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Established, June, 1832.

NEW SERIES, VOL. II. NO. 19.—OLD SERIES, VOL. X. NO. 110.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JULY, 1841.

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

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CALCUTTA:

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

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

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

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

EDITORIAL NOTICES.

Have our correspondents in the Straits and China quite forgotten us?—We regret to say that, owing to the indisposition of one of the Editors, a postical communication from one of our fair correspondents has been lost. It was, we think, from Jessore. We shall feel obliged by another copy.—J. E. D. in our next.—Several papers on matters of interest are in progress. We feel very sorry that the many works on India have not been noticed. We have determined to redeem ourselves in this matter. The omission has not arisen from want of inclination but opportunity.—Can our Mufassal friends not afford us some good papers on “Men and Things” in their neighbourhoods. The following list of subjects may suggest materials for a paper.

1. Christian Doctrines.
2. Christian Duties.
3. Benevolent Societies.
4. Missionary and other Philanthropic Exertions.
5. Progress and Promotion of Education, especially on Christian Principles.
6. Illustrations of the Sacred Scriptures.
7. Translations of the Bible.
8. Biographical Notices of Eminent Christians connected with India.
9. Biographical Notices of remarkable Native Characters in ancient and modern times.
10. Moral Statistics of India.
11. Manners, Customs, and Superstitions of the Natives.
12. Extracts from the Vedas, Purānas, and Shāstras.
13. Native Proverbs.
14. Removal of Impediments to the Conversion and Civilization of the Natives, as the Government Countenance of Idolatry, the Unchristian Conduct of Europeans, &c.
15. Publications connected with India.
16. Antiquities of India.
17. Geography of India.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening, the 5th instant, at the *Lal Bazar Chapel*; service to commence at *half-past seven o'clock*.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Wednesday Morning, the 14th instant, at the Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 13th instant;—service to commence at $\frac{1}{4}$ past 7 o'clock.

The Committee of the Bible Society will (D. V.) meet for the transaction of business on the third Thursday in every month, at $\frac{1}{4}$ past 9 o'clock in the morning.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. II. No. 19.—OLD SERIES, VOL. X. No. 110.

JULY, 1841.

I.—*Lord Auckland's Minute on Native Education.*

LETTER III.

Oh! for the coming of that glorious time,
When, prizing knowledge as her noblest wealth
And best protection, this imperial realm,
While she exacts allegiance, shall admit
An obligation on her part to *teach*
Them who are born to serve her and obey;
Binding herself by statute to secure
For *all* the children whom her soil maintains,
The rudiments of letters; and to inform
The mind with moral and religious truth.

Wordsworth.

MY LORD,

The age of *religious* policy is gone. Largely have most of our European statesmen imbibed and faithfully have they laboured to exemplify the principles of Machiavelli—that arch-apostle of expediency, who, according to the profound Schlegel, was “the first that introduced into modern and Christian Europe, the fashion of reasoning and deciding on politics exactly as if Christianity had had no existence, or rather as if there had been no such thing as a Deity or moral justice in the world.” Was it in order to prove to India and the world that you are not, in this respect, behind the anti-theistic liberality of your compeers, that your Lordship felt impelled to produce a Minute which has been already characterized as “remarkable above all, for its education without religion, its plans without a providence, its ethics without a God?” Not only are the most precious and significant of all terms in the vocabulary of human speech,—“Religion,” “Providence,” “God,”—not once introduced into the body of the Minute; but the grand and sublime realities, of which these are the verbal symbols, are *not even so much as once alluded to!* If the dissertation had been one concerning the “cultivation and growth of Cotton,” the omission might be pardonable; though even then, a truly noble and high-minded statesman would not

feel that the soundness of his reasoning was marred, or the effect of his appeal diminished, by a passing allusion to the God of Providence. But in a treatise on National Education, whose main object and design is, or ought to be, "the moulding and shaping of human souls—those centres of infinite action and inheritors of infinite existence"—studiously and systematically to omit all reference to *God, religion, and providence*, is an immensely greater parallogism than, in a treatise on National Agriculture, amid notices of cattle and wages and spades and ploughs, would be the omission of all reference to the nature and capabilities of different soils, and seeds, and seasons. But all this, you may reply, is methodism—sheer methodism—ranting fanaticism—steaming from the excited brains of ecclesiastics—fit enough for the atmosphere of a conventicle or school of sectarian bigotry;—but wholly unfit for the cabinets of Princes or the policies of State. Not so fast, my Lord; not quite so fast. Before me lie certain documents on the subject of National Education. In one of these it is declared, that "undoubtedly the subject of religion is of paramount importance in education"—that "the objects to which attention should be directed were, in the first place, religious instruction; in the second, general education; in the third, moral training," &c.—and that "the most simple rules of religion and habits of morality might be taught to children." In another, that "the school is not viewed as a means of conveying useful knowledge only, but is established as a powerful auxiliary in the improvement of morals"—that the great end of all primary instruction is, "the exercise of the social and the Christian graces"—that the great design of "the improved establishments for education" is to "arrest the progress of immorality," and that "the pure principles of Christian and social virtues may, by their means, be implanted and nurtured in the hearts of future generations"—with a prayer that they "may yield, under the divine blessing, the fruits which they seem to promise!" In a third, that "the first vocation of every school is, to train up the young in such a manner as to implant in their minds a knowledge of the relation of man to God, and at the same time to excite and foster both the will and the strength to govern their lives after the spirit and the precepts of Christianity"—that "schools must early train children to piety"—that, "in every school, therefore, the occupations of the day shall begin and end with a short prayer and some pious reflections, which the master must contrive to render so varied and impressive that a moral exercise shall never degenerate into an affair of habit"—and that "all the solemnities

of schools shall be interspersed with songs of a religious character!" In a fourth, that such a one is "too enlightened a statesman to think that true popular instruction can exist without moral education, or popular morality, without religion"—that "popular education ought therefore to be religious, that is to say, Christian; for there is no such thing as religion in general; in Europe, and *in our day*, religion means Christianity; let our popular schools, then, be Christian; let them be so entirely and earnestly"—that "we must lay the foundations of moral life in the souls of our young masters, and therefore we must place religious instruction, that is, to speak most distinctly, Christian instruction, in the first rank in the education of our normal schools." Who will deny that these are very strong and emphatic assertions as to the *necessity of religion forming a primary and integral part of any general system of education?* But who are the assertors?—Are they Ecclesiastics, who, by education, creed and habit, are sectarian and bigotted—constituting a narrow educational sect of their own? No such thing. The first extract is from the speech of Lord John Russel, the ministerial leader of the House of Commons, in February 1839, when propounding the views of the British Cabinet on National Education. The second, from the regulations of the Government of the Hague respecting public instruction in Holland, over which department for years presided the Baron Falck, one of the profoundest statesmen in Europe. The third, from the educational laws of the Prussian Government, chiefly compiled under the direction of the celebrated Baron Von Altenstein. The fourth, from the official recommendation of Victor Cousin, the French Commissioner of Education, to the Minister of Public Instruction. After this, who can, with any regard to reason, consistency, or historic fact, declare that those who insist on making *religion an essential part of education* form a narrow, bigotted, educational sect?—An educational sect indeed!—An educational sect, composed of the Governments of England, Holland, Prussia and France, with all in every land who love the souls of men, and desire to promote their present and everlasting welfare! If this be an educational sect, it is, beyond all doubt, the largest and most influential in the world—in strength of numbers and of principles, vastly surpassing all other educational sects put together! And why should the Governor General of India be either afraid or ashamed of being classified in the same educational category with Lord John Russel, Baron Falck, Baron Von Altenstein, or Victor Cousin, Peer of France?

On this, as on all other practical subjects, my Lord, the true Christian has a very speedy and summary method of ascertaining the path of duty. As a framer and administrator of Law, your Lordship cannot fail to understand the *rationale* of the procedure—however you may dissent from acknowledging the standard of ultimate appeal. When the Supreme Legislative power in a state has arrived at its own conclusions as to-right and wrong, and has promulgated these, in the form of statutory law, what is expected to be the duty of every loyal subject? Is it not to shape his conduct and dealings in strict conformity to the law so ordained? And if, in a case of trespass, the subject pled that he did not choose to consult the statute-book; or, if he did, that he did not choose to act in accordance therewith; as he could not bring himself to approve of its provisions;—in short, that, overlooking the existence of the statute-book altogether, or disregarding its decisions, he choose to act agreeably to the dictates of his own reason and the suggestions of his own private conscience:—what would your Lordship, as the executor of law, respond to such pleading? Would you not at once say, and would not the whole of a well-ordered community applaud you for saying, that such pleading could not be listened to or sustained or tolerated for a single moment—that such conduct had in it all the germs of disloyalty and rebelliousness—and that, were every man thus to become a law unto himself, society would be convulsed, and its stateliest bulwarks whirled into the eddies of a universal anarchy? Now, my Lord, there is in our possession another and a higher code of Legislation than any which has emanated from the Princes or Rulers of earth:—It is the Bible—the statute-book of heaven—designed in mercy by God himself, not only for directing sinful men to the fount of pardon, through the death of our adorable Immanuel, but also for the regulation and guidance of their conduct in all the practical affairs of life. Does it not then follow as a resistless inference, that all who acknowledge themselves as subjects of the heavenly King are *bound* to consult, and walk conformably to, the statute-book of His revealed will and purposes? And if any refuse to do so—preferring the counsels of their own mind and the promptings of their own inclinations—must they not be denounced and condemned as rebels and anarchists in God's spiritual universe? In a question, therefore, *so essentially practical* as that of *education*, involving as it does so many of the varied interests of time and eternity, my own resolve, for my own guidance, would be to refer at once to the Bible as the standard of infallible authority. And thence should it be proved, both by precept and example, that

the will of Heaven clearly and indisputably is, that "the fear of Lord" must be taught as, "the *beginning* of knowledge"—that "a child ought to be trained up in the way he should walk"—that all young persons, over whom we have any influence or control, should be "nourished in the discipline and instruction of the Lord"—that, as we would nurture their bodies by the two-fold process of applying wholesome medicine to remove what is noxious and of supplying wholesome aliment to strengthen the vital functions, so, should we nourish their souls by the two-fold process of administering wholesome discipline for the repression of the very first germinations of the latent seeds of evil in the heart, and of furnishing wholesome instruction which might develope, purify, and ennoble all the faculties:—should I thus succeed in satisfying myself as to what the revealed will of the omniscient God was, I could not feel at liberty to swerve therefrom, in order to meet the partizans of a god-less expediency,—no, not by a single hair's breadth—though the united clamours of a whole world lying in wickedness were raised up against me. With the authority of Heaven on my side, I could not help denouncing *Education without religion* as contrary to the will of God, and doing violence to the morally responsible constitution of man. I could not help repudiating an Education without religion—an Education, *not based chiefly, though not wholly*, on religion—an Education, not having religion for its *chief, though not exclusive, end*—as no real, no thorough, no proper Education at all. But I feel, my Lord, that in addressing you, I cannot adopt the same compendious and decisive course. From your Lordship's uniform extreme *reserve* on the subject of religion, as well as from the total absence of any of those *external* evidences by which men *ordinarily* authenticate to others their attachment thereto, I have no means of knowing whether the Bible be a book, to whose authority your Lordship would be disposed implicitly to defer; or, indeed, to defer at all. I have no certain means of knowing whether, if it happened to be named at the Council Board, it might not be even sneered at—or whether the very sound of the term "Christianity" might not call forth some contemptuous or scornful remark. In this case, I have no alternative but to descend to a lower platform—and to plead the desirableness and the necessity of religious instruction, as an essential part of all sound education, on grounds which admit of an appeal to principles that may be held in common.

1st. To you, as a politician and statesman, I might first appeal, on the ground of the *utter dangerousness of know-*

ledge without religion to the welfare of individuals and the stability of social order. On this subject, hear the voice of one of the most eloquent men in England:—"We admit," says Henry Melvil of Camberwell, "in all its breadth, the truth of the saying, that knowledge is power. It is power, aye, a fatal and a perilous. Neither the might of armies, nor the schemes of politicians, avails any thing against this power. The schoolmaster is the grand instrument for revolutionizing a world. Let knowledge be generally diffused, and *the fear of God be kept in the background*, and you have done the same for a country as if you laid the gun-powder under its every institution. There need but be the igniting of a match, and the land shall be strewed with the fragments of all that is glorious and venerable. But nevertheless, we would not have knowledge chained up in the college and monastery, because its arm is endowed with such sinew and nerve. We would not put forth a finger to uphold a system, which we believed based on the ignorance of the population. We only desire to see the knowledge of God advanced as the vanguard of the host of information. We are sure that an intellectual must be a mighty peasantry. But we are equally sure that an intellectual and a godless will demonstrate all their might by the ease with which they crush whatever most adorns and elevates a kingdom!" Ah, but this is the sentence of an ecclesiastic! True; but it is *based on the concurrent testimony of all history*. This, if my limits admitted of it, could readily be *proved*. Meanwhile, it may be refreshing to your Lordship to learn the verdict of men whose opinions never savoured of ecclesiasticism, far less, of methodism. That *religion* is absolutely necessary for the organization and maintenance of the fabric of Society, is a truth which almost all in every age, who have sounded the depths of the human spirit, in its varied wants, cravings and appetencies, have been constrained to proclaim. The acknowledgment of it is a concession which has often *been extorted* from the practical penetrative sagacity of men, who, in their own lives, gave fatal evidence that they would falsify it, *if they could*. "That religion," remarks Lord Bolingbroke, "is necessary to strengthen, and that it contributes to the support of government, cannot be denied without contradicting reason and experience both." Again, "to make government effectual to all the good purposes of it, there *must be* a religion; this religion must be national, and this national religion must be maintained in reputation and reverence." The iron-hearted Robespierre, in that ever-memorable conclave which voted that there was no God, could boldly protest against the *political*

inexpediency of the decision ; exclaiming, “ If there were no God ; a wise government would invent one.” Napoleon, according to the authority of a modern French statesman, was heard on one occasion to declare ;—“ No society can exist without morals, and there can be *no sound morals without religion*. Hence, there is no firm or durable bulwark for a state, but what *religion* constructs ; let therefore *every school throughout the land assume the precepts of religion as the basis of instruction*. Experience has torn the veil from our eyes.” Well might the hero of the French Revolution declare that experience had torn the veil from *wise men's* eyes ; seeing that it was “ knowledge without religion ” which prepared that mine of combustibles that exploded with the violence of a volcano, and swept over the land with more than the desolating career of a raging hurricane. But even experience, it would seem, has failed to tear the veil from the eyes of our Eastern Politicians. On the all-important subject of religion they appear to act, as if they trembled lest they should go half as far, or admit half as much, as Bolingbroke, Robespierre, or Napoleon !

2nd. Without dwelling any further on this view of the subject at present, let us pass on to another.

In obedience to the divine command, and from a comprehensive view of the wants and necessities of man, we insist upon it that children—all children, to whom God in His Providence has given us unconstrained access—should be trained up in the knowledge of God and of salvation. Here it is that those, who, in opposition to the divine command, and from a narrow view of the wants and necessities of man, would exclude such instruction from the education of youth, loudly demur. Because we so resolutely insist on the propriety and necessity of the moral and religious part of the Educational course, they heap upon us sundry epithets from the polite pages of their complimentary vocabulary. They brand us as *short-sighted, narrow-minded, bigotted*, and, above all, *illiberal*—while to themselves they appropriate the exclusive appellations of *far-seeing, large-minded, catholic, and liberal* men. Now it requires but a grain of common sense, well exercised, to perceive the fallacy of all this. Represented in its proper light, it must at once be seen that the charge ought to be reciprocated, the statement reversed. Instead of being sectarian or illiberal, we must maintain that in its highest and best sense, the advocates of moral and religious instruction, and these alone, are truly catholic—truly liberal. We must, conversely, maintain that, in its bitterest and severest sense, these oppositionists, and these alone, are truly sectarian—truly illiberal. Now for

the proof:—The subject before us is *the education of the young*. Without dwelling on a *name*, the very sound of which has magic charms for some, and the very echo of whose sound is like the hoarse murmur of some gaunt spectre in the ears of others, we may simply ask, What is the true and proper import of the term *education*? What is it, except, what its very etymology fully implies, a name for the act of *educing*, *bringing out*, or *drawing forth* into visible manifestation any powers or principles whatsoever that may be dormant or concealed—and the bestowing upon these, when so manifested, that direction which is suited to their nature, and to the design of their being. Applied to the mind of man, what does it, rather what ought it ever to denote? What, but an *educing*, a *drawing out*, or simultaneous development of *all* those varied powers, capacities, or susceptibilities, which characterize the soul as a spiritual being, contradistinguished from sensible or material existences; and a guiding and directing of these, when so developed, to the fulfilment of the great ends of their being.

The question then is, what are the powers, capacities, or susceptibilities of the human soul? To render the charge of partiality impossible, we ask the reader to look—not to any of those works which, by some, might be repudiated as savouring of methodism—but simply to look at the standard writings of the most approved authors on this subject, for a reply;—the writings of our greatest masters in the Baconian school of mental science—the writings of our Lockes, and Reids, and Stewarts, and Browns. How do they, on the grounds of a rigid inductive philosophy, spread out before us, the map—the geographical chart—if we may use the expression—of the human mind? Under different denominations, such as the *understanding* and the *will*, the *intellectual* and the *active* powers, the *mental* states and the *emotions*, do they not emphatically assure us, that the powers and faculties of the mind must be divided into *two* great classes, that are not only specifically but generically distinct? For the sake of convenience, these two distinct classes may be briefly termed—the *intellectual* and the *moral*. To the former belong memory, imagination, reason, and all other *mental* powers. To the latter, belong love, joy, hope, veneration, and all other emotions, desires, and longings,—the aggregate of which constitutes the *moral and religious* nature of man. What, then, in reference to the human mind, can be meant by a full, complete and liberal *education*? What can—what ought—to be meant, except an education, which aims at *bringing out*, or developing, and regulating *all* its powers, by the systematic direction of *all* of these to their proper objects? Is this, then,

the aim of those who are so vauntful in their exclusive professions of *liberality*? No; no; quite the reverse. By confining themselves wholly to *secular* instruction, they address *chiefly*, and for the most part, *only*, the *intellectual* portion of man's being. In other words, they fixedly resolve to bring out or develop only *a half*, or rather *a fraction*,—and that the least important half or fraction,—of the powers and faculties of the human soul? Call ye *this*, liberality, in its true sense of bountiful and generous fulness? Nay; it is the grossest and most ruinous illiberality. We, on the other hand, would come forward and resolve to address, not a half, not a fragmentary portion, but *the whole* of man's spiritual being? The *intellectual* powers and faculties we would resolve to develop, direct, and cultivate as thoroughly as the *merely* secular educationists ever can. We would, at the same time, resolve simultaneously to address the other and more important portion of man's spiritual being. We would resolve, in humble dependence on the divine blessing, to develop, cultivate, and regulate all the *moral* and *religious* powers and susceptibilities of man. Call ye *this*, illiberality? Nay; it is liberality in its largest, most godlike sense. The purely secular educationists, in this only just view of the subject, are demonstrably the narrow-minded, the parsimonious, the sectarian, the illiberal, because their system of education is at best but a *half* or a *fractional* system—which, under the false pretence of liberality, would rob a man of the due development and right use of the best half of his soul's capabilities. Those, on the other hand, who insist on blending secular with moral and religious instruction, are as demonstrably the large-minded, the bountiful, the catholic, the truly liberal, because their system of education is a whole, or integral system—embracing as it does, and endeavouring to develop, and direct *all* the powers and susceptibilities of the human soul. The *former*, to whatever extent followed out, never can, in the nature of things, go beyond a species of *meagre demi-education*. The *latter*, followed out to its legitimate extent, and that alone can ever constitute a *really comprehensive and complete education*—leading out all the powers of the soul so as to include, without being unduly absorbed by, the interests of time—bracing them to resist the pelting of the storms of life—and causing them to send up lively shoots towards the heaven of heavens.

3rd. Not only is the exclusively secular scheme, now impugned, partial and illiberal; but even in *perfectly* attaining its own professed objects, it must prove *utterly inefficacious*.

Let us illustrate this by a parallel representation. Suppose a large district of country, still in a wilderness state, is to be

brought under cultivation. Below, are extended plains, bestrewn with marshy swamps; above, are towering eminences mantled with waving forests. The colonists, instead of simultaneously draining the marshes that stagnate beneath and clearing the forests that wave on high, direct *all* their efforts exclusively to the latter. What is the natural—the necessary result? No sooner have the sloping declivities and the elevated table lands begun to exhibit symptoms of fruitfulness calculated to inspire the most animating hopes, than the noxious exhalations borne from beneath on the wings of the wind, smite the husbandmen with pestilential fevers, and their crops with blighting mildew. Human life is thus deprived of more than half its enjoyment, and the soil denuded of more than half its fruitfulness. Whence the cause of so disastrous an issue? It is wholly attributable to the system of *half cultivation!* If the colonists, instead of exclusively confining their labours to the upper regions, had *cotemporaneously* applied their resources to the draining of the fens, bogs and marshes, in the valleys below,—they would have desiccated the reservoirs of noxious exhalation—they would have preserved the health of the labourers, and been enriched with the full,—the unblighted—produce, of the upper fields. Yea more, they would have more than doubled that produce by the rich accession of the luxuriant returns of the plains below.

Precisely parallel is the case with the husbandry, or what the great father of modern philosophy, has significantly termed “the Georgics of the mind”—the immortal soul being the soil, the skilful teacher the instrument of culture, the Father of spirits the Husbandman. Here we have to deal practically with *two* great divisions—the *intellectual* and the *moral*—bearing a striking analogy to the two great divisions of an unreclaimed territory. Sin hath entered into both. Sin has blinded the understanding and vitiated the judgment, and all kindred powers. But it is in the moral department, that sin has committed the most frightful ravages—converting that once most fertile region into an unsightly morass of evil passions, appetites, and desires,—the most loathsome and abominable. Now, how do the secular educationists set about the process of cultivation? They propose to cultivate, what they reckon the upper, the superior, or intellectual department; *and that alone.* Can they *fully* succeed in the *exclusive* attempt? Impossible. By neglecting altogether the moral, which they reckon the inferior, but which in reality is the richer and more fertile department, of the two—there will, *in most cases,* speedily ascend such noxious fumes from indulged passions,

unbridled appetites, and uncurbed desires, as must becloud, darken, and paralyse all the intellectual powers—thus rendering the cultivation of them, in a great measure abortive ; and the legitimate products of them, nought but a blighted harvest. Or if—in cases where the equilibrium of the mental faculties is disturbed, by the presence of some one of preponderant force,—full scope be given to the predominant power, at the expense of all the rest, they may succeed in making one, all memory ; and another, all imagination—one, a great metaphysician ; another, a great astronomer ;—but assuredly they never will—they never can—by such unequal and disproportionate development, succeed in making, a *great man*. Failure, failure, failure, must thus be emblazoned on the standard of every enterprise in *mere* intellectual husbandry. How different *our* proposed method of procedure ! Availing ourselves of *all* the instrumentalities put within our reach, whether connected with Jehovah's works or Jehovah's word, we would resolve at once, in humble reliance on His omnipotent grace, to carry on simultaneously a double process of cultivation, in the two great departments of our intellectual and moral nature. And when, through the divine blessing on the means employed, the fruits of righteousness have been made to spring forth from the reclaimed heart and purified affections, then will the intellect, no longer tainted by the foul breath of appetite and passion, expand itself, with unchecked freedom, and in the fairest and stateliest proportions—exhibiting to all around the bloom and the fruit of sanctified intelligence. This, this, is the natural, the noble result of the scheme of double culture, which, in obedience to the divine command, we would purpose to pursue—a scheme, which promises to realize, in a far higher degree, the intellectual expansion exclusively aimed at by the secular educationists ; while, it equally promises to realize, by God's blessing, all the grandeur and dignity of that moral and religious culture which is aside from their aim, and utterly beyond the reach of their attainment.

4th. Suppose the *great end* of the secular educationists could be attained—as fully attained it never can be, if *exclusively* pursued—it were *comparatively* but a *poor and a drivelling end*. To aim at the *exclusive* cultivation of man's intellectual powers by the presentation of objects unconnected with morals or religion—objects, that are temporal, sensible, visible, perishable, is to treat him at once with cruelty and contempt. It is to treat him purely as a creature of time and of sense. It is to deal with him on the same physical utilitarian principle that we would with some tractable animal, or beast of burden, which we wished to rear for some humble but necessary drud-

gery. It is to attempt to fit him to play his part profitably on the stage of time, and then leave him to expire miserably like the brutes that perish. It is practically to shape, fashion, and handle him like any other temporary machine; as if his soul's immortality were a lie, and heaven and hell nothing better than the wildest inventions of heathenism, or the idlest fictions of the poetic muse.

Questionless, it is our bounden duty to do what we can for the *temporal* as well as the *spiritual* improvement of man. In this respect, we have always been ready to give the most unbounded credit to all who labour for the promotion of so excellent an end. If, for example, it has been found that, in this land, to the incalculable detriment of man's temporal welfare, any public revenues, have been largely expended in maintaining schools or colleges for the study of such works, as abound throughout with radical errors and fatal untruths—largely expended, in actually “ hiring students to learn and professors to teach what is notorious false in history and chronology, in geography and astronomy, in logic and metaphysics, in the principles of civil and criminal jurisprudence—enforced as all these instructions have generally been, by the overawing influence of sages, and the uncontrollable authority of the gods !” —who could hesitate to defend and vindicate any resolution, with whomsoever it should originate, to dispense with such pernicious works altogether in the instruction of native youth—and the determination to substitute in their place, any others, which should be characterized by their purity of sentiment and plentitude of discovery, in every department of literary and scientific research? But highly as we do and must approve of *such* resolution, by whomsoever formed or adopted, *so far as it goes*, how can we scruple,—in justice to our own views, in justice to the noblest cause on earth, in justice to the souls of men—how dare we scruple, to express our honest conviction that it *does not go far enough*?

Truth is better than error in any department of knowledge, the humblest as well as the most exalted. Hence it is that we cannot but admire the moral intrepidity of any man, who, armed with the necessary power, would direct that in any of the leading institutions of this land, true literature and true science should be substituted instead of false literature and false science. But while we would rejoice at the substitution of the true instead of the demonstrably false in these important branches of useful knowledge, how could we but lament, should no provision whatever be made at the same time for introducing the best and noblest of all useful knowledge—the

knowledge of the only true religion—Christianity—in place of the false religion which our literature and science, when successfully cultivated, must inevitably demolish? We are aware that certain plausible views of worldly expediency, and certain admitted peculiarities in our position in India, *seem* to forbid, under any modification, the *direct* communicating of a knowledge of Christianity to our native fellow subjects. Into such views however, we could never enter. Our firm belief, confirmed by growing experience is—that, whenever our own internal fears, acting as traitors, do not, by some species of metempsychosis, transform themselves into imaginary external foes—that, wherever there is the *will*, means may always be devised that would obviate *all reasonable*—all *genuinely honest*—objections. But be this as it may, we cannot—even in reference to temporal improvement—we cannot, help regarding the absence of all provision for affording, to those who might desire it, an opportunity of acquiring a knowledge of Christian truth, in any of our Indian Government institutions, as a grand omission,—a capital deficiency. If man had been destined only to “strut his little hour” on the stage of time, and then drop into a state of non-existence, it might be enough to attempt, however inadequately, to provide for the interests of time. But the case is widely different, when reason and revelation alike constrain us to view him, as destined to be an inhabitant of eternity—an inheritor of never-ending bliss or never-ending woe. Surely, in this only true view of man’s destiny, it is an anomalous philanthropy after all, that can expend the whole of its energy in the attempt to bedeck and garnish him to play his part well on the stage of time; and then cast him adrift, desolate and forlorn, without shelter and without refuge, on the shoreless ocean of eternity. But we are verily persuaded, that even time can never be rightly provided for, by any measure that shuts eternity wholly out of view. So inseparably connected, in the wise ordination of providence, are the best interests of time with the best interests of eternity, that one of the surest ways of providing aright for the former, is to provide, thoroughly and well, for the latter. Our maxim, accordingly has been, is now, and ever will be this:—*Wherever, whenever, and by whomsoever, Christianity is sacrificed on the altar of worldly expediency, there and then, must the supreme good of man lie bleeding as its base!* The question then is not, Whether it be good, in any case, real or supposed, to remove so much of the rubbish which had for ages been accumulating around the temple of eternal truth, in this—superstition’s own peculiar realm? No:—the real question

is, Whether it is good, in *any* circumstances, to resolve to *stop* here? Whether it is good to stop, where the learner must be left blindly groping, in ignorance of the higher ends of his being, and the destiny that awaits him when time is no more? Whether it is good to resolve to leave the intellectually educated youth of India, to linger in pain and weariness around the threshold of created things, when there is a free and welcome invitation to enter the temple itself, and be enrapt in admiration of its beauteous symmetry and perfect forms; and inhale, with reviving freshness, the full breath of love and joy and goodness, direct from the countenance of him, who presides over the spacious fabric and irradiates it with all its glory? The grand question is,—seeing that man is destined to be the denizen of an eternity that must be provided for, in order to prevent its being an eternity of woe,—Whether it be good, or kind, or generous to dole out to him a scanty provision, but barely and inadequately suited even to the wants of time,—Whether it be good, or kind, or generous, thus to attempt to feed the immortal soul with nought but the garbage of *mere* secular knowledge, which has no reference whatever to the wants of a boundless duration beyond the grave? Surely, surely, this is nothing better than the vain, the foolish, the mad attempt:—

To satisfy the ocean with a drop,
To marry immortality to death;
And with the unsubstantial shade of time,
Fill up the embrace of all eternity.

Seeing, then, that the voice of reason, the voice of philosophy, the voice of experience, and the voice of God alike unite in proclaiming that moral and religious instruction, (i. e. as even Victor Cousin, Peer of France, would say, *Christianity*, since, “*in our day, religion means Christianity,*”) is essential to any course of education that is *worthy* of the name, I would leave your Lordship for a moment, and address myself to all in this land who fear God and are not ashamed of glorying in the cross of Christ—as the power of God and the wisdom of God unto salvation to every one that believeth. Fellow Christians, on you, in the matter of training and educating the young, has been laid the command of your God and Saviour. How can ye, then, without an act of daring rebellion, hesitate for an instant as to the path of duty? How can ye hesitate between the obligation of yielding allegiance to the King of kings, or of yielding deference to the suggestions of his adversaries? How can ye halt between the infallible decisions of heaven, and the fluctuating maxims of a selfish

carnal expediency? Amid the great herd of timorous, cowardly, world-conforming professors of the faith of Jesus in this land, surely there are some, lurking it may be in secret places, who have not formally bowed the knee to Baal. To you, dearly beloved brethren, whatever be your country, your denomination, or your colour,—to you do I now specially appeal. You *know* that the mighty and the only effectual instrument of light and liberty to a benighted and enslaved world is the Bible—the revealed—the infallible word of the living God. You know that the mighty, the only effectual Agent in bringing home that word with power into the darkened understandings, the depraved hearts, and the seared consciences of sinners, is the omnipotent Spirit of all grace. You know the plenitude of Jehovah's mercy and loving kindnesses. You know the infinite fulness and freeness of the great salvation wrought out by an Almighty Saviour. You know that, whosoever asketh shall receive, whosoever seeketh shall find, whosoever knocketh, to him shall the door be opened—yea, that whosoever *will*, is invited to come and take of the water of life freely, without money and without price. You know that in proclaiming such glad tidings of great joy which are unto all people, the Lord hath been pleased to appoint and employ the agency of *apostolic*, that is, of *pardoned*, *justified*, and *regenerated* men, qualified by natural and acquired endowments, and especially by the gifts and graces of the Holy Spirit. And you know that by their counsels, their examples, their contributions and their prayers, *all* true believers are invited to partake of the privilege of being *fellow-workers* with God himself in carrying on the mighty scheme of Redeeming Love. To share in this honour, therefore, do I now urgently invite you; to share in the greatest luxury of which pure spirits on earth can possibly partake—the luxury which the divine Redeemer so highly prized—the luxury of doing good to the souls of men. By soliciting your aid in promoting the temporal and eternal interests of your Indian fellow-subjects, we invite you to assume towards them the aspect and the attitude of a God-like philanthropy. We invite you virtually to address them, saying, “Men and brethren, our heart's desire and prayer to God for you is, that ye may be saved. Our heart's desire and prayer to God is, that we may be instrumental in furthering your temporal, and, above all, your eternal welfare. And, even if ye will persist in spurning our proffered aid; if ye will not allow us to be your friends, we are at least determined not to be your enemies, by practising upon you any cheat or imposture in the name of a hollow carnalizing expediency—by pandering to the ignorance, the vanity, or the

pride of poor, sinful, degraded humanity—or by lending our countenance to schemes and projects which only tend to deceive you to your eternal undoing. No, our heart's desire is to confer upon you the largest amount of benefit of which fallen humanity is susceptible. And even if ye will violently resist, and oppose, and calumniate, we shall not be tempted, with similar weapons, to retaliate. Oh no; not having so learned Christ, we shall only be filled with pity and compassion on account of your ignorance and blindness. We shall only be driven to retire, and mourn over your infatuation and folly. Whatever interested deceivers may allege, *our* object is that of the purest, most tender benevolence. You long for worldly riches:—And since the rapidity, with which these take wings unto themselves and flee away, should convince you that there is no security *there*, we desire to point out how ye may earn true riches—spiritual treasures,—to be laid up in heaven, where neither moth nor rust doth corrupt, nor thieves break through to steal. You aim at earthly power:—And since the fleeting nature of its tenure should convince you that there is no stability *there*, we desire to point out how ye may obtain divine power—power, to mortify what is evil and cultivate what is good—power, to raise you from the dunghill of earth and seat you on thrones of glory for evermore. You aspire to the honours which come from men:—We desire to direct you to the acquisition of enduring honours—honours which shall ennoble you among the hosts of the celestial hierarchies. You strive to be admitted into the society and friendship of the great and the mighty of the land:—We desire to shew you, how ye may be exalted to become the companions of angels and the friends of the most high God. You labour after worldly fame and reputation which, like the breath of a vapour, soon passeth away:—We desire to shew you, how ye may obtain a name which shall outlast the grave, survive the final conflagration, and flourish amid the plaudits of eternity. Or, have you to struggle on, through the desert of life, amid hunger and thirst and toil and weariness? Yonder, are green pastures and an eternal spring. Are you buffeted with neglect and insult and contempt and scorn? Yonder, are songs of praise and triumphant hallelujahs, the very echo of which were enough to inflame the sluggish spirits of the sons of earth. Have you to encounter pains and sickness and the agonies of death? Yonder is the river of life—the river of God's pleasures—of which ye may be privileged to drink, and drink for evermore.”

And if these, my fellow Christians of every name, if these constitute but a dim and faint portraiture of the rich inheritance, which, by your contributions and your prayers, we

invite you to proffer in the name of your God and Saviour, to the perishing multitudes of this benighted land ;—tell me, if in thus urging them to become supremely happy ; and in pressing upon them the only means of attaining to the highest felicity which earth or heaven can supply ;—tell me, oh tell me, if you are not in reality invited to earn for yourselves a title to be hailed, as their best, their noblest, their most disinterested benefactors ?

My Lord, for the present, I have done. Throughout, I have adressed you with the freedom of a British subject, and the fearlessness of a citizen of Zion. To you, as the respected Head of the British Government in India I owe, in all things civil, an implicit, an absolute allegiance. “ Honour and obey the king, as supreme,” is one of the clearest and most peremptory commands in God’s holy oracles. And never do I lose a favourable opportunity of enforcing, on all around me, the duty and necessity of rendering to “ the powers that be” all due honour and obedience. Should the exigencies of the state ever require the services of one so feeble and unworthy, speak but the word, and the sacrifice neither of time nor of comfort, neither of health nor of life itself would for a moment be grudged or withheld. But, my Lord, there is another precept quite as clear and if possible, still more peremptory. That precept is, “ Fear God and obey Him,” yea, “ Obey God rather than man.” And it is, not in my capacity as a subject of the British Crown, but in my higher capacity as a subject of the Heavenly Kingdom, that I presume, on the present occasion, to impugn one of your Lordship’s Educational measures—affecting, as that measure indisputably does, the vital interests of the latter, far more than the interests of the former. Nor is it at the bar of a godless “ public opinion,” or an equally godless “ worldly expediency ;” neither is it before the tribunal of Imperial Parliaments that I now impeach that most anti-christian measure. No ! It is at the bar of universal *reason*—reason, sanctified, expanded, and illumined by the sunshine of revelation—that I boldly prefer my bill of indictment. *There*, accordingly, would I now arraign your Lordship, and your Councillors and Secretaries, and other members of the Public Instruction Committee—and *there*, would I charge you all as *spiritually* guilty in your Education Schemes ;—guilty of what looks like treason against the Majesty and Sovereignty of the God of Providence—guilty of the cruelest wrong to the souls and immortal destinies of thousands of your Indian native fellow-subjects. For the substantial justice of the charge I appeal—not to the religious public of Great

Britain alone—but to the recorded verdicts of the Russels of England, the Cousins of France, the Falcks of Holland, the Altensteins of Germany; and all the greatest and most celebrated statesmen of ancient and modern times! And in conclusion I would—in the name of God, the Father of mercies, the Almighty Spirit of all grace, and the Divine Redeemer of the world—most solemnly beseech and adjure you to review and amend your fatal decision;—as you have to answer for it at the bar of final Judgment before an assembled universe,—on that dread day, when “the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, shall hide themselves in the dens and in the rocks of the mountains; and cry to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?”

A. D.

NOTE.

As I do not intend to pursue the subject any farther through the present medium, a few additional remarks must bring it to a conclusion.

1st. On the subject of “citizen rights” there are afloat, in certain quarters, the strangest and most unaccountable notions. The existence of such rights in the abstract, and the title to exercise such as, by the common reason and consent of mankind, are readily acknowledged to be rights, no morally sane person has ever denied. But, should certain things be called “rights” which in reality are not “rights;” surely the repudiating of such *falsely called rights* can never be construed by any morally sane person as equivalent to the *denial of all rights whatsoever*; or to a contemptuous desparagement of such rights as are *really worthy* of that honoured name. Rights are of different kinds—natural and acquired—personal and public—and so forth. Now, I do not deny, for example, the absolute personal right which any man in Calcutta, whether European or Native, has to dispose of *his own* money in purchasing the party-coloured habiliments of a harlequin or merry-andrew; neither do I deny his absolute personal right to exhibit himself, thus arrayed, in the performance of fantastic tricks, for the amusement of his fellow-citizens. But surely, were he to come to me and *demand* of me, *as a right*, a portion of my money, to help him in making his buffoonish purchase, or in maintaining him while voluntarily devoting his time to the entertainment of idlers and loungers;—surely I should not be wrong in denying that he had *any right whatever to make such a demand at all*; I should not be wrong in denying that he had any right whatever to ask me to contribute of my resources to enable him to make himself and others greater fools than before. In like manner, I never did, never will dispute the absolute personal right (under responsibility to God) of my native fellow-subjects to teach what they please among themselves, or to learn what they please among themselves, connected with *their own* systems of Literature, Philosophy, and Religion—however foolish or frivolous, injurious or false, I might believe these systems to be. But should these come to me or to any other party away from themselves, and *demand*, as a *right*, a portion of our resources to enable *them* to teach and to learn *their own* systems

—systems utterly repugnant to the genius and spirit of *our own*—would I be wrong in denying that they had any right whatever to make the demand? Would I be wrong in smiling at the foolery of any man who might childishly fancy that any *such* right existed at all? And the *principle* of the case is not one whit affected by the hypothesis that the party on whom the demand is supposed to be made is the Government. Are not the revenues contributed for the stability of the state and the general welfare of the community? And is the Government to be deprived of all free-agency and responsibility in judging of what is most conducive to both ends? Surely not. Its duty, as the great central, regulating, arbitrating, and controlling power, is to deliberate and adjudicate in every case according to principles of reason, justice, and benevolence—always to concede to the *reasonable* wishes of its subjects, but never to yield to idle, ignorant, or prejudiced clamours—always to maintain *clear and established rights*, but never, to the injury of all parties, to confound such rights with the figments of depraved tastes or vitiated imaginations.

2nd. It has been again and again asserted that the “majority of the natives” are crying out for the instruction conveyed in the Oriental Colleges. With far greater truth it might be said that the “majority of the people” of Great Britain are crying out for that higher education in our home universities which is conferred on candidates for the learned professions. What a delusion! As regards the Hindus—constituting the great bulk of the people—it is only *one class of them*, viz. the brahmanical, which practically has access to the Sanskrit Colleges. In Bengal, the next two classes can scarcely be said to exist. The fourth, or Sudras, and outcastes, of which *the great mass of the people* consists, have never, except in a few isolated cases, signified any desire, and possess little or no leisure for a learned Sanskrit education; or, if they did, they are, on account of their caste, by *sacred Hindu law* and *immemorial prescriptive usage*, utterly precluded from attending the Sanskrit Colleges! What arrant nonsense, then, is it to say that the majority of the people of India are clamorous for instruction in that higher species of Orientalism, with which *alone* Lord Auckland's Minute, or my letters, have to do? Of late too, not a whisper was heard, not a movement was observed, even among the *small minority* of the *privileged class*, towards the restoration of the lapsed funds on the part of Government, No :—wherever English education has had sufficient time to cause itself to be appreciated, the natives, who excel in worldly shrewdness and sagacity, begin to manifest no insignificant symptoms of their *willingness* to pass by their own, and to *naturalize* and *nationalize* the nobler Literature and Science of Europe. In this respect, Calcutta has had the longest time for the experiment. Now, in 1831, in the official report of Government, the attendance is reported as follows :—

<i>Sanskrit College.</i>	<i>Hindu (or English) College.</i>
30 Pupils at (stipends of) 8 rupees.	Pay boys (5 rupees each),..... 300
70 Ditto at ditto 5 rupees.	Free ditto, 60
60 Free scholars.	School Society, 30
	Donation scholars, 12

160

402

At the end of 1835.

Sanskrit College.

Hindu College.

135,

407,

Mostly stipendiary.

Of whom 347 pay for their education.

At the end of 1838.

Sanskrit College.

Hindu College.

129,

474,

Of whom 49 were stipendiary, and 80 free scholars.

Of whom 56 were foundation students, and 415 pay for their education from five to seven rupees per month.

Let any man of common sense weigh this side and that—and then say to which the prevailing taste of the native inhabitants of this great metropolis decidedly leans! So much for the most unfounded saying that the majority of the natives prefer and cry out for learned, and, to them, inaccessible Orientalism!

Another test of the nature and direction of the current of native taste and feeling, founded on the School Book Society's operations, may well be appealed to. These books "are sold to any body who chooses to purchase them, and the proportions in which they are disposed of, shew the relative demands which exists for the different kinds of learning." At the close of 1839, the Society's own comparative statement of the sales of the four preceding years is as follows:—

English,	72,205	Books.
Bengalí,	20,363	
Anglo-Asiatic,	9,520	
Hindui,	9,684	
Hindustani,	7,445	
Persian,	2,869	
Uriya,	551	
Sanskrit,	620	
Arabic,	110	

This enumeration is altogether *exclusive* of the many valuable English publications that constantly issue from the fertile Press of Serampore; as well as of those sold at different private establishments in Calcutta. From the School Book Society's Depository, there issued, in the 4 years 1836-7-8-9, in the *two learned languages of Orientalism*, only 930 works!—*Arabic*, 110; *Sanskrit* (believed to be the very language of the gods) 620!—While, in the *English language*, there is a sale of 72,205!—That is, the real actual *voluntary demand for English works* is about **A HUNDRED TIMES GREATER** than the real actual *voluntary demand for the works of Orientalism in Sanskrit and Arabic united!* So much again for the luckless assertion that the majority of the natives are clamourously in favour of their own learned Orientalism!

3rd. On the subject of *religion*, Lord Auckland's Minute is not only altogether *defective* as regards the *true*, and altogether *wrong* as regards the *false*; it is wholly *inconsistent* with his Lordship's professions and avowed principles in other respects. He belongs to that school of Liberals, whose boast constantly is that of *rigid neutrality* and *strict non-interference* in matters of religion. Now, what is it, in reference to the *false and degrading religion of Orientalism*, that might be styled an attitude of *real neutrality* or *non-interference*? Would it not be something like this?—"You, the natives of India, shall enjoy perfect toleration in the profession of your faith; you may teach it and practise it just as you please. So long as you do not, under the mask of religion, perpetrate crimes against the peace and well-being of society, we shall let you alone. Not believing in it ourselves, we cannot on the one hand, *actively* support it by our influence or our pecuniary resources; but having no warrant, on the other, to treat it with violence, we can never employ coercive measures of any kind against it. If we interpose at all, it will only be, by dealing with you, as rational and responsible beings; it will only be by the use of the legitimate weapons of knowledge, persuasion, and argument. Thus we shall neither directly patronize or support your religion by our resources; neither shall we attach to the profession of it, any pains or penalties." Now, this would be to act towards the religion of the natives, on an intelligible and consistent principle of rigid neutrality or non-interference. But how does my Lord Auckland act? He steps forward, and in the face of the most cogent reasons, he *re-endsows the religion of Orientalism* out of the revenues of the state, to the extent of the available means. He gives out money from the public treasury for teaching that religion, as an *integral part* of the Oriental system; and this

direct and active pecuniary support, accompanied by the influence and eclat of Government patronage, is facetiously termed, on the principle of contraries, rigid neutrality and strict non-interference! Again, what would be the lowest attitude of a fair and reasonable neutrality, as regards the true and ennobling religion of Christendom? Should it not be something like this?—"To you, the natives of India, we wish to impart for your enlightenment and civilization, the Literature and Science of Europe. 'Of that Literature and Science' the root and mother' is the true and pure religion of Europe; we are ready therefore to teach you that too, if you desire it. But in our English Colleges we shall not make the learning of the latter an indispensable condition of your obtaining the former. No; we shall leave you at perfect liberty to do as you please. Should you unhappily wish only European Literature and Science; such Literature and Science will be taught, without any direct or formal communication of the religion of Europe. But, should you also happily desire instruction in the latter, here is an accredited agent who, in addition to his other duties, is able and willing to instruct you. No compulsory attendance will be enacted or allowed. We exonerate our own consciences in this respect, by fairly opening up and presenting to you a favourable opportunity. But of that you are left at liberty to avail yourselves or not according to your good pleasure. You may learn or not learn precisely as your own tastes and inclinations may prompt you." This at least, would remove the stigma and the sin of the present aspect of a national disavowal of the truth of Christianity towards the natives. This too would be a real neutrality and non-interference, though of the lowest grade, towards the truth of God—the salt of the earth—the light of the world. But, how does my Lord Auckland act? In his Minute, while treating of the Literature and Science of Christendom, he passes over the religion of Christendom altogether, with as profound a silence as if it were a non-entity in the world. In the rules and regulations of the public Instruction Committee of which Lord Auckland must have approved, all teachers are "particularly enjoined to abstain from any communications on the subject of religion with the boys." Here, again, there is something worse than mere silence. Here, is a peremptory injunction, of a prohibitory character, laid on teachers. So that, *however willing or anxious boys might be to learn something of the religion of Christendom, while acquiring the Literature and Science of Christendom; and, however willing or anxious a qualified teacher might be, to comply with their request:—both parties are strictly forbidden to hold any communications on the subject!* The boys are neither allowed to learn nor the teachers to teach that which the God of heaven hath commanded, and which alone can truly enlighten and civilize, by truly regenerating the intellect and heart of man! And this active discouragement—this peremptory prohibition of the Christian faith, is again, by the rule of contraries, facetiously designated *rigid neutrality and strict non-interference!*

In worldly affairs how strange would such conduct appear? Suppose the British Government at home were to profess a rigid neutrality and strict non-interference on the subject of importing West and East India sugar into the British isles. What would the common sense of mankind say, were this profession to be *practically exemplified* as follows?—On the one hand, the Government say to the West India merchants, "Towards you we wish to act a neutral part; you may therefore not only import your sugar freely, without custom or other import; you may expect more. We are resolved to extend towards you active support. We are determined to grant you, out of the revenues of the State, a substantial encouragement, in the shape of a handsome bounty on every hundred-weight which you present for home consumption." So much for the Government interpretation of its own professed neutrality and non-interference towards the West India proprietors! On the other hand, the Government, address the East India merchants, saying, "Towards you too, we wish to maintain the attitude of an inflexible neutrality. Know therefore, and remember, that, under pains

and penalties for the violation of it, there is laid upon you a stern injunction *not* to introduce a single particle of East India sugar into the home market. The prohibition is absolute. He who disregards it shall be prosecuted with the utmost rigour of the law." And this is neutrality—this is non-interference—towards the East India merchants! Suppositions wild, unnatural, and incredible!—will all be ready to exclaim. And yet what are these but a perfect counterpart to the sad realities of inconsistency manifested by Lord Auckland and his co-adjutors towards the false religions of the East and the true religion of the West? The former they patronize and actively support by largesses out of the public revenue! The latter they not only do not countenance at all, but actively discourage and even wholly prohibit! And yet all this egregious revolting inconsistency is perpetrated under the grossly abused designation of neutrality and non-interference! It is like the neutrality of the fountain which feeds one river; it is like the non-interference of the heat which dries up another!

4th. If any one has a doubt as to the *low grovelling ends* contemplated by the secular educationists, and the consequently *low grovelling motives* by which their exhortations are enforced, he has only carefully to peruse Lord Auckland's Minute. Throughout, it is as clear, but certainly as cold, cheerless, and barren as the nocturnal sky of an Arctic winter. Throughout, it contains not a single hearty appeal to any one noble or generous motive or principle by which the breast of man can be actuated. Throughout, it contains not a single hearty aspiration, calculated to excite one noble or generous sentiment in the human heart. The *very highest end* which it holds out to the educated youth of India is, the prospect of employment mostly in subordinate branches of the government service. The *very highest motive* to which it appeals is the ambition or desire to be qualified for such money-producing appointments. It converts the Government Institutions, in their highest estate, into so many educational foundries for casting and fabricating so many human machines to weave out the dull monotonous web of government business. It makes worldly interests, and these too of a kind not very exalted, not only the chief, but the sole end of action. It begins with earth, and ends with earth—generating for a few years vanity and secularity, the pride of learning and the pride of place—and then drops its victims into the cold arms of death without a hope, without a comfort, and without any provision for an hereafter. As men sow, so shall they reap. "He that soweth to the flesh, shall of the flesh reap corruption." He that strives to sow or implant only low, earthly, sordid motives in the youthful mind, shall assuredly reap a harvest of what is low, earthly, and sordid in the fruits or actions of after life. From the Government scheme of education, I venture to predict that a *race* of noble, generous, high-souled, disinterested, government officers will never spring. We might as well expect to gather the most beautiful flowers from inferior seed profusely scattered in the stagnant marshes of Bengal, or on the icy summits of Himalaya. On the other hand, it must be remembered that a *comprehensive* education,—or that whose *first* object is, "to instil and cherish, in dependence on the divine blessing, true religion, both in the soul, and in the daily and hourly habits of life; and whose *second* object is to convey *general knowledge* to form the mind and manners"—that even such an education will not *necessarily*, and may not *generally*, produce the high and noble results aimed at. In a country like India, and in the present transition state of its society, a general and religious education can have no fair play. The lessons and training of the school are ever apt to be counteracted by the contrary lessons and training of home. The admonitions of the enlightened teacher are ever apt to be neutralized by the maxims and the practices of a corrupt idolatrous society. And the most irrefragable demonstrations of the Theologian are ever apt to be cavalierly tossed aside by the proud shallow-minded pedants that are reared in irreligious institutions. Besides, the best conducted religious education, under the most favourable circumstances, will not, cannot, *of itself*, make men religious, i. e. saturated with the love of God and the love of man. Nei-

ther, as has been well said, "will the preaching of the gospel make men pious. The Bible itself will not make men pious. Unless the Holy Spirit accompanies the preaching of the gospel, it will be utterly ineffectual; and unless God bless the means employed to train up children in the way they should go, these means will not produce piety. But God does cause the faithful preaching of the gospel to be effectual to the salvation of souls. And is not the promise equally explicit that, if children are trained in the way they should go, they will not depart from it?" By humbly and prayerfully employing the means of God's own appointment, we have ample reason to expect that a *fair proportion* of the young may ultimately realize the glorious results contemplated. By systematically despising or neglecting the use of these means, we have no reason whatever to expect that any of these highest results will ever be realized at all.

5th. My object, as already stated, being, *not controversy*, but *truth, goodness, and utility*, it would wholly defeat my purpose were I to step aside and act the part of a *mere* controversialist. I have no controversy with any one; I have only a controversy with some of the *principles and conclusions of Lord Auckland's Educational Minute*. My main positions have hitherto been left *untouched*. As for the arguments and reasonings by which these have been maintained, it is *far easier* simply to *assert* that they are destitute of force, than *actually to lay hold on them and fairly to grapple with them*, in order to expose their *assumed* weakness. This has *not yet* been done. As to the want of *evidence* of which some complain, and the assuming of my opponent to be wrong instead of proving it, the fallacy of the charge is obvious. The fundamental evidence depends on the *erroneous and noxious* character of a large proportion of what is taught, *as truth*, under the name of Orientalism. This *fact* I certainly did assume, as a **GRAND AND NOTORIOUS FACT**. I assumed it simply because of its being *too notorious* to be gainsayed by any competent judge. In assuming it, I only reiterated the verdict delivered many years ago by the Court of Directors; by the accomplished Oriental Scholar, Rajah Rammohun Roy; and in substance by Lord Auckland himself. The *proof* of this fact, *if* such proof were *really needed*, would consist in *extracts and details* taken from the *Oriental works* published under sanction of the Public Instruction Committee. Such extracts and details, *if the obnoxious part of their system be not abandoned*, may one day be furnished as will overwhelm not a few even of the doating Orientalists themselves with surprise and shame. But, in the meanwhile, from a desire of peace and a sense of public decorum, we shall keep the condemnatory proofs and evidence in reserve;—waiting to see what course the better feelings and the more sober reflection of the Public Instructionists may lead them to pursue. My object is purely to do good and not to gain a victory. And if *the good* be secured without any more battling or exposure, my object has been attained. As to Lord Auckland, I have *not causelessly assumed* that he is in the wrong. I have indeed assumed two things as regards his Lordship's procedure; and I ask any man to shew me that I have assumed them without a reason. I have assumed an indisputable fact, and an indisputable principle. The *indisputable fact* is one substantially admitted by Lord Auckland himself, viz. that the Oriental system abounds with "radical errors and fatal untruths." The *indisputable principle*, which every being of unsophisticated conscience, whether "saint or savage or sage," cannot help admitting, is, that *wilfully to teach or cause to be taught, as truth*, what is *allowed to be a system* abounding with *radical errors and fatal untruths*, must be denounced as *wrong*. To assume, then, that he who does this, is wrong, is only to give expression to a sentiment, which *requires no proof*, which is *antecedent to all reasoning*, and which *springs from the universal and resistless impulses of the moral nature of man*. The Editor of the Englishman is too talented a man and too learned a scholar not to know, that one of the grandest errors of the scholastic Logic, which for ages deepened the mental darkness of Europe, was, to generate the persuasion that nothing was

proved and therefore nothing was certain, unless it was cast into the technical form of syllogistic reasoning—and consequently to generate the tendency of attempting to prove every thing—even axioms, or intuitive self-evident truths. One of the greatest triumphs of modern philosophy, on the other hand, has been, to assert and vindicate the assertion, that the grandest and most important of all truths are just those which need not and cannot be logically proved at all—those axioms or intuitive principles in physics and morals, the instant and universal admission of which springs resistlessly from the very constitution of our nature—and which we all believe, as Dr. Brown would express it, from the sheer impossibility of disbelieving them. That to *speak* what is *known to be false* or *injurious*, is *wrong*, must surely be held to be an *intuitively clear principle in morals*. And when I simply take for granted that to *teach* or *cause to be taught* what is *false and injurious*, must be held to be *wrong*;—do I not merely assume a principle in morals *alike* intuitively clear and indisputable? There are principles which it were arrant folly to attempt to prove. And this surely is one of them. These principles must *precede* all reasoning; and without them, no reasoning at all can exist. For any reasoning that is not based on some primary intuitive principle of belief is reasoning based upon nothing. It may exhibit all the form, and structure, and parade of demonstration, but being raised on a vacuum, it is worth nothing. Whereas a few sound principles, that strike home with all the force of intuition on every well constituted mind, practically applied, will display all the power and the force of the most rigid argumentation, and produce all the effects of demonstrable reasoning, without at all assuming the technical forms of the Logic of the schools.

Further, it were vain to follow the misconceptions and erroneous representations of those opposed to me. Lord Auckland's Minute and my statements are both before the public—though it is not in India that I ever expected any thing like justice generally, on a subject like the present. Still, let the wise and the good, judge and determine between us and our principles. Most of those who are actuated by the simple desire of doing good, unmingled with insidious motives of self-interest, unaffected by the maxims of worldly expediency, and unwarped by the projects of state policy, will fully coincide with all that is essential in what I have advanced. Of this description seems to be a writer in the *Courier*, under the signature of "A Reader." Though his name and occupation be wholly unknown to me, he has fairly studied and mastered the subject. He has caught a firm hold of the leading points; and in manly yet temperate language announces his sincere adhesion to them. This writer is the *type* and *representative* of a *large class*, which requires no further argument on my part;—a class, before whose clear judgment and benevolent hearts the rubbish of controversy will be scattered, like the clouds of dust, before the breath of the North wind. There is another class of persons who, from various causes, have a *positive dislike* to the side which I have advocated. These, of course, will not be persuaded if I could reason like an angel from heaven. If in my statements they can find no *real* faults or flaws, they are sure to *make* them or to *fancy* them. What purpose would it serve to enter into a controversy with beings of this hostile mould? None whatever. Each vindication would call forth some fresh repartee bestud with stale fallacies. So that the thousandth reply would be wider from the real mark of conviction than the first. A truce, then, to all *mere* controversy, on a subject like the present, so far as I am concerned! Whatever be the verdict in India, I have no doubt as to the ultimate verdict in Great Britain. To hasten on the delivery of that verdict will henceforth be the great aim of the friends of *sound, catholic, comprehensive* education in India.

Last of all, it is but right to renew my acknowledgments to the Editor of the *Englishman* for his republication of the whole of my second letter, in his influential and widely circulated Journal. To the candid and the thoughtful it must be obvious that, in his own remarks, which are distinguished by his wonted

smartness and cleverness, his leading tactics have been for the most part to *evade* the *main points* of the Educational question, to *divert* the attention of his readers to *minor concerns*, and to drag, if possible, the author of the letters into some thing like a *personal controversy*. In the two former, viz. *evasion* and *diversion*, he has succeeded with the skill of a practised scholastic of the middle ages. In the latter, he might have succeeded too, had I that itch for *mere controversy* which is *professional* with some; or had I been doomed to such utter witlessness as not to discern the folly and the fruitlessness of allowing a grave discussion about *momentous principles* to be converted into a *pro and con pugilism* about *petty paltry personalities*. Though he has in some respects made me worse, and in others, perhaps better than I really am; and though, in his remarks, there are many glaring points of divergency from the spirit and purport of my statements, which it were easy to detect and lay bare, if any really useful purpose could be answered thereby;—it must suffice to say, that, however great the entertainment which vivacity, wit and humour may afford, they ought never, in a great national question like the present, to be allowed *wholly* to supplant or take the place of sound principle or solid argument. As for him, in whose native soil leaden-paced Dullness holds her monarchy—him, who walketh forth in the twilight,—when the underived effulgence of the king of day has given way to the pale borrowed beams of the queen of night, and the external world of ill-defined forms seemeth by sympathy or, mayhap, by peripatetic process of sensible species, to raise up an internal world of confused ideas,—it must be recorded, whether to his credit or otherwise, that he has, throughout, demeaned himself with great and remarkable consistency. Any statements, sentiments, or principles of mine, on which, in his nocturnal perambulations, he has happened to stumble, he either would not, or could not, distinguish in their proper forms and dimensions. Consequently, as perceived by his bedimmed vision, or represented by his palsied pencil, they are either diminished, exaggerated, or distorted; that is, in his sketches and outlines of them, they are *not mine at all*; they are *his own*; the genuine reflected images of *his own* misshapen ideas. Thus it is, that, from the first, instead of fairly grappling with what he unwittingly mistook for an antagonist, he has only been pugilizing with his own shadow. And most manfully did he encounter it. In the first onset, however, he fell prostrate in the dust. The shadow of course momentarily disappeared. What, then, more natural than to conclude that his imaginary foe was annihilated? But as he sprung up again, the fatal shadow started into being too—provoking to a fresh combat. And valiantly did he again and again renew the fight;—so that to his honour it may be rehearsed, as of the hero of Macedon, that “*thrice he slew his slain.*” But all this may seem too mystic and enigmatic. Well, let us try another illustration. From the first, then, it may be said that he threw himself, at one bound, into a thorny thicket of *wrong statements* or *still worse principles*—no matter, whether these were his own original sentiments, or merely perversions of mine. In striving to effect his escape,—he only succeeded in throwing himself back again, faster than ever, into the pricking thorns of error. And as often as the attempt has been renewed to right himself, this singular process of self-extrication has been renewed too—as if he were bent on out-rivalling, amid the occasional sprightly sallies of growing decrepitude and decay, the celebrated exploit which, doubtless, in nursery rhyme, he was wont, like other babes, devoutly to attribute to the Thessalian sage:—

There was a man of Thessaly,
And he was wondrous wise;
He jumped into a quickset hedge,
And scratched out both his eyes.

And when he saw his eyes were out,
With all his might and main,
He jumped into the quickset hedge,
And scratched them in again.

P. S.—Many of the friends of Native Education having urged the *separate* publication of these Letters, the author has been induced to comply with their request. And in order to prevent the possibility of being charged with partiality, he has also resolved to prefix, *not extracts* but the *whole* of *Lord Auckland's Minute*, in order that the reader may have at one view the text and the comment. Copies of the Minute and Letters may be had in a few days of “*Ostell and Lepage*” at the “*British Library*,” Tank Square.

II.—*Sketch of the Character of the late Rev. Alexander Fyvie, Missionary in Surat.*

The form and style of the following "Sketch" need explanation. It was addressed to the church and congregation assembling in Blackfriar's street Chapel, Aberdeen, in connection with a Sermon from Matt. 25. 21, on Lord's-day, August 16th, 1840, by the Rev. J. Kennedy, Pastor. Many circumstances combined to render it the author's duty to give this prominence to the painful event. It is enough to state that the fatherless children have been under the guardianship of one of the deacons of that Church for upwards of 7 years; and that the Church felt a peculiar interest in Mr. Fyvie, as well as a very high esteem for him in consequence of the fellowship they were privileged to hold with him during his recent stay in Scotland. The friends of the deceased have considered the following portrait a very faithful likeness. It was published in a respectable religious periodical in Scotland and also in a separate form. Its republication in this country, which was the scene of the labours, anxieties, and prayers of the deceased for a considerable number of years, may by the divine blessing prove useful.

W. F.

"I have called your attention, my brethren, to this subject, not for an opportunity of praising the dead, but admonishing the living—and I shall speak of our departed brother only for your benefit. The highest eulogium we can pronounce on him is to apply to him the terms of our text, and call him a 'good and faithful servant.' It would not be difficult to find many who excelled him in those things whose reward is popular applause:—the endowments of learning and genius, and the attractions of oratory were not his;—but his was the higher praise of being a good and faithful servant.

"In his early years he wanted those educational advantages which are so important in their relation to future ministerial service. These years, too, were spent without God. When his brother went to India as a missionary in 1815, Alexander Fyvie shewed no signs of piety. And it is believed that the consideration of his brother's object in parting with friends and country; and the counsels which he received from him on that occasion were means, through divine grace, of leading him to choose the Lord for his God. Two years thereafter he came into this city to study, and the following year went to Gosport as a missionary student. During his preparatory course under the venerable Dr. Bogue, he manifested those traits both of spiritual and intellectual character which distinguished him afterwards. The holiness and consistency of his conduct did not fail to win the regard of his youthful brethren.

"Towards the end of 1821, after being three or four years in Gosport, he sailed for India. He revisited this country in 1833 to recruit his health, and returned to the scene of his labours, of his best affections, and now of his death, in 1835. The events of his life were not of that romantic character which gives so great a charm to the name of Williams. But if we were less the creatures of imagination than we are, and could trace the humble, and quiet, and patient toils he sustained in all their future effects, we should follow his footsteps with an interest of the holiest and the highest kind,

"Mr. Fyvie was a persevering and working man. No one could read his journals and letters, and those other missionary papers which issued from the Surat mission press, without being struck with this feature of their author's character. It is more than probable that he was naturally or constitutionally persevering, but there were elements of another kind in his perseverance. It was not merely that his constitutional bent of mind was sanctified and devoted to the service of the gospel, but we can trace distinctly the various principles by which his mind was sustained, and his soul kept in a state of consistent action. His perseverance did not arise from a sanguine disposition, with inadequate views of the low and corrupt condition of human nature, and of the difficulty of

purifying and elevating it. He was not liable from such a source to any disappointment similar to that of the disciples when they failed to cast out the kind of demon which went not forth but by prayer and fasting—nor to the disappointment of the inexperienced Melancthon when he found old Adam too strong in his attachment to sin and error to be won from them by the efforts of a superficial enthusiasm. Fyvie knew human nature as it is ; he studied it in the light of the Bible. Its worst features and most wicked works forced themselves on his every-day observation. He saw with his own eyes the original of the portrait which inspiration has painted in the epistle to the Romans, and recognized the truthful likeness. The vices and deformities of Hindúism, in his estimation, had their roots deep in the soil of human nature. Yet he never looked on man with the feeling of a misanthrope, nor for a moment despaired of success. Whence, we ask, his confidence ? What sustained his efforts ? We answer, first, his undoubting faith in the efficacy of the gospel as the power of God unto salvation. He did not trust to the arguments of reason, or the conclusions of natural theology, to overthrow the ill-adjusted and irrational system against which he warred. He did not expect to shame the Hindú out of the puerilities and vices of his idolatry by the rebukes of a high toned and lawful scorn. But he confided with child-like simplicity in the gospel of Christ, unimproved by the wisdom of the wise, unaided by the strength of the strong, as the adapted and mighty instrument of accomplishing what is otherwise hopeless. Had his confidence in the gospel been less constant and less simple, his labour would have been proportionably vacillating and fitful. But, as it was, it enabled him to regard delay as not failure, and to enjoy the anticipation of ultimate victory when the power of darkness seemed yet inviolate. Closely connected with the principle we have just remarked, was his faith in the promises of the Spirit's agency, and of the prospective universality of the truth. The agency of the Spirit he regarded not as a dogma which was necessary to complete the symmetry and the orthodoxy of a theological system, but as a fact, a glorious fact, which strengthened his hands in labour. The universality of the truth he regarded not as a dream of enthusiasm, but as the decree of Him whose counsel shall stand, and who will do all his pleasure. The coming of Christ's kingdom, or rather the extension of that kingdom, already come, was the object of his most confident expectations,—not so remote as to have no effect on his mind, but so near, if not in time, yet by the close connection of all preceding labours with the glorious result, by the unbroken chain of causes and effects which bound every prayer of his heart, and every work of his hand, with the future triumphs of the cross,—so near that it was the goal to which he pressed and the sight of which kept every energy in action. This brings me to the last means by which his perseverance was sustained. He entertained a thorough conviction of the connection between all the scriptural means he employed and the final conversion of India. He was not insensible to the stimulus which present success commonly gives. When a sinner was turned from the error of his ways, he was ready to thank God and take courage. But when he saw not sinners converted, he did not conclude that his labours were lost, and his strength spent in vain. He judged rightly that the great triumph which awaits the gospel will not be the effect of the struggles which shall immediately precede it, but of all the struggle which went before. Or, to use another scriptural figure, he knew that the rich harvest which is yet to wave on the plains of India shall not owe its abundance and maturity to the last upturning of the soil, the last sowing of seed, the last rain from heaven, but to the united cultivation of preceding labours. With this conviction he toiled and sowed in hope, expecting to participate in the joys of the final harvest.

“ You now see the principles which sustained the persevering and unremitting labours of your departed friend. I have not framed a theory to suit the case. Those of you who have ‘ The Entreaty of a missionary in Surat, ’ will recognize at once the soul of its author in the delineation I have attempted—at least if I have not greatly misunderstood the man of whom I am speaking.

“The value of the principles we have traced appears singularly great in the character before us. If there was something constitutionally favourable to the hard working and persevering habits which distinguished him, there was something likewise, either constitutional or produced by circumstances, exceedingly unfavourable to these habits. He was very subject to depression of spirits. We all know what indolence and irregularity of effort this infirmity occasions. When any intervals occurred during which our brother had no ministerial or missionary service to perform, when in this country a few years ago, he became so dull that he seemed often incapable of smiling or speaking. But he delighted to engage in his proper work, and, when so engaged, rose above his infirmity, and manifested a cheerfulness and affableness which seemed incredible to those who saw him in other states.

“Mr. Fyvie was strikingly honest and conscientious in the discharge of duty. This grace, like every other, is attained and practised by Christians in very various degrees. While no man who is habitually otherwise than honest and conscientious in the discharge of duty can be a Christian, Christians themselves differ in the degree of their conscientiousness. Some are much more influenced by the supervision and observation of their fellowmen than others; some are much more influenced in their sentiments and actions by circumstances than others; some are the same whether seen or unseen: some are ever asking, what is duty? and need no other stimulus than the knowledge of it, to the discharge of it. Mr. Fyvie attained this singleness of aim and simplicity of character in no ordinary measure. There was no hypocrisy in his nature, and he loathed it in others.

“He possessed a strong and sound judgment. While he made no pretension to the possession of those powers which awe and dazzle, he was not deficient in the gifts which are essential to usefulness in public speaking, and was illustrious for that very rare quality, *common sense*. The soundness of his judgment appeared in his pulpit ministrations, and in another, a humbler department,—the ordinary arrangements and intercourse of life. This characteristic must have contributed, along with the marked holiness and consistency of his conduct, to gain that high place in the esteem of all Europeans who visited Surat, which he was privileged to hold. It appears very strikingly in a paper published at the Mission press, entitled, ‘The state of Converts from Idolatry, a motive to continued exertion and prayer.’ In that paper the author takes the most enlightened and comprehensive views of human character in particular. He looks with the eye of a Christian philosopher on the various elements which mould both the unrenewed and renewed mind, and teaches the church what to expect in her first converts from heathenism, and how to train and elevate them. The reader receives the impression at once that the author was a wise and skilful builder,—one whose zeal to turn sinners to God was equalled by his wisdom in preserving and purifying those who were turned, that his gain might not be lost.

“This departed servant exhibited one of the features of his Lord’s character very strikingly,—compassion for the temporal woes of men. In April 1837, a fire occurred, by which more than one-half of the entire city and suburbs of Surat was reduced to ashes. In August, the same year, the river (Tapti) overflowed its banks, and laid the greater part of the place under water for several days. On these occasions his personal exertions were as energetic as they were merciful, and he had the satisfaction of communicating very extensive relief to the sufferers afterwards, by the interest excited on their behalf at Bombay. Besides these special exertions, he and his surviving brother had a regular charitable fund, to which they obtained contributions from many of their European neighbours. The Report of the Surat Mission, published at Surat this year, says,—

“The number of poor, blind, lame, and diseased, who receive a supply, is about 300 weekly. ‘They meet every Monday morning at the Mission dhurmsala, where Christian instruction is communicated to them in a form somewhat

catechetical.' How like the example of the Divine Saviour; how fitted to constrain the heathen to say, 'These are the servants of the God of love.'

"The stage of the mission at which Mr. Fyvie died, was peculiarly interesting and important. With much personal fatigue and labour he had succeeded in erecting a chapel, which cost twelve hundred pounds; and one thousand of this sum he raised by his own and his brother's exertions among the friends of religion under the Bombay Presidency. But this chapel was no sooner ready for use, and a very cheering prospect opening before the missionaries, than he, whom his brethren regarded as their stay and leader, was removed from them.

"I would not on this or any other occasion, invade the sacredness of private life; but this sketch would be very incomplete without a reference to Mr. Fyvie's character as a father. That he was perfect in this, or any other relation, is what you will not expect me to aver. But there were two traits in his parental character to which I must advert. His desire and plan in regard to his children were to have their station in this world allotted according to their talents. He had none of that seemingly very natural, but certainly very foolish, perspicacity which discerns in one's own children talents which no one else can see. He had none of that weak pride which is ambitious to place children in situations of honour and importance without any reference to their fitness to occupy them. With a virtue and a wisdom of the rarest kind, it was his single desire to have them engaged in what providence fitted them to do. Nor did he seem to feel as if he were making any sacrifice. He loathed unreal show, could distinguish the substance of life from its external accidents, and appreciate true dignity apart from the glitter without which some cannot ascertain its presence. His rule in educating his children, was to give them the best opportunities for developing their faculties, and afterwards to assign their occupations with strict conformity to their respective capabilities. The other trait in his parental character to which I have referred, was his uniform and anxious desire for their early conversion and salvation. I question if he ever wrote a letter to themselves or their guardians which did not breathe this desire. He was eminently, as you remember, a man of prayer, and, as you may well suppose, his beloved sons were the objects of his most fervent aspirations at the throne of grace. We have this day, my brethren, assumed his place, and uttered the prayer which he has ceased to utter; nor will we cease to pray for them until each of them is clothed with his father's mantle, and begins to serve his father's God. If there be parts of the world from which more than from others the glorified spirit of our departed brother pants to hear good news, they are the city of Surat,—still the abode of his widowed and sorrowing partner, and where still live the thousands of heathen on the altar of whose service he gave himself to God,—and this house of prayer, the sanctuary of his weeping and fatherless children. Nor will he wait in vain to hear tidings of joy. The heathen shall be given to his Lord. His God will be the judge of his widow, and the father of his children. The everlasting covenant will not be broken.

"Perhaps some of you are impatient to hear how Mr. Fyvie died. It is more important by far to know how he lived. It is enough to know that he died at his post. He died while he was yet fit to leave. He entered into his rest while he was yet fit for his work. Till within five days of his departure there was nothing even to suggest the thought of his approaching removal but the unusual heavenliness of his spirit. His illness began on Friday, the 5th of June. On the following Lord's-day he was able to preach to the heathen, though not with his former vigour. The three following days were spent in a state of stupor which deprived his friends of the pleasure of hearing from his lips his anticipation of heaven. On Wednesday the 10th, he resigned his spirit into the hands of his Redeemer. 'Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.'

"It may be there are some present who knew Fyvie in the days of his igno-

rance, and are still living in sin. How my hearers, will you meet before the judgment-seat, the companion of your youthful follies, who warned you by his separation from you, who has spent nearly twenty years in the service of Christ, chiefly among the heathen, while you have been rejecting the gospel which he carried from your neighbourhood to the ends of the earth? It may be there are some present who heard the gospel from his lips, and are still impenitent and unbelieving. One of the witnesses of your guilt has gone before you, and the judgment will not tarry. To you, my Christian brethren, the departed missionary has bequeathed the example of a holy life, and of the purest devotion to the best of causes. There is now one less to labour and pray for the heathen than there was. It rests with you to supply the lack of labour and prayer. He speaks to you now from heaven, and oh! that we could hear the emphasis with which he would now say to us in his own former words:—‘The church of Christ must raise herself from the dust, awake to her utmost limits, bring all her powers to bear on the strongholds of the enemy, and put forth all her strength, and skill and piety in order that Satan, the prince of this world, may be absolutely defeated, utterly routed, and finally cast out from his usurped dominion, and the whole human race liberated from his vassalage, and restored to liberty, to holiness, and to God. But can this be effected? Yes! *Scriptural faith, scriptural prayer, and scriptural exertion, under God, will do all.* The work is actually going forward. Our spiritual vision must be dim indeed if we do not perceive this to be the fact. If the citadel of Satan has not surrendered to the armies of the living God, we know that the labourers are hastening its downfall. If the Sun of righteousness has not arisen, in all his light and glory, above the moral horizon of every land, his golden tints appear on the top of the mountains, the presage and certain pledge that he *will* soon arise on the world with healing under his wings. Let faith, prayer, and exertion, do their individual and united parts, and God will soon appear in his glory and build up Zion. Every system of error and idolatry shall crumble to pieces and perish, and all men be blessed in the Redemer and call him blessed.”—*Oriental Christian Spectator.*

III.—Chapter of Varieties.

Tract Society.—The Eleventh Report of the Tract Society is now before us. It is chiefly occupied with an attempt to estimate the importance of Tract distribution as compared, and when conjoined, with the other means that are employed for spreading abroad a knowledge of the truth as it is in Jesus.

“It is perhaps not very easy, nor indeed is it very necessary, to assign the precise place that the publication and circulation of Religious Tracts holds among the means that are now employed for spreading abroad a knowledge of the Gospel. Yet it may not be altogether in vain to submit a few considerations upon this point. The publication of the Gospel by the living voice, whether in the way of set discourses or more familiar conversations, whether in the church, in the school, or in the ordinary and casual intercourse of life, is without question the primary means whereby a knowledge of its doctrines is to be communicated, and its claims enforced upon the attention of men. There is that in our very nature which gives a peculiar value to the sympathy that is naturally

excited between the affectionate and fervent speaker and his hearers. When he speaks from the heart, our common humanity is touched; we feel that there is sincerity in him, and we cannot help giving an audience to that which his voice, his gestures and his looks give evidence that he deems of supreme importance. And hence it is that we find that the Spirit of God, who usually works in accordance with established and natural means, has made what is especially called the preaching of the word the most effectual means of grace, both for the conversion of sinners and for the edification and establishment of the people of God. But while this is the case, we cannot for a moment imagine that the gift of letters, and the equally important gift of printing, are to be overlooked by the Christian Church, as subsidiary, but still highly important means, for the accomplishment of both these ends. And facts are not wanting to shew that these means have been abundantly blessed of God, when used in dependence on the effectual working of His Holy Spirit. How often has a letter, sent by a pious parent or friend, been the means of awakening a heedless youth to serious thought regarding his immortal interests. How often has the reading of a tract excited serious thoughts in the breast that had appeared steeled against them. How often has the private and solitary reading of the printed word of God issued in the conversion of a sinful soul. It were a waste of words to cite examples or to accumulate arguments for the employment of these means."

Those of the friends of the Tract Society who are in the habit of carefully attending to the state of its affairs, will discover an error into which the Secretary has fallen in regard to the state of the funds. He states that the Society enters upon the year with Rs. 132 of debt. Now the state of the funds appended to the Report shews that the Cash Secretary had at the close of the account 132 Rupees *in hand*; but then on the other hand the Society has outstanding unpaid bills to a very large amount. We beg most earnestly to direct the attention of our friends to the notice that appears on our cover, and to urge them to do what in them lies to help on the work of a Society which is doing so much in the cause of Christ.

Edinburgh Review, No. CXLV.—This No. of this most remarkable periodical is remarkable as being almost filled with articles of a religious character or tendency. It contains an article on the correspondence of Wilberforce; one on the British pulpit, which though it does not contain much that has not been said before, yet says in a forcible and pointed way many things that most of our preachers would find it for their own profit and that of their hearers to attend to; an article on Biblical Criticism, which evidently comes from the pen of no novice in the science; a short article on Slavery, and an article on popery. The last of these is from the pen of Mr. Macaulay and must be acknowledged, even by those who are least willing to accede to the views it advocates, to be written with great talent and spirit. Such a list of contents we never before saw in an *Edinburgh Review*—"O si sic omnes." We shall present our readers with an Extract from the article on Biblical Criticism.

“ We will endeavour, in as few words as may be, to put our readers in possession of the present state of opinion among the learned, respecting both the classification of the MSS. of the New Testament, and the critical use to be made of this classification; which is a very different thing, though certainly connected with the other, and often confounded with it. The original system of Griesbach may be considered as exploded. The controversy now lies between the advocates of the opposite system of Scholz and those of Hug’s modification of Griesbach’s system, for such the latter justly considered it to be. In his last published work, the Second Part of his Critical Commentary, he notices the points in which Hug’s system and his own agree; and though he cannot bring himself to admit that he was altogether in error as to those in which they differ, he certainly goes very far in acceding to Hug’s views; quite as far, we think, as could reasonably be expected. Human nature being what it is, it would be too much to require from the aged critic an abandonment, in express terms, of a theory which he had cherished during his whole life.

“ Hug’s system was, in fact, an ingenious contrivance for evading the objections that had been most successfully urged against that of Griesbach, retaining those parts of the latter which had escaped animadversion. It was objected against Griesbach by Matthæi, and in our own country by the late Archbishop Laurence, that his Alexandrine and Occidental recensions were in reality one and the same; that the line of distinction between the MSS. said to belong to these two recensions was arbitrarily drawn; and that the quotations of the Alexandrine fathers, Clement and Origen, did not materially differ from those of the Western fathers, Tertullian and Cyprian; or rather, that they agreed with these latter much better than they did with those of the later Alexandrine fathers, Athanasius and Cyril. This last fact was established by Archbishop Laurence, on a comparison of 226 quotations of Origen; 118 of which he found to be supported by Western authority alone, 90 by both Western and Alexandrine, and only 18 by Alexandrine alone; and it bore hard on the theory of Griesbach, who had, in the Prolegomena to his Critical Edition of the New Testament, represented the quotations of Origen and Clement as exhibiting a text ‘differing in its whole habit and its entire colouring’ from that found in the quotations of Tertullian and Cyprian*. The absurd exaggeration of this statement was manifest on the face of it; but it was shewn by Archbishop Laurence that it was the very reverse of the truth.

“ To obviate this objection, as well as that derived from the fact, which could be but ill explained on Griesbach’s hypothesis, that the version of the New Testament in the dialect of Upper Egypt exhibited the Occidental, in place of the Alexandrine recension, Hug constructed his amended system of recensions, in which he substituted, for the Occidental recension of Griesbach, a *κοινή έκδοσις* or unrevised text, which he supposed to have been in use in all parts of Christendom before the existence of any recension. This name is, he says, borrowed from that given by the critics of Alexandria to the corrupted copies of Homer’s Poems that were circulated among the rhapsodists, as distinguished from the revised text of Aristarchus, Zenodotus, and others. According to him, the New Testament scriptures had, in the third century, been reduced to a condition similar to that in which Homer’s Poems are said to have been. Interpolations from various sources were freely introduced into the text; genuine passages which were disliked were erased from it; there was no settled standard; careless transcribers and presumptuous correctors made each new copy a new recension.

* 3. p. lxxviii. (London edition.)

“ Such was the text which the fathers of the third century had in use, and from which the Sahidic and the earliest Latin and Syriac versions were made. It was not the same every where ; and hence arises the disagreement between the readings of these fathers, of these versions, and of the Greek MSS. of this class that have come down to us. As Jerome said of the Septuagint that was in use during the same period, it was corrupted ‘ *pro locis et temporibus, et pro voluntate scriptorum** ;’ but it is clear that Alexandria was the place in which the greatest license was assumed by transcribers.

“ To remedy this evil, it is supposed by Hug, that, in the later part of the third century, three eminent men endeavoured to restore the genuine text of the Scriptures, namely, Origen at Cæsarea, Hesychius at Alexandria, and Lucian at Antioch. He supposes, also, that the recensions of these three individuals superseded in great measure the *κοινή έκδοσις* in their respective countries. That of Hesychius prevailed in Egypt, and corresponds with the Alexandrine recension of Griesbach. That of Lucian extended northwards, and corresponds with his Byzantine recension, while that of Origen was confined to Palestine ; and a few MSS. of the Gospels are referred to it, which, though differing in some respects from the Byzantine ones, had been classed with them by Griesbach, who knew not how else to dispose of them.

“ It is obvious that this last part of Hug’s theory is an excrescence which might be removed from it without any injury. There is no direct historical testimony that Origen meddled as a critic with the text of the New Testament ; and, taking this into consideration, as well as the multiplicity of his other labours, we think it much more probable that ‘ the copies of Origen,’ to which Jerome appealed as authorities, were copies which he selected and possessed, rather than copies which he revised. In other respects, we consider this a decided improvement on Griesbach’s system ; and we do not wonder that Eichhorn, who, in the first volume of his Introduction to the New Testament, had followed Griesbach, should in the fourth have gone over to Hug—pronouncing the existence of two very early recensions, an Alexandrine and a Western, to be a dream unsupported by history †.

“ The statements made by Hug respecting the *κοινή έκδοσις* are adopted in great measure by Scholz. Indeed, they are in such complete accordance with those made by Origen, in his Commentary on Matthew xix. 19, where he bears testimony to what fell under his own observation, that we do not see how they can be denied altogether. But Scholz contends that it was only in Alexandria that transcribers assumed this unbridled license ; or, at any rate, that it did not prevail in Asia Minor nor Greece. According to him, no recension of the text took place in these countries, because none was required ; it had never suffered such corruption as had befallen it in Egypt. Scholz farther denies that any Alexandrine recension existed ; that is, as we understand him, (and if this be his meaning we fully agree with him,) he maintains that any revision which Hesychius may have made, possessed no such authority as to cause it to supersede the unrevised text ; nor was it executed by him in a manner materially different from that of other correctors. Like them, he exercised his own judgment or his own caprice, in rejecting what he conceived to be spurious, in supplying what he conceived to be deficient, and in correcting what he conceived to be erroneous or barbarous. His recension was, in fact, nothing more than a variety of the *κοινή έκδοσις*. It may have met with greater acceptance than any other single variety

* Ep. cvi. ad Suniam et Fretellam.

† Vol. IV. p. 273.

of it ; but the copies which conformed to it were probably a very small part of the copies transcribed after it was made.

“ That the recension of Hesychius did not supersede the *κοινή ἔκδοσις* even in Alexandria, is at once apparent from an undeniable fact. The stichometrical division of the text was invented at Alexandria, by Euthalius, in the latter half of the fifth century, and of course long posterior to the time of Hesychius ; yet, the principal MSS. of the *κοινή ἔκδοσις* which are known to us, the Cambridge, Laudian, and Clermont ones, are all stichometrically arranged ; and so too was that from which the Boernerian MS., another of the same class, was copied, as Hug himself has remarked.

“ The conclusion, then, to which we are led, is, that the MSS. which Griesbach distinguished as Alexandrine and Occidental, were not the productions of different countries, according to his original system ; nor yet of different ages, according to Hug’s modification of it ; but of the very same place and time. It was from Alexandria that not only Egypt and the neighbouring countries, but the whole Western world, were supplied with Biblical MSS., and the producers of them in that city took care to have copies prepared, adapted to the tastes of all purchasers. Some, especially those intended for the Western market, exhibited the unrestrained license of the earlier MSS., such as those from which the old Latin version had been made ; while in others the corrections of critics were adopted to a greater or lesser extent. We must not suppose, however, that the judgment of Hesychius, or of any other individual, was exclusively relied on. Each corrector had a standard of his own, according to which he prepared those copies which he intended to circulate as revised.

“ So far then as classification is concerned, we think, with Archbishop Laurence and Scholz, that all the Alexandrine MSS. should be arranged in one *family*, not *recension* ; for this word implies uniformity, while it is by a want of uniformity that these MSS. are characterised. We may subdivide them, if we please, into unrevised and revised ones ; but the distinction would be of little use. It is of more importance to attend to the peculiar character of each MS., whether its transcriber were more inclined to introduce glosses into the text, or to omit real or supposed ones ; whether his alterations were more generally made with a view to correct unclassical, or to explain obscure expressions.

“ With respect to the Constantinopolitan MSS., we do not think that Scholz has established his positions ; but the controversy as to them does not concern classification. All are agreed that these MSS. constitute a family, or recension, essentially distinguished from the Alexandrine. Whether we suppose them to exhibit the primitive text, with only a few occasional corruptions, or a text obtained from a corrupt *κοινή ἔκδοσις* by the critical revision of Lucian, or one eclectically formed from a comparison of different Alexandrine MSS., we must admit that they concur in exhibiting the same text, and that many of its readings are materially different from those which were most popular at Alexandria.

“ The classification of MSS. is, however, of little importance, except as it conduces to a critical system. Griesbach’s classification did so ; and, as his classification is erroneous, so is the critical system to which it led him. Griesbach’s leading principles were, that the majority of testimonies belonging to a recension should determine its reading ; and that the reading of two recensions should be adopted in preference to that of a single recension. The former of these principles would be correct, if recensions, properly so called, had really existed ; that is, if all the documents which are classed together had really a common origin, mediate or immediate, to which they might be referred as a standard. The latter

would be correct if the different recensions were really independent. But as neither of these positions can now be maintained; as, even according to Hug's views, they are both substantially incorrect; we must consider the authority of Griesbach, as a critical editor of the New Testament, to be superseded. Many of the corrections which he made in the text were, no doubt, sound; they were such as any critical editor must have made; but a large proportion of them were of a different description; the sole ground for them was his theory of recensions. These corrections must now be considered as having lost all their authority; and as Griesbach made no distinction between them and the others, his decision that a reading is right or wrong can no longer be relied on. We must look to his authorities, and draw our own conclusion in each particular case.

“But on what principles is that conclusion to be drawn? No person would, at this time of day, contend that we should *count* testimonies without *weighing* them; and how is their weight to be estimated? There seem to be three opinions current in the critical world. There are some in whose judgment the authority of the most ancient MSS. is every thing; there are others who give a like preference to the Constantinopolitan text; and there is a third class, who, in deciding between readings which are ascertained to be ancient, are far less influenced by the authorities on each side than by the critical goodness of the rival readings.”

Edinburgh Christian Instructor.—Speaking of Edinburgh periodicals we may mention that a few days ago we received the terminating Nos. of the *Christian Instructor*. Linked as this periodical is so closely with the venerated name of Dr. Andrew Thomson, we cannot but regret its discontinuance. Its late editor, Dr. Burns of Paisley, undertook it principally with the view of making it the vehicle of information regarding the Church of Scotland's Colonial Churches. Shortly after he undertook the editorship, the Committees of the General Assembly for Foreign Missions, Education, Colonial Churches and Church Extension, instituted a periodical, “*The Home and Foreign Missionary Record*,” which completely and most satisfactorily fulfilled the end which Dr. Burns had mainly in view, and thus was his occupation gone. We cannot but look upon it as a matter of regret, that a periodical which ought to be dear to the hearts of Scotsmen, has been permitted thus to go down; but it has accomplished its work.

Duelling. *The Lord President of the Court of Session.* The annals of legalised blackguardism will scarcely furnish an instance of a British judge on the bench recommending the commission of cold-blooded murder. The forty-second year of the nineteenth century is the era signalized by this legal novelty; the modern Athens (Sparta?) is the *locus ubi* of the singular phenomenon. We learn from the *Edinburgh Newspapers* that a quarrel took place between a member of the Scotch bar and an attaché of the theatre, in the course of which a blow was inflicted by the son of Thespis on the per-

son of the son of Themis. He of the long robe brought an action against him of the buskin, claiming damages to the amount of £500. The following account of the scene is taken from an Edinburgh Newspaper. "The Lord President, on the Court meeting in the morning for the trial of another cause, stated to the Dean of Faculty, counsel for the pursuer, and Mr. D. M'Neill for the defendant, who chanced to be present, that this was *a case of that nature which was sometimes settled out of doors by parties putting themselves in the hands of their friends*, but that had not happened here, as the parties had put themselves in the hands of their counsel. When they therefore came to settle their difference in this *proper and legal* manner, he was persuaded that the best course for both, considering the personal feelings involved, was to refer the matter entirely to their counsel without sending it to a jury. The moment of trial came on and his Lordship pointedly remarked in again urging his advice, that the parties *must see there were other ways of settling the matter*, but that he gave no opinion one way or other."

Now what right has a judge for the sake of saving himself from the annoyance of trying a cause, to urge the parties to resort to any other means whatever of settling their dispute? When parties have appealed to a jury of their countrymen, it must be in all cases a delicate matter to advise them to forego what most of us have been taught to consider no mean privilege, but to utter such hints and insinuations from the bench is despicable. In the particular case the matter did not end in a duel, but certainly for the future all gentlemen are warned that they are not to expect the Lord President of the Court of Session to assist or countenance them in attempts to obtain protection from injury in a *proper and legal* manner. They will learn that the Lord President's opinion is, that in such cases there are other and preferable modes of terminating the dispute, viz. arbitration or duel. If Her Majesty's Lord Advocate had spirit enough he would charge the Lord President with a felonious attempt to incite certain parties to commit murder.

IV.—Letters to a Friend.

V.—THE SACRIFICE.

Calcutta, July 1, 1841.

MY DEAR FRIEND,

It is indeed my happiness to write you again concerning the LORD JESUS CHRIST. I am so deeply his debtor, and there is so much to say concerning him as a Saviour, that I feel glad to obey your summons, and write you somewhat more concerning him. Oh, why does not the whole world flock together to hear of Christ, the Redeemer of man? Why at least, do not the multitude of his disciples, continually rehearse and forever listen to the tale of his love! Go through this great city, wherein are so many *Christians*:—listen to their conversation for one whole year; and then say, how many of those men and women, who say they are brought from hell by the blood of Christ, ever mention his name or speak one word concerning his love to man! Go, watch the epistolary correspondence of those Christians?—write they at all to their brothers and sisters, to their children, their parents, their friends, concerning that blessed Kinsman, the Son of God, who died for their common salvation? A few there are;—yet, how few! and how are those few despised and shunned!

Oh mad world, thus to despise thy Saviour, and to hate those that love him! My friend, let us give thanks that we have been so far separated from this world, that we desire at least to *know* more concerning Christ; and that we feel the claims of his love so apprehending our personal gratitude, that we cannot but honour all that is stamped with his image, or that purely bears his name. May this work advance in you, until it can be said by you, “To me, to live, is Christ!” Your wish is, that I should say somewhat more concerning the SACRIFICE of Christ;—and especially that I should present to you more clearly the grounds of that *confidence* which a sinner is warranted to entertain, for eternal life, on the death of Christ. This is a pleasing theme, and not a difficult task;—for, what God has freely given, He has also clearly revealed; so that the fulness of the record, corresponds with the grandeur of the gift. To it I shall now directly pass; and endeavour familiarly to convey to you, the most solemn and important of all earthly subjects.

1. In the death of Jesus Christ, there was an *actual fulfilment of that curse* against sin, proclaimed by God against man in his word. When Christ was on the cross, he endured every thing that constitutes suffering:—he had bodily pain, and mental anguish; he was persecuted by man, tormented by devils, and forsaken by God, as the Judge of all. His death was not a mere exit of the spirit from the flesh, but he endured all the pangs of death as “the curse;”—so that, in the language of inspiration, “he became a *curse*.” Whatever be the penalty of sin, whatever its necessary punishment, that he fully endured;—so that, what the law required, or could require, was fulfilled on Calvary. Christ’s sacrifice contained in it an endurance of all that could be demanded as a compensation or penalty for sin.

On this, my friend, fix your eye first of all, and say—"In the death of Christ, I see as certain a fulfilment of the sentence of death, under which I labour, as if hell blazed before me, and I saw sinners in their own persons enduring all its awful horrors!"

This is the first step which faith takes in the contemplation of the sacrifice of our Lord and Saviour Jesus Christ; it makes sure of the fact, that there was a true endurance of the very curse of sin, in the death which took place on Calvary.

2. Next, my dear friend, consider that the Lord Jesus Christ died as a *substitute*. That he came into the world to act and suffer in the room of others, I presented to your view in my last communication, as clearly as lay in my power. What a man does for himself, belongs to himself;—what a man does for others, is done by those others through him;—so that they can use it as if done by themselves. Christ became a curse for them who were "under the curse;"—therefore does his death belong, by right, for acceptance, to those who are sinners;—if any receive, it becomes actually theirs;—if any reject, by it they cannot profit. The simple question then is, whether you belong to the class, for whom the Saviour died, that is, sinners;—and if you do, then your very sinfulness shuts you up to accept and embrace the death of Christ, as a vicarious death available for you; because you are a sinner, and he died as a substitute for sinners. He that realizes well this truth, will rise in spirit towards heaven continually, in the smoke of Christ's glorious sacrifice;—and to every earthly challenge, he will thus answer—"Jesus was consumed instead of the guilty—therefore do I, who am guilty, live!"

3. The *value* of this sacrifice is infinite;—therefore have you ample scope for trust in its sufficiency. We have seen how the divine and human natures were united in the person of the Lord Jesus Christ, according to their peculiar and respective properties. These were not interchanged or intermixed, so that humanity became divinity, or divinity humanity; but they were simply united, so that the exercises of the one nature were associated with the qualities of the other. Thus, Christ obeyed the law in his human nature, whilst at the same time he was infinitely glorious in his divine nature; consequently, the glory of Godhead, which could not obey, was united with the obedience of manhood which did obey; and so Christ's obedience was of infinite glory. It was more honouring to the law and government of God, than any possible amount of obedience from any possible number of mere men, who neither individually nor collectively can have any intrinsic glory whatever. So also, the human death of Christ had, by virtue of the incarnation, all the glory of God united to it;—so that his sacrifice was an infinitely glorious sacrifice. But the value of a sacrifice depends on the degree in which it glorifies God;—and nothing can glorify him more than his own peculiar glory: now, this divine glory was in the sacrifice of Christ, and so it is of infinite value, and is therefore infinitely sufficient for sinners. It is therefore impossible that my guilt can transcend this value of atonement, and therefore I flee from all my sin to that sacrifice as greater still. When the mountains of my transgression are cast into this ocean

of sacrificial value, then do I know something of the greatness of God, more than all nature can teach. Apprehend this truth, that the vicarious death of Christ is infinite in value, and you have risen far up into the rock of eternal security!

4. The sacrifice of Christ is an *ordinance* of God, and therefore sure and valid as a ground of trust. God alone, who has been sinned against, can have any right to institute the mode of forgiveness;—and this is that medium which he has ordained, even the sacrifice of Christ. “HIM hath God set forth to be a propitiation for sin, through faith in his blood.” “Christ crucified, the power of God unto salvation, to every one that believeth.” From the beginning of the world, the future sacrifice of the “seed of the woman” was presented to men as the divine ordinance for pardon; and the whole Jewish economy with its innumerable sacrifices of blood, was but a sacrificial forerunner of the “Lamb of God who taketh away the sin of the world.” Is not the sun the ordinance of God for light, by which alone you expect to see? Is not air the ordinance for breath; and are not bread and water the ordinances for hunger and thirst? Even so is Christ sacrificed the divine ordinance for eternal life to sinful man. Do you hesitate to receive the light of the sun, to inhale the air of the firmament, or to eat the bread and drink the water of this earth? Nay—and why then hesitate to accept and appropriate the sacrifice of Christ, as sure and free an ordinance of God as any one of the others? Will you not for yourself believe and say,—“What God hath appointed, is not that sufficient? What God hath declared to be his own ordinance, shall I not trust to as my hope and fixed security?” Go, my dear friend, and cling to the cross of Christ; and if conscience or the world say, why doest thou so—let thine answer be, “This is the ordinance of my God; he against whom I have sinned hath said, thus shalt thou be forgiven!”

5. It is a source of *glory* to God, now to administer the sacrifice that was offered in the death of Christ, so that sinners may be pardoned and saved through it. For, as this is the ordinance of God, so it is for his glory, as the author of it, that it be honoured. When men believe in Christ crucified, they glorify God, even as when they keep his holy law, or observe his righteous commands; and hence a man has the same inducement to believe in Christ which he has to do any good action whatever. In man’s fallen state, this is the most honouring thing which he can perform;—yea, it is the very first that he can do, contributing to the glory of his Lord. What an obligation of encouragement therefore is there in this circumstance to induce you as a sinner to identify yourself with Christ’s sacrifice? When can you ever present such a righteousness as his; when, such a sacrifice as his? When can you glorify God, as God hath glorified himself? Can you ever satisfy the justice of God, and yet be a vessel of his mercy? Can you ever manifest God’s hatred of sin in your punishment, and yet also bring honour to him as a monument of his grace? Can you magnify him in the pains of hell, and afterwards praise him in the joys of heaven? Can you magnify the law by suffering its eternal penalty, and then make it honourable by its everlasting fulfilment? Nay, these things you cannot do:—but Christ hath done them—and he that receives

him, receives all that was done by him ;—and so, that man being partner by gift in Christ's work and sacrifice, presents an endless source of glory to God by faith in his beloved Son, our kinsman Redeemer. Oh what a splendid inducement is this to believe in the sacrifice of Christ and to rely on his all-sufficient atonement ; that a finite creature, a wretched sinner, can thereby honour the holy God to infinity ! Herein is a mystery—How shall the finite contribute the infinite ? Even by faith, participating in the righteousness of Immanuel, God with us !

6. Behold here the basis of *Peace* between God and man. Doth God breathe war, when he gave his own Son to be crucified for his enemies ? Will he not be reconciled, seeing that Jesus hath become a sacrifice for us ? What is requisite for securing peace ? Has the law been broken ? Behold it fulfilled ! Has the curse been entailed ? behold it endured ! Has the character of God been dishonoured ? Behold it infinitely glorified ! God, the offended, hath begun ; shall not man, the offender follow ? The reconciliation has commenced with him that is supreme ;—shall not the low and the base, press in for the pardon ? The sacrifice is slain—"Peace" is its name ; for, "Christ is our peace ;"—and will you not lay your hand on his head, and live ? Be not afraid to rely on him who is the Prince and the sacrifice of peace—who died to purchase, and lives to dispense it ; but rather, in the gospel hear the trumpet of peace sweetly sounding the notes of reconciliation—yield to the joyful sound—accept the peace, and be at rest. Oh what peace is that ! No more curse, no more hell, no more wrath, no more scourge, no more deadly execution—all, all, the "Peace of God"—sweet, mighty, eternal peace !

7. The universal *presentation* of this sacrifice is a circumstance which ought to secure your individual acceptance. There is virtue in it for every one ;—and to every one is the offer made—why then should any one doubt ? You have just as good reason from the Gospel to embrace the sacrifice of Christ, for your own salvation, as if an angel from heaven carried the message from the eternal throne, and read it in your astonished ears. You have an offer, my dear friend, of this atonement to become your own ; that offer existed before your appearance in the world—it awaited your birth—it reached you in early life—it has attended you till this hour—it is renewed in this page. What have you done with it ? Is the gift accepted ? Has the glorious sacrifice of Christ become yours ? Are you justified by its merit ? Are you living on Christ's death ? Does he seem the loveliest of beings to you, in laying down his life for you ? If you can refuse argument, can you get rid of an offer ? Although you may reject reasoning, can you cast away a gift ? "This is the record, that God *giveth* us eternal life, and that life is in his Son !" This gives you an individual right to trust in Christ, and this also lays upon you a divine obligation which you cannot violate without awful guilt.

My subject is not exhausted, my friend, but my limits are exceeded :—yet I trust, not without your finding some food for meditation, and it may be also, for the exercise of faith. Indulge in thought on the subject, in occasional abrupt thought, as well as in steadfast train.

Say in your heart,—“ It is true—it is real—it is human—it is divine—it is ordained—it is universal—it is individual—it is to *me*—oh yes, to *ME!*” Blessed be God—blessed be Christ! Blessed be the Holy Ghost who hath shewn it to me! Oh happy, happy I, who have such an offer made;—but happier, happier I, who can say now, “ the Lord Jesus Christ is become *my sacrifice* for sin !”

I have said nothing special of that *love* which was the soul of Christ’s atonement; because that was fully illustrated in a former letter :—neither have I specified the grace of the Holy Spirit, as coming to us by Christ’s death, this being rather a result of the sacrifice, than an element of its constitution. Yet, let me beseech you to remember that whilst in this matter God has to himself been strict *justice*, he has to us been *love*—so that we have every thing to attract, and nothing to repel us. And let me also remind you, that that Holy Spirit, who is sent on the basis of Christ’s sacrifice, alone can introduce us into its benefits. He unites in faith the mind of man, and the word of God ;—he unites too, the soul of the sinner, and the sacrifice of the Saviour, that they become one.

The Spirit reveals the Son, and the Son reveals the Father ; and so these three are one in the believer’s heart, even as in heaven. Let your soul dwell on the love of God, and the glory of God-head in the sacrifice of Christ ; and the Eternal Spirit will spread forth his gracious energy over you, and cause faith, and love, and hope, and joy, gradually to spring up within you ;—until you can with understanding say, “ I am crucified with Christ ;—nevertheless, I live ;—yet, not I, but Christ liveth in me :—and the life which I now live in the flesh, I live by the faith of the Son of God, who loveth me, and gave himself for me !”

Again, for the present, farewell ! I may write you soon again if at leisure. Meanwhile, remember the Saviour, and his sacrifice ! We have much to try us, and much to busy us, from day to day ; so will it be until death ;—but, under shadow of the cross, there is peace, there is rest. God be ever with you to bless you and yours.

Ever affectionately yours,

J. M. D.

V.—*Memorial respecting a Universal Concert for Prayer.*

In the early part of last century, there was formed in Glasgow a Society for special prayer. It was intimately connected with the revivals which then refreshed so many parts of Scotland. One of its most active members, was McLaurin, the author of the celebrated Sermon on “ Glorifying in the Cross of Christ.” The Society has continued its meetings for prayer and supplication uninterruptedly to the present day. Recent events

in Scotland have tended greatly to re-animate the spirit and augment the numbers of its members. The following memorial, which it has issued in the fulness of evangelical love, has already met with cordial and extended acceptance among the spiritually-minded of all denominations in Great Britain and Ireland; and we hope that even in India its earnest and affectionate suggestions may be warmly responded to by the true people of God, of every name.

To the Children of God, scattered abroad throughout the world, the following Memorial is submitted, with earnest desires that Grace and Peace may be multiplied to them all through the knowledge of God our Saviour.

Seeing it is a fundamental truth that believers are one with Christ, and in him with one another, he being the Head and they the members, 1st Cor. xii. 12; Eph. iv. 25; seeing that through Him they are all possessed of the self-same Spirit, 1st Cor. xii. 13; and that by this one Spirit they have access to the Father, Eph. ii. 18, it must needs follow that as there is thus a community of privilege established among Christians, so there ought to be a community of feeling and of aim in the exercise of the privilege.

The great design of God in constituting the Church, and calling a people unto Himself out of the world, is the glorifying of His own name. Isa. xliii. 21. This people have I formed for myself; they shall show forth my praise. Hence the comprehensive doxology of the apostle, Eph. iii. 20, 21, which should find a ready response in the heart of every Christian, Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us: *Unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. Amen.*

There are three leading ways in which the saints are made use of for glorifying God. 1. As being, in themselves, subjects of grace. 2. As being specimens of grace to others, whether angels or men. 3. As being channels or instruments whereby grace actually flows out to their fellow-men. Eph. i. 12; 1st Tim. i. 16; Eph. iii. 10; Ps. lxxxvii. 7.

In respect of their active agency, they are appointed in and under Christ to deal with men on behalf of God, and to deal with God on behalf of men. Acts i. 8; 1st Tim. ii. 1.

It is to the latter of these functions that the attention of the people of God is now called, an office the most honourable that can be conceived, that of being the Lord's remembrancers. Isa. lxii. 6. (margin.) Yet, honourable as it is, it is to be feared that the duty to which it points is by many greatly neglected. For, while there are some who, like Daniel, may be denominated "men of desires," Dan. x. 11; (margin,) there are multitudes of whom it may almost literally be said, "hitherto have ye asked nothing in my name," John xvi. 24.

It is with the view of stirring up, concentrating, and directing the spirit of prayer, that this memorial is humbly presented.

It has occurred to some Christians in Glasgow, that this object might be greatly promoted were a certain period allotted—say the space of about a week, during which a portion of time should be set apart every morning and evening, by all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours, to be spent in prayer, for those objects, wherewith His glory stands especially associated, and which should therefore be dear to the hearts of his people.

Concerts for prayer have already been tried on a limited scale: and their success should be an encouragement to make a more comprehensive effort in this way for the advancement of the Redeemer's kingdom*.

The three leading petitions of the Lord's prayer—Hallowed be thy name—thy kingdom come—thy will be done on earth as it is in heaven—as they are exceedingly large in their import, so they ought to constitute the model and the substance of the prayers presented by the people of God in concert.

It is impossible to give, in an address of this kind, anything beyond a few hints, in regard to the subjects with which the glory of Jehovah's name may be considered as more especially connected. The following outline is submitted, leaving it to God's people, by the help of the Word and the promised Spirit of Grace, to fill it up and enlarge it.

I. The people of God, when engaging in any work of a public kind, require to be on their guard lest their case resemble that described, Song i. 6—"They made me the keeper of the vineyards: but mine own vineyard have I not kept." Earnest prayer should therefore be made by each believer for himself, that he may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—2d Pet. iii. 18.

II. Each believer should pray for all other believers now on the earth, that they in like manner may be epistles of Christ, 2d Cor. iii. 3; adorning the doctrine of God our Saviour in all things, Tit. ii. 10; and letting their light so shine before men, that they, seeing their good works, may glorify our Father in heaven, Matt. v. 16. This is a point of unspeakable importance, for Christians are the salt of the earth, Matt. v. 13—the light of the world, Matt. v. 14. It is also a delightful exercise, giving scope to the finest feelings of the renewed heart, as may be seen everywhere in Paul's Epistles—See Eph. iii. 14—19; Philem. 3—7; 1st Thes. iii. 9—13; Col. i. 9—12, &c. &c. It is moreover, a commanded duty, Eph. vi. 18, and therefore may on no account be neglected. Nor is it needful that we should know, in every instance, who and where the people of God are; for whether we know them or not, the Lord knoweth them that are his.—2d Tim. ii. 19. Paul tells us that he had great conflict even for them at Colosse and Laodicea, that had not seen his face in the flesh.—Col. ii. 1. This, we again repeat, is a matter of primary and inexpressible importance in connection with the manifestation of the Redeemer's glory. Wherefore we ought never to cease to make the prayer of the apostle our own in regard to one another, 2d Thess. i. 11, 12—"We pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."

III. Christians should pray for those with whom they stand immediately connected, their families and kindred, that the Spirit of the Lord may be poured forth upon them, that so those who are unconverted among them may be converted, and those who are already in Christ may be confirmed. Domestic worship, instruction, and government, being an ordinance of God, his people ought to unite in prayer, that it may everywhere be observed and blessed as a special means of maintaining, extending, and perpetuating the influence of true religion.—Eph. vi. 1—4; Gen. xviii. 17—19; Gen. vii. 1; comp. Heb. xi. 7; Ps. cxlv. 4. That is a most remarkable prediction with which the Old Testament closes, that the heart of the fathers shall be turned to the children, and the heart of the children to their fathers, lest, saith God, I come and smite the earth

* The Annual Addresses of the Rev. Mr. Stewart of Liverpool have been much honoured in this way.

with a curse—a passage which, although uttered in the form of prophecy, may yet be converted at the throne of grace into a promise.

IV. Christians, wherever they are, being, each, members of the commonwealth, or national family, they ought to pray for those to whom they thus stand related. "I exhort," says the apostle, "that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour."—1st Tim. ii. 1—3. It is very remarkable on this head to observe, that even when Judah was carried captive to Babylon, they were commanded, Jer. xxix. 7, to seek the peace of the city whither they were carried captive, and to pray to the Lord for it. Civil government is an ordinance of God, and is to be honoured as such.—Rom. xiii. 1—7. And seeing it is expressly predicted that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, Rev. xi. 15; and that civil rulers shall favour Zion, Is. xlix. 23—lx. 10; and that the glorious Redeemer takes to himself the title of King of kings, Rev. xix. 16; as well as King of the Church, Ps. ii. 6—it must be the sacred duty of all who are concerned for the manifestation of the Divine glory in this apostate world to pray that the divinely-appointed ordinance of civil government may be everywhere sanctified to the highest and best ends (comp. Zech. xiv. 9, 20); and that by the public maintenance of the law of God, and the respect rendered to the Gospel of his grace, the great Jehovah may be openly acknowledged and honoured as "King of nations."—Jer. x. 7.

V. Christians, being members of the visible Church, should unite in praying for its purity, unity, and increase. It should be their earnest and united desire at the throne of grace, that everything tending to mar the beauty, obstruct the usefulness or create and perpetuate the disunion of the Church, may be removed. They should invite the glorious Master to come himself into his own house, as he did the temple at Jerusalem, and purge it of whatsoever is offensive to him.—John ii. 14—16. They should desire that he might sit as a refiner and purifier of silver—purifying the sons of Levi, and purging them as gold and silver, that they may offer unto the Lord an offering in righteousness, Mal. iii. 3; and that they may know how to separate betwixt the precious and the vile. It should be the prayer of all, that everything pertaining to the doctrine, worship, discipline, and government of the Church, may be brought into the nearest accordance with the Word of God. Many Christians, indeed, may be at a loss to say what is the precise Scriptural model in all these respects; but they can never go wrong in praying that the mind of God may be so discovered, as that, throughout the whole Church, "the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof," may be both distinctly known and carefully observed.—Ezek. xliii. 11. Questions of Church government have been often a subject of controversy, and sometimes a cause of persecution, among Christians. Would it not be worth while to try the effect of united prayer in leading to unanimity in regard to them?

The union of the people of God in the truth and in love is a grand means of manifesting the Redeemer's glory, John xvii. 23, and therefore ought to be highly prized and diligently sought by them. The great Intercessor himself has, in the above passage, set us an example of praying for that object, which his people are bound carefully to follow. Nor should they be less earnest in praying for the increase than for the purity and unity of the Church. It should be their urgent plea

at the throne of grace, that the Lord may add daily to the Church universal such as shall be saved, Acts ii. 47 ; and that the several Churches of Christ throughout the world walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied, Acts ix. 31. For this end, the promises should be pleaded—too numerous to be here inserted—that the Spirit may be poured out through Jesus Christ to render the ordinances of the Gospel effectual, not only for the edification of believers, but for the conversion of sinners. Yea, we should stir up ourselves and one another to such a pitch of earnestness in this matter, that, like Jacob wrestling with the Angel of the Covenant, we shall refuse to let him go except he bless us, Gen. xxxii. 26 ; and should determine, seeing we have a warrant for it, Mal. iii. 10, that we shall put the matter to a proof, whether the Lord will not indeed open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive it.

Closely connected with this subject is the raising up of qualified men for the work of the ministry. United prayer should be made by the people of God, that, as the fruit of Christ's death and resurrection, this important gift may be bestowed upon the Church, so as that the benefit of a Gospel ministry may be experienced to the full extent designed, both by the more abundant effusion of the Holy Spirit on those already in the ministry, and the increase everywhere of faithful and devoted labourers in the Lord's vineyard.—See Eph. iv. 7—16. As this invaluable gift has been purchased so it is also promised to be bestowed, Jer. iii. 15 ; and as it is promised, so prayer is commanded to be made for it.—Matt. ix. 38.

There should also be earnest and united prayer on behalf of those who are now engaged, according to the will of God, in preaching the unsearchable riches of Christ, whether among Jews or Heathens, that they may be comforted amidst all their trials and privations ; upheld amidst all their difficulties ; and honoured to spread abroad the savour of Christ's name ; and that their numbers may be speedily so greatly multiplied as to correspond, in some degree, with the breadth of that commission.—Mark xvi. 15 : Go ye unto all the world, and preach the Gospel to every creature.

VI. Special prayer should be made by all Christians for the conversion of God's ancient people, as the most remarkable event which is to take place until the coming of Christ. It is to be life from the dead to the rest of the world.—Rom. xi. 15. It will be a season of extraordinary manifestation of the Divine glory, Ps. cii. 16 ; of the richest outpouring of the Divine Spirit, comp. Rom. xi. 26 ; Isa. lix. 20, 21 ; Ezek. xxxix. 29 ; of unparalleled light, Isa. xxx. 26 ; of deepest mourning for sin, personal, domestic, and national, Zech. xii. 10—14 ; yet of holy, spiritual rejoicing and thanksgiving of the most elevated kind, Isa. xii. compared with xi. 11. The whole circumstances connected with the restoration of Israel will be such as to arrest the attention of the unconverted nations, Ezek. xxxvi. 36—xxxvii. 28, and thereby to magnify the Word of God in the eyes of mankind.

The promises relative to this great event are so explicit as to afford the most solid ground and the utmost encouragement to prayer. Thus, it is written, Rom. xi. 26, all Israel *shall be saved*. Again, Hos. iii. 4, 5, the children of Israel shall abide many days without a king, &c. Afterward *shall* the children of Israel *return*, and seek the Lord their God, and David their king ; and fear the Lord and his goodness in the latter days. Again, it is expressly promised, 2d Cor. iii. 16, 17, that the veil which conceals Christ from them *shall be taken away* by the Lord the Spirit—a promise corresponding with Zech. xii. 10. It is earnestly to be

desired that all Christians throughout the world were stirred up to plead these and the like promises. It seems to be a leading design why mercy is bestowed on the Gentiles, that through them mercy may be extended to the Jews.—Rom. xi. 31. And as faith cometh by hearing, Rom. x. 17, there ought, in a very particular manner, to be united prayer among Gentile Christians, that men may be raised up and sent forth by the Churches, who, like Ezekiel, shall prophecy to the dry bones, that they may live.—Ezek. xxxvii. 4, 11, 12.

VII. Along with Israel, prayer should be made for the outpouring of the Spirit on all flesh, Joel ii. 28, 29—for the destruction of Antichrist, 2d Thess. ii. 8; Rev. xix. 1—6—for the utter abolition of idolatry, Zech. xiii. 2; Isa. ii. 18—for the universal overthrow of Satan's kingdom, Rev. xx. 1—3 and the universal diffusion of the Gospel and its blessings, Numb. xiv. 21; Isa. lx. 3—7; Ps. lxii. 17—19.

VIII. Stretching beyond all these great events connected with the glory of the latter day, believers should look forward to the kingdom of glory itself, and pray for the coming of that day when Christ shall be revealed in flaming fire, taking vengeance on them that know not God and obey not the Gospel: and when he shall be glorified in his saints and admired in all them that believe, 2d Thess. i. 7—10—as it will be then, and not till then, that the Divine character and government shall be fully vindicated, Jude 14, 15, the Redeemer's enemies subdued, 1st Cor. xv. 25, 26, the number of the elect completed, and their bodies, as well as souls, redeemed and glorified with himself, Rom. viii. 23; Phil. iii. 20, 21. Hence we are commanded, 2d Pet. iii. 12, to be looking for and hastening unto the coming of the day of God. Hence it is the closing prayer of the Church, Rev. xxii. 20, Even so, come, Lord Jesus—and hence it should often be the prayer of believers individually and collectively, Make haste, my beloved, and be thou like a roe, or a young hart, upon the mountains of spices, Song viii. 14.

Although these several subjects of prayer have been set down in a particular order, it is not of course intended that that order should in every case, and at all times, be observed by those who may join in the proposed concert. That must be left to the determination of individuals and the drawings of the Spirit of Grace, who bloweth as he listeth. Nevertheless it may be stated, that it will generally be found of great advantage to follow a distinct order in continued supplication for a variety of objects—either proceeding from the lesser to the greater—from the nearer to the more remote—the circle thus always enlarging: or beginning with that whose circumference is most ample, and descending to matters subordinate to it and to each other. Thus it will often be found the best way to begin with the highest subject which the people of God have before them—the coming of Christ himself; and after dwelling thereon in meditation and prayer, to take up others which, glorious though they be, are after all subordinate in importance—the fulness of the Gentiles—the calling of the Jews—and so on in the inverse order to that which has been above stated, till each one terminate in his own individual case. And it is believed, both from the structure of the Lord's prayer and from Christian experience, that when the soul is in the best case, this order will be found the most natural and the best fitted to sustain it in a frame of enlargement. It also seems proper to state, that in connection with all the subjects of intercession which have been mentioned, confession of sin and giving of thanks should be intermixed. And the people of God will bear to be reminded, that although a given period be here specified for united prayer in regard to the subjects mentioned, yet they are all such as to call for the habitual remembrance of them on their part at the throne of grace.

It only remains, in conclusion, to state, that a number of Christians in Scotland having agreed to observe (if the Lord will) the space of time between the 2d and 11th October, 1841, inclusive, for united prayer for the above and kindred objects; and many more being understood to be friendly to such a design, and willing to fall in with it, both in Scotland, England, and Ireland, it is earnestly hoped that Christians generally throughout the world will cordially co-operate.

If, when the primitive Church assembled with one accord in one place at Jerusalem, the Holy Spirit was remarkably poured out in answer to their united prayers, Acts ii. 1, 2, what might we not expect if all Christians throughout the world were to agree together as concerning what they should ask, Matt. xviii. 19. If in answer to the prayers of the 120 disciples, Acts i. 15, the Pentecostal first-fruits were given, might we not hope that a full harvest would be reaped when thousands or tens of thousands came in one body to the throne of grace—all guided by the same Spirit of adoption—all pleading the finished work of Immanuel, and praying that he, the adorable Redeemer, might see of the travail of his soul, and be fully satisfied,—Isaiah liii. 11.

N. B.—It is earnestly requested that all religious periodicals may be pleased to give a place to the above, or to extracts from it, in their journals, with the view of drawing attention to the subject on the part of those to whom it is addressed.

PLAN OF THE PROPOSED CONCERT.

1. During the time specified in the accompanying Address, that is, for Ten Days from Saturday the 2d, to Monday the 11th October, 1841, inclusive, it is understood and agreed that the Hour betwixt Eight and Nine in the Morning and Eight and Nine in the Evening, or as near that as possible, shall each day be given to Prayer for the objects mentioned in the Address. On Saturday the 2d October, it is strongly recommended that fasting should be conjoined with Prayer, and as much of the day as circumstances will admit given to religious exercises; and that Monday the 11th, being the last of the ten days, should be observed, as far as may be, as a day of thanksgiving. In reference to duties of this kind, let the gracious encouragement, applicable to them as well as to deeds of charity, be remembered—that a man is accepted according to what he hath, and not according to what he hath not, 2d Cor. viii. 12.

2. It is very earnestly desired that where Ministers approve of the proposed Concert, they would, some time previously, direct the minds of their people to the subject, and that they would meet at least once on a week-day during the proposed period, along with their Congregations, for the purpose of praying together for the various objects mentioned.

3. Heads of Families should also bring these objects before their households, and make them in an especial manner matter of prayer in their family exercises during the specified time.

4. Thereafter, Christians everywhere are requested to remember, that the Hour betwixt Eight and Nine every Sabbath Morning, is already observed by many in Scotland and England, as a season of united Prayer for the outpouring of the Holy Spirit, and are respectfully invited to join therein.

Poetry.

THE VASE AND FLOWER.

(For the Calcutta Christian Observer.)

The hand of the Dead lay cold in mine,
 In the midnight deep of wo,
 When the mind is sick, and the body weak,
 And the tears refuse to flow.

With pitying eye, a Stranger took
 The cold white hand from mine :—
 “ Come thou with me !” I read his look,
 Nor needed word, or sign.

In a graceful Vase of virgin white
 A fair young flower sprung up,
 With bud and bell, and dewy light
 In each transparent cup.
 Its sweetness flowed into my soul ;
 By some mysterious power,
 Heart stirred by memories of the Dead,
 I loved it, Vase and Flower.

The Stranger stood beside that Vase,—
 He spurn'd it with his foot :
 The Flower amid the fragments lay ;
 The earth fell from the root.

With a rush of grief and anger wild,
 I met the Stranger's eye :
 Again, like a quiet and wean'd child,
 I followed silently.

My Flower ! my Flower ! I *knew* that smile
 'Midst the glory shed abroad
 In the golden light of the starry floor
 Of the Paradise of God.
 A love ray lit its glowing heart !
 Flesh could not bear the sight ;
 O'er-mastering beauty bow'd my soul
 With a passion of delight.

A bird's wild glee, from a wild rose tree,
 Like the notes of a triumph fell :—
 Loving and low were the stranger's words,
 “ Weep'st thou for Seed and Shell ?”

The hand of the Dead is cold in mine :
 The Stranger disappears.
 “ Poor broken Vase, my Flower is safe,”
 Said I, with joyful tears.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

It is with sincere regret that we announce the departure for England of the Rev. J. D. Ellis, of the Baptist Mission. Mr. Ellis has been long in feeble health. A severe attack of dysentery obliged him to seek immediate relief in a change of climate.—The Rev. J. Watt of the London Missionary Society arrived on the *Elizabeth*, Capt. Hamlin. Mr. W. has proceeded to Banárás, the station at which he is appointed to labor.—We last month omitted to notice the ordination of the following gentlemen by the Bishop of Calcutta: the Rev. Messrs. Alexander and Norgate, Priests, Rev. W. Pickance, Deacon.—We are sorry to learn from communications just received from England, that the health of the Rev. F. Tucker, who had reached that country, is not improved by the voyage.—Mrs. Bayne's health, we regret to state, has not materially benefited by her return to the father-land.—The Rev. W. Porter, whose arrival at Madras we recently announced, as the pastor of Davidson Street Chapel, has, we regret to learn, been obliged to betake himself to Bangalore, his health having become much enfeebled by the climate.—The Rev. S. Caldwell, of the London Missionary Society at Madras, intends to unite himself with the Society for the Propagation of the Gospel this month.—The Rev. Mr. Walton, of the London Society's Mission at Madras, departed this life during the past month. Mr. W. has left an orphan family to bemoan his loss. He was a faithful Missionary: his end was peace.

2.—NEW HINDUSTA'NI' CHURCH.

The foundation-stone of a new Hindustáni Church was laid by the Bishop of Calcutta in the month of May, in the presence of the Archdeacon, several of the clergy, and a large concourse of interested spectators. The site of the new Church is in Wellesley street. The amount collected for the purpose is not yet adequate to the estimated cost of the building. To the indefatigable exertions of the Rev. J. C. Thompson much credit is due in the collection of funds for this purpose. The Church Missionary Society have subscribed largely to the object.

3.—RÁJÁ KÁLI KRISHNA BAHADU'R—NEW WORKS.

We have been favored with two pamphlets from the Rájá Káli Krishna, the one containing a catalogue of his dignities—the other a translation of the "*Mahá Nátaka*, a celebrated dramatic poem of the Hindus." The former must be interesting to the immediate admirers of the Rájá; to others it may wear an egotistical appearance. For the translation the Rájá deserves the thanks of all interested in obtaining an accurate account of the sentiments expressed in the literature of the country, but who are destitute of knowledge of the native languages.

4.—EXAMINATION OF THE FREE SCHOOL.

On Wednesday the 23rd ultimo, the pupils of the Free School were examined. The Bishop of Calcutta presided. The examination was

close and satisfactory. The children are reported in good health and the school in a state of prosperity. May the Spirit of God guide their habits into the way of pure and undefiled religion, that they may become blessings to Society as well as ornaments to an Institution which kindly provides both for their bodily and mental wants.

5.—THINGS AS THEY ARE AND AS THEY SHOULD BE.

It is with extreme regret that we are obliged to revert to circumstances of an extremely unhappy nature connected with Missions in the South of Calcutta. We have long delayed to enter upon the discussion of the subject, but we feel that silence if longer maintained, would be but a sacrifice to truth. It would appear that in the South of Calcutta there are three bodies of Christians labouring to convert the people to the faith of the Gospel, the London, the Propagation, and the Baptist, Society.—For some time past the parties connected with the Propagation Society have broadly stated that the Missions and Ministers of all other bodies are no Ministers, that their ordination is invalid, and as a matter of course all their offices,—baptisms, marriages, &c. also, invalid. The consequence, as might naturally have been expected, has been to unsettle the minds of the converts under the direction of the Missionaries of the London and Baptist Societies. Some of them have left their first pastors, and have been re-baptized by the Missionaries of the Propagation Society. Nor is this all: the discipline of the Church as connected with the London and Baptist Societies appears to be such as to prevent the possibility of disorderly or immoral persons remaining either in communion with them or in the capacity of catechists. Some have been dismissed from these Churches for *covetousness, witchcraft and adultery*; but not only have these persons been received into the Churches connected with the Propagation Society's Missionaries, but some have been appointed as teachers in the very localities in which their sins had been committed, to the great disgrace of our common faith. We should have been loth to entertain these statements on native testimony, knowing well how little reliance can be placed upon it even under the most favorable circumstances, but we have now before us a letter addressed to the Editors of the *Friend of India* and the *Christian Advocate*, in which it is stated that three persons of ill repute and dismissed by the Baptist Missionaries, as such, have been received as catechists by the Barrapore Missionaries and that upwards of *thirty* persons have been christened (re-baptized), several of whom are persons of notoriously bad character. Other things of even a more unchristian character have been reported to us, but we say with the writer of the letter from whence our information has been derived,—“ I purposely abstain from making additional remarks; the statements now made will speak for themselves.”

Now to the Missionaries themselves it would be of little moment that they should be called no Ministers or the like, if the evil rested with them; but when it extends to their converts and to the heathen, and makes Christianity a bye-word for schisms and uncleanness, it becomes a matter too serious to be passed over in silence,—especially when it is said by the Propagation Society's Missionaries, that all is done under the immediate sanction of the Bishop of Calcutta, it were culpable in us to remain longer silent. We had hoped that these things would have been remedied ere this, since the subject has been mooted both in the *Friend of India* and the *Christian Advocate*. From what has occurred since those notices, we fear that his Lordship has exercised but little of the authority vested in him as the overseer of the English Episcopal Church in India, but which we now intreat him to put forth as a Christian

Minister for the preservation of peace and promotion of holiness in the whole body of the Church. We entreat his Lordship whose praise is in all the Churches, to check this budding of *Puseyism* in the Episcopal Missions.

6.—SINGAPORE AUXILIARY BIBLE SOCIETY.

We have just received the Third Report of the Singapore Auxiliary Bible Society. It contains but little that is encouraging beyond the active and prayerful distribution of the Holy Scriptures, and the cheerful co-operation of the Christian community in the island in the good work. Success there as here is yet deferred—the work is one of faith, not of sight. Scriptures in Malay, Javanese, Tamil, Telingu, English, Dutch and Chinese have been distributed during the year. The number of Chinese Scriptures amounts to 2896. The Committee made an attempt to open a room for the sale or gift of books in a conspicuous part of the island. This they regret to state did not succeed. The state of feeling is not ripe for such an effort.—The Rev. Mr. Rotttyer of Rhio says, the king of *Indragiri* in Sumatra has inquired for copies of the Holy Scriptures, the one in Arabic, the other in the Malay language. The cheerfulness and vigor with which our friends in the Straits pursue this and every other department of Christian labor is quite refreshing in this land of sun. May the dews of Heaven rest upon the precious seed scattered by them on every hand.

[Items from the Advocate.]

7.—THE MONTHLY MISSIONARY PRAYER MEETING

was held at the Union Chapel, Dharamtala, on Monday evening the 7th ultimo. The address was delivered by the Rev. R. deRodd—subject, The Missionary efforts of the Irish and British churches in the middle ages. Mr. deRodd dwelt upon the simplicity, economy and unity of these Missions, and on the faith and devotedness of the Missionaries, especially *Columbanus* and *Gallus*, two of the most distinguished servants of Jesus in conveying the glad tidings of the gospel to the inhabitants of Switzerland and Germany. The address was very instructive. The devotional parts of the service were engaged in by Rev. Messrs. Boaz and Smith.

8.—MEMORIAL ON INHERITANCE—MARRIAGE—RIGHTS OF PARENTS.

Some time back the Missionaries presented a Memorial to the Government of India, on the subject of *Inheritance*, *Marriage*, and the right of parents in their children after conversion. The reply of the Government to that Memorial is; that the subjects of it are under the consideration of the Law Commission. From an interview which a deputation of the Missionary body had with Lord Auckland, the intentions of Government on these several subjects may be pretty correctly ascertained. The subject of *Inheritance* may be favourably considered; but the other two subjects, we fear, will not, unless great efforts be made at home (as in the case of the idolatry question), form matters for serious consideration. We will not say that one of these subjects is of more moment than another considered in itself, but in its bearing on the purity and peace of society, we conceive the subject of *Marriage* to be one of the deepest moment, and one which no Government should pass by with a careless hand. We have but to suppose a case which has and may fre-

quently occur, of a young man becoming a Christian; he has been married as a Hindu, his wife's relations refuse to give her up, and she refuses conjugal rights on the ground of his being impure, and this refusal may continue during the whole of the natural lives of the parties;—or it may be, that the woman, after a series of years, might herself become a convert, and seek for the restoration of the very offices she had refused to render. As the Christian Law now stands, morally no Christian can put away his wife and marry a second while the other is in life,—except for one cause. Now under such circumstances what, without the strictest and most prayerful watchfulness, must be the issue to the parties? In some cases, we fear, it would be the destruction of character to the new convert and to others bearing the Christian name. Now the remedy for this is easy and certain. If the wife should refuse to live with her husband, after a certain time, that time being specified, and having been so declared, and having further declared that she looks upon her husband as dead to her in the eye of the (Hindu) law, and that as such she will not and cannot live with him; should she do this in the presence of competent witness after the specified time shall have elapsed, and every means have been employed for effecting a union between the parties; then a law declaratory might be enacted empowering the man and the woman to marry again in their respective circles. Should the Government refuse to adopt some such law, we fear the Missionaries will for the sake of the peace and purity of society, as well as for the honor of Christianity, be obliged to act upon the knowledge derived from long and sometimes painful experience.

9.—DISSOLUTION OF THE GOVERNMENT CONNEXION WITH IDOLATRY.

A friend has written us, strongly urging upon us the propriety of once more taking up the subject of the Government connexion with idolatry in the Bombay and Madras Presidencies. For still in those presidencies do the “powers that be” do honor to the idols of wood and of stone. It affords us much satisfaction to inform our correspondent and all our readers, that, owing to the constant discussion of this subject here and in Britain the home authorities have sent out an order to the Supreme Government which, we believe, relieves the minor presidencies from all further delay. In that dispatch, if we are rightly informed, the Governor General is directed to carry out the former instructions of Government in the Bombay and Madras presidencies which have been so efficiently applied to the presidency of Bengal. Nor are the instructions indefinite. They are to be carried into effect at the latest at the end of the year 1842. We do most sincerely hope that the information is correct, and that the close of the year 1842 may be commemorative of the entire dissolution of the connexion of a Christian Government with the idolatries of a heathen land.

Since writing the above, we have received the *Friend of India* containing the dispatch of the court on this subject. We find that it only refers to Madras, so that whatever may be left of the connexion at Bombay still needs the interference of the Supreme Government. The Court are specially severe with the Madras authorities, while they eulogize the supreme authority for the firmness and wisdom displayed in carrying out their intentions. The *Friend* appears disposed to excuse the Governor of Madras in this instance. The subordinates it is intimated are not disposed fully to co-operate with the instructions of the Court. This we look upon as no excuse at all. If the Governor of Madras had been distinguished for firmness, who of his subordinates would have dared to prevent the execution of not only his orders but those of their

masters in Lendenhall Street? The real fact is, the Court themselves would never have moved in this matter at the rate they have, (and that has been slow enough,) had it not been for the movement of the religious bodies at home. It is to the incessantly watchful conduct of these friends to India that we may attribute the *yet prospective* abolition of the connexion in the Madras presidency. If the Court of Directors had been so incensed with the Madras authorities as they appear to be, why did they not at once extend their censure to the Bombay presidency also?—Why did they not invest the Governor General with power to dispose of the connexion wherever he found it, as he has done in Bengal? There is one way by which the connexion and all that is disgraceful in it can be dissolved, and that is by the giving full power to the Supreme Government, without any private instruction or qualification of the same. Timidity and hesitancy has marked the conduct of the powers that be in this whole business; so that at last, wrung from them as it has been by dint of persevering watchfulness, it has almost ceased to be a boon at their hands.

IDOLATRY IN INDIA.

The following has been laid on the table of the House of Lords, agreeably to order of the 22nd inst., and in further illustration of documents previously produced, and from which extracts appeared in the *Morning Herald* of the 2nd April:—

Copy of the Despatch sent out, in March last, to the Governor General of India, respecting the connexion of the Government with the religious ceremonies of the natives in the Presidency of Madras.

“(Revenue Department), 3rd March, 1841.

“Our Governor-General of India in Council.

“On the 2nd June, 1840, we communicated to you our sentiments regarding the measures adopted by your Government for carrying into effect our instructions for the withdrawal of all interference with the religious ceremonies of the natives of India, and for the relinquishment of the revenue derived from native temples and other places of religious resort.

“The whole point under this head, as regards the Presidency of Bengal, on which, at the date of that despatch, we were uninformed, was the mode in which the superintendence of the ‘Temple of Juggernaut’ should be transferred to the Rajah of Koordah.

“The advices subsequently received supply this information, by which it appears that the Governor General has yielded his opinion ‘in favour of defining by a deed of trust, instead of by a law, the nature of the charge to be made over to the Rajah;’ and we approve the Act No. X. of 1840, passed by you for the abolition of the tax, and for the future superintendence of that temple.

“By your present advices, we are also informed of the progress made by the respective Governments of Madras and Bombay in carrying into effect our instructions on this important subject.

“At Bombay, the separation of Government from all connexion with the affairs of the Temple of Yellama, in Belgaum, has been effected; ‘a committee of natives’ has been delegated to relieve the collector in Nasick from the management of certain temples in that district; a scheme is under consideration for relieving the Government from all charge of the temple of Trimbukeshwar in Ahmednuggur; and ‘measures have been adopted for effecting similar alterations in the management of other religious institutions under the Bombay Presidency.’

“These proceedings, as far as they go, are very satisfactory, and have our entire approbation. We particularly approve the tenor of the

instructions issued to the Bombay Government in your Secretary's letter of the 10th of August; and we trust that it may be found practicable to carry into effect the suggestion offered in the fifth paragraph of that letter, for rendering final and complete the separation of Government from all share in the management of the affairs of native temples.

"It is matter of much concern to us, that the same progress on this important subject has not been made at Madras as at the other Presidencies; and we are of opinion that the dilatory proceedings of the Governor in Council would have justified even more severe animadversion than was conveyed in your Secretary's letter of the 10th of August last. We also concur with you in opinion, that the proposed arrangements of the Government of Madras, as explained in the documents which accompanied Mr. Secretary Chamier's letter of the 11th June, 1840, for effecting a partial change only in the present system under the Presidency, were inconsistent with our instructions, and at variance with the views which you had communicated to them on the 10th June, 1839.

"The same principles which have been acted upon in Bengal, Agra, and Bombay, and which are stated with precision in your instructions above referred to, of the 10th of August last, are equally applicable to the Presidency of Madras, and we are desirous that you should allow no further time to be lost in following them out. Much reliance, it is true, must necessarily be placed on the local Government and its officers; but after the delay which has already occurred, we cannot admit 'that the time and the place for the alterations which have been decided upon' should be left altogether to the Governor in Council. The subject has been specially committed to your charge, and we feel assured that you will deem it incumbent on you to see that it is disposed of under the Madras Presidency at an early period (if possible by the beginning of the year 1842), in the same satisfactory manner as throughout the rest of India.

"We cannot conclude this dispatch without expressing our approbation of the just, liberal, and enlightened views, and of the prudence and discretion which have marked your proceedings on a measure involving no small difficulty and delicacy, and calculated to lead to serious excitement if carried into effect rashly or injudiciously.

"We are, your affectionate friends,

(Signed) " W. B. Bayley (Chairman),	R. Jenkins,
" G. Lyall,	F. Warden,
" W. Axtell,	H. Willock,
" W. Wigram,	R. Ellice,
" H. Lindsay,	H. Alexander,
" W. S. Clarke,	M. T. Smith,
" W. H. Sykes,	J. W. Hogg,
" J. P. Muspratt,	J. Bryant.
" J. L. Lushington,	

" London, March 3, 1841."

[Friend of India.

10.—KULIN BRÁHMANS.

It is well known to most if not all, that there is in this country a class of men entitled Kulin Bráhmans. They are a privileged class; that is, privileged to be idle and wicked. Supposed, as they are by the multitude, to be mortals of the first class, direct descendants from the gods, to afford them aid, or to form marriage alliances with them, is deemed by the most respectable families a most fortunate and honorable occurrence. To marry a daughter to a Kulin is an honor eagerly sought after and

dearly purchased. Polygamy being allowed by the Hindu law, these men enter into the marriage relation with many families. One celebrated Kulin has, or had, *ninety* wives in different parts of the country ; in fact, they will marry as many as they can, for it always brings a dowry, and gives them a perpetual claim on the household. But do they support their wives or offspring ? No ; many are the cases in which the unfortunate women never see or even hear more of their liege lords. A few days after the marriage ceremony has been performed, they march off to contract another marriage, or to live in idle wickedness in the household of some of their former wives. The evils resulting from such a state of things must be many and great, not only to the poor miserable victims themselves, but also to society at large. Prostitution, abortion and infanticide are evils which we may venture to enumerate as immediately flowing from such a system ; and these again will lead to all the ills connected with such flagrant violations of the first law of heaven. A strong feeling has, we are happy to state, set in against the practices of these men in Hindu society itself, but it needs the aid of the European community to strengthen and confirm it, and shall it plead for it in vain ? No ; if the sympathies and energies of the Christian community at home and abroad were aroused on the subject of Sati and Infanticide, as practised openly and under religious sanction, surely they will not be dormant when called upon for the suppression of a practice which consigns its unhappy victims to a state more terrible even than the Sati, and sets at nought, (equally with crimes which are reprobated by all,) the first laws both of nature and revelation.

11.—SALE OF FEMALE CHILDREN FOR PROSTITUTION.

We have more than once adverted to a custom indulged in to an extent but little imagined in this city, at which humanity shudders. The custom to which we refer is the sale of female children for the vilest purposes. This practice is, we learn, not a whit abated ; nay we fear on the contrary that it is rather on the increase. It is a well known fact that female children are disposed of for pecuniary considerations to the procurers of the public stews of Calcutta ; and that these poor wretches, after having served the purposes of their depraved purchasers, are cast helpless and discarded to seek either a mere existence or a premature grave in the lowest haunts of vice. Nor, from what has recently come to our notice, is this practice wholly confined to strictly native children, but even some who have a still stronger claim on our sympathy, have been and are made the subjects of shameful barter in this city. Christian youth have been so disposed of. It may be asked, why do they submit to such a course of treatment ? But how can helpless females, nay often mere children, drugged sometimes to stupefaction until their ruin is effected—how shall they be able to rescue themselves from such hands ? It must be done by other agencies, and we again put it to the benevolent ladies who are so deeply interested in the welfare of the females of this country, whether something could not be done to rescue, in the first instance at least, these poor creatures from a life of infamy. Even purchase by Christians for the best purposes would be preferable to the undisguised sale of them for the worst of purposes. Nor would we have them lose sight of those who have unfortunately fallen into the meshes of the evil ones, be they Hindu, Musalmán or Christian. Surely the benevolent ingenuity of the ladies of Calcutta might devise a plan by which a door might be opened for the recovery of such as may be themselves desirous of treading in the paths of chastity and religion.

12.—DOST MAHOMED AND CHRISTIANITY.

We understand that some Christian people have been desirous of visiting the Ex-Ameer of Cabool with a view to present him with a copy of the Christian Scriptures and some of the most erudite works on the subject of Christian truth in his native tongue. This simple request has been refused. Now we can commend the Government for exercising all due precaution as to the parties who shall be admitted to hold converse with the Dost until his faith be tried, but we can see no cause of alarm in the visit of a Christian man whose only object is to present a fallen foe with that volume which, under the blessing of God, might prove a source of consolation and hope to him while under the influence of a wounded spirit. Surely there could be no fear that a simple and faithful Missionary could concert with the Ameer to overturn the Government of the Shah? And if the half of what we have heard of Dost Mahomed be true, he would admire the conduct of a Missionary of the cross endeavouring to show, that while war was oft a necessary evil, it had no sanction even when undertaken by the monarchs of the earth, in the charter of our privileges and hopes—the New Testament; or that while, in the course of events, political Christians had been constrained to deprive him of his throne and sceptre and crown, that there were those bearing the honored name of the Son of God, who would strive to direct his attention to a throne which should never be moved—a sceptre which should never be taken away—a crown which should never fade. Such conduct would, we are confident, have been appreciated by the Dost.

13.—AGARPARAH.

Rumours have been afloat that Mrs. Wilson had resolved to place the Refuge under the direction of a new sect, styled "*The Plymouth Brethren.*" The motive which induced Mrs. W. to think of this measure was laudable, viz. a desire to place the Institution at Agarparah under a more catholic superintendence than would be afforded by the Episcopal Church. Whatever may be thought of the exclusiveness of the rule of the Episcopal communion, we sincerely rejoice to learn that Mrs. W. has been prevailed upon not to place the Institution under the surveillance of "the brethren," in question, who, however well intentioned they may be in theory, are not, if all that has reached us be correct, the most judicious in practice. Matters have, we understand, been so proposed, that the Institution is to be placed under the direction of the Church Missionary Society. The plan which has met the approval of all parties here, has been transmitted to England for the approval of the Committee of the Church Missionary Society.

14.—POOREE PILGRIMS.

The *Englishman* states that the number of pilgrims at Pooree this year is much fewer than in former years. The sufferings of the poor deluded people have however been extreme. The cause of this diminution of the number of pilgrims is attributed by our contemporary to the dissolution of the Government connexion with the idolatrous shrines. This we ever prophesied would be the case. Each succeeding year will witness the number less, until the pilgrimage to Pooree and other sacred shrines shall become a tale of record, like the pilgrimage to Canterbury, or other popish altars, in the days of Britain's darkness.

15.—THE POLYNESIAN.

We have just received a file of the *Polynesian*, a weekly paper published every Saturday at Honolulu, Sandwich Islands. The *Polynesian* is intended to occupy the place of the *Hawaiian Spectator*, a quarterly periodical of considerable merit. The necessity for a weekly periodical it appears was felt at Honolulu, while the advertisements it is hoped will add to its stability. We were curious to see the nature of these advertisements, and found them to consist in a great degree of the same materials as those daily put forth in Calcutta. Hardware, Books, London and Manchester goods and American notions; and this at Honolulu in the Sandwich Islands! What a marvellous change have missions wrought in these Islands within the last twenty-five years! As it regards paper, typography and matter, the *Polynesian* is equal to the periodicals of India; and to every one interested in the history of the Islands it must be very instructive, inasmuch as they will find in its pages accounts of the past and present manners and customs of the people, and of the beauties and resources of the islands. We wish the *Polynesian* all success.

16.—GENERAL ASSEMBLY'S INSTITUTION.

We have received a pamphlet containing a brief account of the rise, progress, operations and success of the General Assembly's Institution in Calcutta. The pamphlet is the production of Dr. Duff. It is well calculated to give the friends of education a clear and comprehensive view of the management and operations of this truly valuable Institution.

17.—NEW ZEALAND.

Since the colonization and civilization of New Zealand, it has become a subject of such deep interest to many, that we have thought the following brief account of that country might be acceptable to those who are turning their attention to it as a field either of commercial or religious enterprise. It will be gratifying to the friends of Missions to learn that the influence obtained by the Missionaries in New Zealand is great and that for good, in the present interesting crisis of its history.

“The extent of New Zealand has been variously estimated. The distance between the North and South Capes is about 900 miles—the greatest breadth of the northern island, which is the wider of the two, is about 300 miles, diminishing to 200 and 100, and to greatly less toward the northern extremity, where, at one point, distant about 150 miles from the North Cape, there is an isthmus of not more than three miles across. By the latest, and it is believed, the most accurate accounts, the area of the northern island is computed at 40,000 English square miles, while that of the southern island—of which Stewart's island may be considered an appendage—is considerably more than one-third larger. The extent of the two islands, it is thought, must be, at least, 95,000 English square miles or about 60 millions of square acres. The voyage from Britain to New Zealand, although the distance is greater than Sydney, occupies about the same length of time, in consequence of the prevalent state of the winds; while in returning to Britain, the voyage from New Zealand is, of course, shorter than the voyage from Sydney by the distance between the two places, or about 1200 miles.

18.—THE DHARMA SHABHA'.

We have promised to chronicle the meetings of the Shabhá as they may happen. Another Shabhá has been held. The business transacted at the meeting was the election of members, a proposal to adopt measures in reference to the burning of the dead in irregular places on the banks

of the Ganges, and the petition of a Hindu for a hundred rupees to enable him to marry a rather aged sister, which sum was offered by a worthy member, who was applauded for his benevolence. The measure referring to the burning of the dead is one worthy the attention of the Shabhá, and we trust it will take it up with proper spirit, and that it will be but the harbinger of other subjects which shall be taken up by the Shabhá of equal if not superior importance.

19.—BOMBAY RELIGIOUS INTELLIGENCE.

Admission of Natives into the Christian Church. On Sabbath the 7th March, the ordinance of baptism was administered in the Bycullah Church, Bombay, by the Rev. J. S. S. Robertson, to a well-educated Bráhman from the mission school at Násik. The circumstances of the conversion of this interesting youth, and of one of his companions, we hope afterwards to bring before the notice of our readers.

A Hindú of humble station, but of industrious habits, and the child of a convert from the Musalman faith, were baptized on the same day in the General Assembly's mission-house, Ambrolie, by the Rev. Dr. Wilson.

BOMBAY AUXILIARY BIBLE SOCIETY.

Translation, publication, and procurement of the Scriptures.

The printing of the book of Genesis and the Psalms in *Maráthi*, which was noticed in last report as having considerably advanced, has been completed.

In last report, it was mentioned that the Committee had agreed to solicit from the Parent Society, a grant of paper and money to enable the Society to print the following Scriptures in *Maráthi*: "5000 copies of the New Testament, according to the translation and revision at present proceeding under the care of the Committee for translations; 5000 copies of the Gospels and Acts, according to the same version; 4000 Romans and Corinthians; 2000 copies of the other epistles; 1000 of Revelation, and 1000 copies of a Gospel in the Roman character, according to the system of Sir William Jones adopted at Calcutta." The British and Foreign Bible Society has generously complied with the requests thus proffered to it; and the Committee are using all the means in their power to render its bounty available for the great objects for which it has been bestowed. The printing of the large edition of the New Testament has been commenced. With reference to its execution, it was "on the motion of the Secretary, unanimously resolved that it should be accomplished under the direction of the members of the Translation Committee resident in Bombay, who, without making a general revision, shall be empowered to correct all palpable errors in the translations already printed, and required to guide themselves by the *textus receptus* of the original, and to manage this business in meetings held for the express object, three being a quorum." This plan promises to succeed to the satisfaction of the members of the Sub-Committee here referred to; though the desirableness of preserving uniformity in the translation of similar expressions in the different books of the New Testament, the observance of a uniform system of orthography, and their desire to avail themselves of various improvements which have occurred to them since last revision, have increased their labour considerably beyond what was expected by them when they received this special appointment. They have hitherto regularly met twice a week, and continued several hours in deliberation and intense application to their work. The general revision of those parts of the New Testament, which have not yet passed under their review, has necessarily been

suspended by the demands which are thus made upon their time and strength. These books, however, will come under their particular consideration, as the printing of the New Testament advances; and it is hoped that a satisfactory improvement will be effected. The general Committee, with reference to the engagements of the members of the Sub-Committee for Maráthi translations resident in Bombay, has added the name of the Rev. H. Ballantine of Ahmadnagar to the Sub-Committee, so that the members resident at outstations, in conjunction with *one* member resident in Bombay, may proceed with the review of such books of the Old Testament as have been, or may be, submitted to the society for publication. They have before them at present the books of Leviticus, Numbers, Deuteronomy, Joshua, Judges, and Ruth, offered by the Rev. A. Graves, to whom, as a translator, the society is under many obligations, and which have already been partly reviewed by all the members of the Sub-Committee, and the II. book of Samuel, lately offered by the Rev. D. O. Allen, who executed the version of the I. book of Samuel. already reviewed and published about two years ago.

One thousand copies of the Gospel of Matthew in *Gujarathi* and *English* in alternate verses, printed at Surat, has been lately published. It is intended principally to invite the attention of native students of our own language, which it is likely to do to a considerable extent in the case of those who have but imperfect assistance in their attempts to overcome the difficulties which English presents to the learner. The Acts of the Apostles will appear in a smaller form, as soon as a revision has been made of the version by the members of the Sub-Committee for Gujaráthi translations.

The Surat Missionaries have addressed the Committee on the subject of printing a new edition of the New Testament in Gujaráthi. The Committee have expressed their readiness to undertake the work; but the arrangements for its execution are not yet completed. Captain H. N. Ramsay, has been appointed to act for the present as a member of the Sub-Committee for Gujaráthi translations. A few copies of the Old Testament in Gujaráthi, which have reached the depository during the past year, have been reserved for converts and special inquirers.

Before leaving the subject of the more direct efforts of the Society in the publication of the Sacred Scriptures, it may be mentioned that the Secretary of the Parent Society has expressed the great satisfaction of its Committee with the care which is here exercised relative to the faithful and intelligible rendering of the word of God.

Scriptures in *Hindustani*, *Hindui*, *Pashtu*, and *Persian*, have been received during the year from the Calcutta Auxiliary Bible Society.

They form an important supply of what has been long needed in Western India. The copies of New Testament in Pashtu have been rebound since their arrival. It is hoped that they will be put into circulation in the countries adjoining the Indus.

Five copies of the Old Testament, and 100 copies of the New Testament in *Tamil*, have been solicited from the Madras Auxiliary Bible Society.

Scriptures in *English*, *Arabic*, *Hebrew*, *Portuguese*, *Turkish*, *Persian*, and *Armenian*, have been received from the Parent Society.

The English Scriptures include a grant of 500 copies of the New Testament, intended principally for circulation among native youth who understand that language.

The Old Testament in the Hebrew language is sold to Jews at the reduced rate of two rupees a copy; and a copy of the New Testament is presented to such purchasers of the Old Testament as are willing to receive it and appear to value the gift.

The Committee expect soon to receive 50 copies of the Gospel of John in *Maltese*. They may probably be advantageously circulated by gentlemen proceeding to Europe by the overland route.

The sale to Jews of a very considerable number of copies of the Hebrew Scriptures, is worthy of special notice, and must be exceedingly gratifying to the friends of the Society. The place for which many of them were destined is the South of Arabia.

The total number of complete copies and integral portions of the Scriptures issued during the year is 11,240, being an increase on that of the preceding year of 1008 copies.

Of the circulation of the Scriptures and their reception by those into whose hands they have been put, the Committee have received many interesting accounts.—*Bombay Christian Spectator*.

1. *Departure of the Missionaries for Katiawár*.—On Saturday the 23rd May the Rev. Messrs. Glasgow and Kerr, Missionaries of the Presbyterian Church in Ireland, whose arrival in Bombay we noticed in a former number, embarked for Gogo. Dr. Wilson accompanies them, and will probably remain with them, till the novelty and difficulties attending the formation of a Mission, have in some measure passed away. The headquarters of the Mission, it is proposed to fix at Rajkot. The affectionate sympathies and prayers of all who knew them in Bombay are with our Irish brethren. May the divine blessing guide and uphold them, and may we soon behold the fulfilment of their expectation that many of their brethren in Ulster will follow their example. Every thing warrants the belief that the Missionary spirit is spreading in the North of Ireland.

2. *Baptisms*.—On Sabbath the 2nd May Ráma Krishna, the younger of those interesting bráhmañ youths from Násik, to whom we formerly alluded, was baptised in the Bycullah Church by the Rev. J. S. S. Robertson, of the Church of England Mission.

On the 20th May a Chinaman was baptised in the Cathedral by the Rev. Geo. Candy.

3. *The Pársís*.—Considerable excitement has lately been felt in the native community in connexion with a Pársi youth named Sorábjí, a student in the Money Institution. We understand that he has attended that institution for six months or upwards, and has for most of that time been seriously inquiring into the way of salvation, and latterly has applied for baptism. Eluding the restraint to which he had been subjected, he took refuge with the Missionaries. The Pársís attempted to carry him off by violence from the house of the Rev. Mr. Valentine, but the providential appearance of the bazar-master and some police defeated the attempt. The Senior Magistrate after a full investigation of all the circumstances, permitted Sorábjí to choose his own residence. He has taken up his abode with Mr. Valentine.

We regret the violence that is said to have been used by the Pársís, and the inflammatory language of the Native Press. When will our native fellow-subjects learn, that the attempt to force conscience, is not only an act of tyranny towards man, but of treason towards God, whose vicegerent conscience is?

The proposals of some of the native papers are well worth notice. Some are amusing enough, certainly. The Chábuk of the 27th May proposes petitions to be got up straightway and forwarded to Parliament; representations to be made to their friends, in England, whether individuals or societies regarding the *zulum* of the Missionaries; books to be prepared expository of the Zarthostí and other religions; and a regular daily examination in their schools of the Christian religion, and the practices of the Missionaries.—*Christian Spectator*.

ADVERTISEMENTS.

CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

The following statement, extracted from the minutes of the Tract Society, is submitted to the serious consideration of the friends of the Society.

“ 13th April, 1841.

“ The Secretary read the Report of the Committee appointed at last meeting to take into consideration the state of the Society's pecuniary affairs, from which it appears that in order to keep up a regular supply of tracts in the Bengali, Hindustani and Hindui languages during the current year, an expenditure of Rs. 20,400 will be required on a moderate estimate; that of this, paper to the value of Rs. 6,400 has been granted by the London Religious Tract Society, leaving a prospective expenditure of Rs. 14,000. That judging from the income of former years the greatest amount of receipts that can be counted on during what remains of the present year is Rs. 3,500 or just one-fourth part of the necessary expenditure. This statement was ordered to be published in the *Christian Observer* and *Intelligencer*.”

Extracted from the minutes of the Calcutta Christian Tract and Book Society
by THOMAS SMITH, *Secretary*.

Calcutta Christian School Book Society.

The Committee of the Calcutta Christian School Book Society have much pleasure in announcing to the Friends of Christian Education, that they are prepared to issue the following School-books from their depository, No. 99, Dharamtala.

1. INSTRUCTOR, No. 1. English and Bengali, price 2 annas.
2. INSTRUCTOR, No. 2. Ditto Ditto, 4 annas.
3. INSTRUCTOR, No. 3. English, 12 annas.
4. INSTRUCTOR, No. 4. Ditto. 1 Rupee.

Each of these books consists of two parts. The first, lessons on general subjects, and the second, lessons in Scripture History and Biography.

5. Poetical Instructor, 1 rupee.
A collection of pieces from the best English Poets, moral and religious.
6. McCulloch's course of Elementary Reading in Science and Literature, Rs. 1-12. A new edition improved, full-bound.
7. McCulloch's English Grammar, 12 annas.
8. Marshman's History of Bengal, 1-2.
9. Marshman's History of India, 1-2.
10. Horne's Manual of the Evidences of Christianity, 12 annas.
11. Letters on the Evidences of Christianity, addressed to Hindus. By Philaethes, 12 annas.
12. Elements of plane Geometry, based on Playfair's first six books of Euclid—Chambers's Educational course, Rs. 1-8, full-bound.
13. Solid and spherical Geometry and Conic sections—Chambers's Educational course. A large number of the two last works have just been received, Rs. 1-8, full-bound.
14. System of Arithmetic—in the press.
15. A Manual of Geography—in the press.
16. Sets of Maps prepared for the General Assembly's Schools, each set containing 6 Maps, large size at 30 Rs. per set in sheets.

The above maps may be had mounted according to order.

All orders will be received and attended to by the Society's Depository, Mr. G. C. Hay, No. 99, Dharamtala, Calcutta.

For Sale at the Calcutta Christian Observer Office, No. 99, Dharamtala.

Complete Sets of the *Calcutta Christian Observer* from its commencement in 1832 to the present period, comprising 9 vols. Co.'s Rs. 45; and complete vols. for each year 6 Rs. per vol. Odd numbers 1 Rupee each.

Also, *The Suffering Saviour*, a tract for Sinners, Originally addressed to a Sabbath School. By the Rev. John Macdonald, A. M. late Minister of the Scotch Church, River Terrace, Islington. The third Edition, enlarged, price 6 annas.

Dec. 1st, 1840.

G. C. HAY.

ACKNOWLEDGMENTS.

DONATIONS AND SUBSCRIPTIONS TO THE CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, TO 25TH JUNE, 1841.

A Friend,	300	0	0	F.W. Russell, Esq. for 1841, 32	0	0
Erastus,	200	0	0	Rev. G. Pickance, for 1841, 32	0	0
Collection at London Missionary Society's Chapel at Berhampore,	101	3	2	Lieut. Col. Powney, 4th		
Collection at Lal Bazar Chapel by Rev. W. W. Evans,	100	12	0	<i>Qr.</i> 1840,	25	0
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By Captain Wheler,	72	0	0	Rev. Dr. Hæberlin, for 1841, 16	0	0
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<i>Berhampore, June 26th, 1841.</i>				T. LESSEL.		

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<i>Calcutta, 28th June, 1841.</i>				W. BALSTON, <i>Secretary.</i>		

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H. Woollaston, Esq. through Mr. G. C. Hay,	25	0	0			
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SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.

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<i>Calcutta. May 22, 1841.</i>				G. C. HAY, <i>Publisher and Agent for the C. C. O.</i>		