. The Society who sent Dr. Carey out to India began their operations with less than £7, which proves that money in such a cause was not of the *first* importance. Yet had not that mission received subsequently large contributions, their work would have been, in a great measure, impeded. All should give cheerfully, and all should give according to their ability. Those that have this world's goods should be sensible of the obligation they are laid under of enhancing the glory of God with their substance; and those who are poor may give what they can, recollecting that the widow's mite was not only not despised, but considered by the Saviour as the richest contribution into God's treasury, because it was given with a willing heart.

4th Resolution, proposed by Rev. Mr. Campbell, seconded by Rev. Mr. Boaz.

"That the following Ministers and Gentlemen be the officers and Committee of the Society for the ensuing year.

" *Treasurer*, Mr. I. B. Biss. *Secretaries*, Rev. F. Tucker, and Rev. J. Thomas. *Committee*. Rev. Messrs. C. C. Aratoon, R. Bayne, J. D. Ellis, T. Morgan, W. H. Pearce, J. Wenger, W. Yates, Messrs. J. S. Biss, W. N. Garrett, E. Grey, P. Holmes, C. Holmes, H. Kemp, J. Rowe, J. Sykes, M. Wittinbaker, and S. G. Wyatt."

Mr. Campbell, in proposing this resolution, spoke on the importance of a working Committee; on the very heavy responsibility which rested upon all persons appointed to carry on the work of God; and the high degree of criminality attached to the neglect of the duty. He also adverted to the folly and criminality which attached to those who appointed such Committee, without any desire and feeling to sustain them in their work. The Rev. speaker further adverted to the vast importance of the Entally Institution, as a means for educating pious youth for the Christian Ministry.

Mr. Boaz, in seconding the Resolution, remarked, that although late in the evening he could not refrain from offering one or two remarks, especially as he had been asked to take an earlier part in the proceedings, although circumstances had prevented him from complying with that request. He could most fully concur in the remarks of the last speaker, as it regarded the indisposition of a Committee to labor, if they did but obtain a working Treasurer or Secretary. He hoped it would not be the case with this Society. He could not say, however, that the laity were ever backward in coming forward with their aid, if the cause was good and needed support; on this account he trusted that the heavy debt under which the Society labored would soon be wiped off. He had just been on a vessel parting with a friend—it was a scene of grief: there were parent and children, husbands and wives in the deepest sorrow, and why? They were about to part, perhaps to meet no more on earth, and yet hope did faintly light up their future. One parent had given a vast sum, amounting to several hundreds of rupees, for a trust-worthy person to take care of the health and morals of his child, that he might meet it, if ever he should, with joy and not with grief:—was there not a lesson for us in this scene? We, as Christians, are daily surrounded by thousands of those who are of one common brotherhood with us,—hasting to an awful eternity;—many of these, it is to be feared, unfitted and unblessed; and shall we feel less, shall we do less than these parting friends? Every thing conspires to forbid it; let us do every thing for their happiness, and give amply of our substance for their protection in the highest sense of the term. He said, when he entered the sanctuary, he felt very chilly and cold; and when he endeavoured to ascertain the cause why he should be so in a place so apparently cheerful and warm, he found it was because he was sitting alone and in a cold place: when he came forward and sat in the midst of his brethren and the assembly, he felt immediately warmed and cheered. Might we not read a lesson in this also?—Christian effort is cheerless and cold when carried on alone; we should unite, and then shall we be warm; we should come together, and then shall we be cheered. He regretted to hear that the Society was so deeply involved—surely this ought not to remain long as an incubus on the Society. Many had left the place, and the collection had been made; but he nevertheless feared that the collection would not cover the insolvency: he would therefore suggest that all those who could should add to that which they had already given, and those who had given nothing, should give now, and those who had left should be denied the privilege. The reverend gentleman related one or two instances in point which had occurred in England, and proposed that the parties present should endeavour to aid the Society in wiping off the debt, that the Committee might pursue the even tenour of their way with alacrity and peace.

The Chairman offered a few appropriate observations in conclusion, and the meeting concluded with prayer. The collection, we understand, amounted to nearly four hundred rupees.