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Established, June, 1832.

NEW SERIES, VOL. II. NO. 22.—OLD SERIES, VOL. X. NO. 113.

THE
CALCUTTA
CHRISTIAN OBSERVER.

OCTOBER, 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:

PRINTED AT THE BAPTIST MISSION PRESS.

1841.

FUNDAMENTAL RULES.

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

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

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

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

ALL Communications must be post-paid.

EDITORIAL NOTICES.

The paper on Education either in whole or part, next month. "Junior" is not equal to our poetical department. "Peace with China" has been received with many thanks.

The Rev. J. Porter's favour has come to hand and shall have a place in the next.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening, the 4th instant, at the Circular Road Chapel; service to commence at seven o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday morning, the 12th 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 5th instant;—service to commence at $\frac{1}{2}$ past 7 o'clock.

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

The Committee of the Bible Association meet on the last Friday of the month at the Old Church Rooms, at $\frac{1}{2}$ past 7 o'clock in the evening.

THE
CALCUTTA
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NEW SERIES, VOL. II. No. 22.—OLD SERIES, VOL. X. No. 113.

OCTOBER, 1841.

I.—*Dr. Chalmers, as a Christian Philanthropist.*

The name of “Chalmers” has long been associated with all that is great and lofty in intellectual and moral attainment—with all that is great and beneficent in intellectual and moral achievement. In him we have at once revealed unto us one of *nature’s own nobles*—one, who derives *his* nobility from a much higher source than mere hereditary right, or the favour or caprice of earthly sovereigns. Of the range and versatility of his extraordinary powers, however,—or of the number and variety of those inestimable services which he has rendered to moral, theologic, social, and economic science, it is not our purpose, at present, to attempt to furnish even the faintest sketch. Our simple object is, for a moment, to glance at him in his own peculiar career as a Christian philanthropist.

One of the first steps in that splendid career was his unanswered and unanswerable defence of Bible Societies. It was indeed a defence which swept away the wretched sophisms of the indifferent and ungodly, like chaff before the whirlwind. It demonstrated to the world that, if such Societies threatened to become popular, it was not from poverty of intellect on the part of their friends, or from a drivelling irrational pietism on the part of their champions. From Bibles the transition was easy to the translators and distributors of Bibles, and the promulgators of Bible truth. Accordingly, at a time when Missions were most despised, and Missionaries held most despicable by the great and the wise and the mighty of this world, he stood forth the intrepid and triumphant vindicator of both. Take the following as a specimen of his pleading :—

“I have,” said he, “I have been among illiterate peasantry, and I have marked how apt they were, in their narrow field of observation, to cherish a kind of malignant contempt for the men of another shire or another county. I have heard of barbarians and of their insolent disdain of foreigners. I have read of Jews and of their unsocial and excluding prejudices. But I have always looked upon these as the jealousies of ignorance, which science and observation had the effect of doing away; and that the accomplished traveller, liberalized by frequent intercourse with the men of other countries, saw through the variety of all these prejudices and disowned them. What the man of liberal philosophy is in sentiment, the Missionary is in practice. He sees in every man a partaker of his own nature, and a brother of his own species. He contemplates the human mind in the generality of its great elements. He enters upon the wide field of benevolence, and disdains those geographical barriers, by which little men would shut out one half of the species from the kind offices of the other. His business is with *man*; and let his localities be what they may, enough for his large and noble heart that he is bone of the same bone. To get at him, he will shun no danger, he will shrink from no privation, he will spare himself no fatigue, he will brave every element of heaven, he will hazard the extremities of every clime, he will cross seas and work his persevering way through the briers and thickets of the wilderness. In perils of waters, in perils of robbers, in perils of the heathen, in weariness and painfulness, he seeks after him. The caste and the colour are nothing to the comprehensive eye of a Missionary. His is the broad principle of good will to the children of men. His doings are with the species; and, overlooking all accidents of climate and of country, enough for him if the individual he is in quest of, be a man—a brother of the same nature—with a body which a few years will bring to the grave, and a spirit that returns to the God who gave it. But this man of large and liberal principle is a Missionary; and this is enough to put to flight all admiration of him and of his doings. I forbear to expatiate; but sure I am that certain philosophers of the day and certain fanatics of the day, should be made to change places; if those only are the genuine philosophers who keep to principles in spite of names, and those only the genuine fanatics who are ruled by names in spite of principles.”

This *is* eloquence;—eloquence, which does not lead us to the goal by slow marches of argument, or parade of verbal logic, or ingenious devices of subtility. No; it flashes upon the subject like lightning, and at once makes every understanding to perceive, and every heart to feel. In the whole range of Missionary literature it would perhaps be difficult to meet with any treatise which, within a shorter space than that occupied by the discourse now quoted, exhibits a finer delineation of the Missionary character, or a more powerful exposition and defence of the great object of the Missionary cause.

But it may be, as it has already been, more than insinuated that the noble author's own example belies the glowing portraiture of his pen. Of this we never could be persuaded. If, by general consent, he is now acknowledged, in point of *real intellectual and moral greatness combined*, to be the **MASTER-MIND** of his own country, if not of his own age;—we would further add, with little fear of contradiction, that, though not a Missionary himself in the ordinary literal and

technical use of that term, in all that constitutes the real grandeur of wide, all-comprehending, God-like philanthropy, he is at this moment, the leading Missionary spirit of Christendom. As one of the few that have been raised up in any country or age, gifted from on high with a sight of mind that is telescopic among the millions endowed with ordinary vision, he is constantly liable to be misunderstood in his plans and doings. The schemes of such a man, rightly interpreted, would be found to affect, not Scotland or England alone,—not the present age only—but the world and all posterity. And centuries hence, the truth not less than the magnificence of his conceptions, may be appreciated and admired by the grateful descendants of those who now join the vulgar throng in vilifying the man, and in ridiculing or condemning his measures.

Mighty, however, though he be in performance, his mind is as much, if not more, of the legislative caste, than the executive. Using “speculation” in its highest noblest sense, he may truly be said to be at once the most speculative and the most practical of living men. In religion and morals, as well as general philosophy, he is an experimentalist and theorist on the largest, surest scale. He first began, or rather, God in mercy to his country and mankind, enabled him by His good Spirit to begin with himself. His own personal experience he generalized and instantly rendered available in his management of human nature in a rural parish. His rural experience he generalized and applied to the unravelling of the more arduous complexities of an urban and suburban population. His rural and civic experience combined he next generalized, and has now transferred with giant power to the scaling of almost insurmountable difficulties, in the erection of new churches and the establishment of a vigorous parochial economy, with a view to effectuate and complete the Christianization of a kingdom. But will he stop here? We have, indeed, most woefully misapprehended the character of the man, if he will. No: it cannot be. When, through the blessing of Heaven, he shall have succeeded in rearing a monument of his present labours, in the land of his fathers, mightier and more enduring far than that of the monarch whose boast it was, that he found the capital of his empire of *brick*, and left it of *marble*: when he shall have established the means of every where converting that “bulky sediment,” which now putresces in all the loathsomeness of moral corruption at the base of society, into materials more precious than the gold of Ophir—materials enstamped with the name and superscription of the King of Zion:—then, if spared by

the kindness of a gracious God, then, it is that the church—the world—expects that he will generalize his national experience and bring it to bear, in the full breeze of triumph, on the countless outcast population of a globe. And if privileged by Providence so to do, with a field so vast for the range of his excursive powers and an object so transcendent for the sympathies of his benevolent heart, is it too much to hope, that he will be empowered from on high, to speak in such a voice of thunder, and lighten in such flashings of love, as to arouse all Christendom from its guilty slumbers and the awakening nations to seek their God?

A. D.

II.—*Mission to the Aborigines of New South Wales, with some Account of the tribes in the Vicinity of Moreton Bay.*

The vast continent of New Holland is inhabited by numerous small native tribes, differing considerably in habits and disposition, but evidently belonging to one race, and in the lowest stage of barbarism. This race, of which the purest type is found in the Papuans of New Guinea, is generally known as the Austral Negro, and is spread, not only over New Holland, but through New Guinea, the Louisiade, New Hebrides, New Caledonia, New Britain, and others, the fairest the most fertile, and least known islands in the world*. In the immediate vicinity of the rising British Empire of Australia, with every advantage of scenery and climate, and a soil of exhaustless fertility, they seem destined at no distant period to show what European skill and energy can do, when furnished with natural and mechanical facilities hitherto unparalleled. It is glorious even to think of a British Christian empire in these lovely islands of the sea, rolling upwards and onwards till it meets the Anglo-Indian Empire in Asia: but it is glorious only in so far as the religion of Christ, and the blessed fruits of that religion, follow wherever the English rule prevails.

But for this, there is nothing for the poor savage to expect but oppression, warfare, and inevitable destruction. What the sword and the gun spare, European vices, and European spirituous liquors, cut down. Not to speak of races that have perished long ago, the North American Indians are rushing to the same fate; the natives of the Society and Friendly Isles, of New Holland, and New Zealand are thinning with appalling rapidity, and the entire native population of Van Diemen's land (it is a thing but of yesterday) is blotted out from the face of the earth. Of all these there are none in a more pitiable state than the Aborigines of New South Wales. Driven back upon the more desolate portion of the country where game is scarce; necessarily at war with each other, sometimes from superstition, but more frequently for food; scarcely clothed, and unable to build even a hut to cover them, it is too much to expect from human nature that they will die quietly of hunger, when the flocks and herds of their white neighbours are at their mercy: hence resistance, bloodshed, and murder. Nor is this all. The atrocities of the crews of whalers, and of the convict servants at the extreme limits of the settled districts, are almost beyond belief. Instances have been known of native females having been carried off by the whalers, employed in every drudgery, beaten like beasts of burden, and at last tied to trees on some desert island, or uninhabited part of the coast, and left there to perish

* The same people are found in the Andaman Islands, and in the interior of the Malay Peninsula.

in slow agony. Not more than three years ago, a number of overseers and convict servants (I think sixteen in all), being annoyed by the natives, invited the poor creatures with their wives and children to a feast, under the pretence of making an agreement with them. When they were merry with eating and drinking, they were secured without resistance, bound, and imprisoned for the night in a large barn: next morning they were taken out to a neighbouring wood, murdered in cold blood, men, women, and children; and the bodies burnt in fires kindled for the purpose. But this atrocity was not suffered to go unpunished: such of the murderers as did not escape, were apprehended, tried, and found guilty; and, in spite of the demands, nay the menaces of a party by no means inconsiderable, not fewer than seven of them were hanged at Sydney in one morning.

To the natives the crime was well known: not so its punishment. Is it any wonder that they retaliate indiscriminately? Is it any wonder that a murderous strife is now going on, that the whites are never safe in these districts, and must often defend themselves by violence, and that such horrible massacres, as that of the unfortunate crew of the *Maria*, should from time to time take place? It is impossible for Government to interfere with effect or successfully. What more melancholy than to see a miserable savage brought before an English court, often without an interpreter, in utter ignorance of what is passing, and breaking out on the scaffold into an agony of tears and entreaties, when he first knows that he is to die. Add to this, exposure, fatigue, and hunger; scarcely any definite notions of God, or the future; cruel and merciless habits, and well established cannibalism; and I appeal to every thinking man, whether any thing can save them except Christianity;—whether there is not necessity laid on us to send Missionaries to them. Little, I regret to say, very little has hitherto been done for them by Christian England. Scarcely a beginning has been made, and the difficulties, from their wandering habits, are very formidable. These being overcome, there is good hope of success. In many parts of New Holland, the natives are naturally a merry, lively, and intelligent race, with great power of mimicry, and well disposed to exercise it. Towards King George's Sound especially, where the best understanding has hitherto subsisted between them and the colonists, I was much struck with their quickness and good-humour. There they seldom wander far from the settlement, and they voluntarily offered to leave their children with me always, if I would stay and teach them; and, though generally it must be allowed sufficiently ill-favored, many of the little boys and girls I saw would be accounted handsome anywhere.

The following report of a Mission to this unfortunate race will be read with interest. It is a most clear and graphic account of the natives, and the peculiar difficulties in the way of a Mission to them. This Mission originated with the Rev. Dr. Lang: and now, that he has returned to Sydney, he is lending to it the aid of his untiring energy, and powerful influence in the colony. In addition to the German Missionaries, he has secured the co-operation of the orthodox American Presbyterian church, and one or more Missionaries from America are immediately expected. He has requested me to ask assistance from the Christian public of Calcutta; and surely they could not employ their money for a nobler purpose. Any subscription sent to the Editors of the *Calcutta Christian Observer* or the Rev. W. S. Mackay, will be thankfully received and forwarded.

W. S. M.

“The Mission to the Aborigines at Moreton Bay was projected and undertaken in the year 1837, at the instance of the Rev. Dr. Lang, who, when in England in that year, obtained assistance for the establishment of the mission from Her Majesty's Government, and was enabled to secure the services of a corps of missionaries—both clerical and lay-assistant—from the continent of Europe, who, with one or two exceptions, had been trained up for missionary labour under the superintendence of that truly apostolic man, the Rev. Johann Gossner, of Berlin, in Prussia.

“ A few of the missionaries arrived at Moreton Bay in April, and the remainder in June, 1838. At present the mission consists of two Clerical missionaries, the Rev. C. W. Schmidt, a regularly ordained minister of the Prussian Church, educated at the Universities of Hallé and Berlin, and the Rev. C. Eipper, educated at the Missionary College, at Basle, in Switzerland, and ordained by the German and French Protestant Clergy in London, with their wives and children, and nine assistant missionaries, six of whom are married.

“ The locality which this band of labourers have occupied is that of Moreton Bay, which, from its physical character, and from the number of natives residing in its neighbourhood, or occasionally visiting it, is peculiarly adapted for a Mission Station, and affords every desirable facility of intercourse with the civilized world ; its distance from Sydney being only 480 miles. The climate, which is not subject to hot winds, is perhaps superior to that of Sydney. The country flattens towards the sea-coast, and affords a vast amount of land available for cultivation, especially along the banks of the Brisbane River. The penal settlement, called Brisbane Town, is situated on the left bank of that river, at a distance of about sixteen miles from its mouth. The Bay is reckoned to be from sixty to seventy miles across, over which a number of small islands are scattered, diversifying its aspect agreeably ; some of them being covered with a soil fit for cultivation, while others exhibit only clumps of mangroves, or cyprus pine. Besides the Brisbane River, two or three others empty themselves into the Bay, of which, however, little is as yet known ; the Brisbane River is navigable up to the settlement, and even still higher, but it is not accessible to large vessels, as a bar with only nine feet water on it crosses its entrance. The navigation of the Bay itself is obstructed in a similar way, as at its entrance at Amity Point a bar with fourteen feet water, and heavy breakers on it, very often presents a serious impediment to vessels either entering or going to sea ; while the sand banks within it are constantly shifting, so as to render the assistance of a pilot absolutely necessary. A passage to the northward has, however, been discovered lately, and tried successfully by some vessels, both in and out.

“ The missionary settlement is situated seven miles northward from Brisbane town, and about two miles north-west from Eagle farm, now a Government cattle station, but formerly an agricultural settlement and female factory. It is, from its situation, peculiarly adapted for missionary exertions, as it lies at the great thoroughfare of the Aborigines, when proceeding either from the north or south along the sea-coast, as well as of those coming from the interior ; it may safely be said, that nowhere are there so many natives met with together as at Moreton Bay, which makes it as important a locality for a mission, as it is in other respects a favourable one.

“ The number of the Aborigines in the district is not easily ascertained, as the occasions are rare on which they assemble in great numbers. At fights, which have taken place in the neighbourhood of the settlement, and even of the missionary station, as many as from 200 to 300 have been present. They are subdivided into small tribes ; each of which has a certain territory allotted to it, from which they generally derive their names. Each of these tribes may number from 50 to 60 souls. On the right bank of the river are the Amity Point, Malúrbine, and Moppé's tribe, who number, together, about 200 ; on the left are, the Duke of York's tribe, the Pine-river natives, the Ningé Ningé, Umpie Boang, and Yun Monday tribes, which, including the mountain tribes in their neighbourhood, amount to about 400 souls. The tribes are distinguished from each other by the direction of the incisions which they make on their breasts and arms ; but the fishing tribes have, from their peculiar occupation, a fleshy protuberance on the wrist, to which they are often found referring to prevent their being confounded with other natives.

“ The Aborigines change their place of abode very often, sometimes from necessity, and sometimes from superstition or caprice. They seldom pitch far

from the missionary station now, whenever they are in the neighbourhood at all. To remove from one place to another costs them little trouble, as they have only to fix three sticks in the form of a triangle in the ground, and to cover them with the bark of the tea-tree, of which the women have always to carry a quantity on their backs, as they might not fall in with any of these trees at a place otherwise eligible for their abode. Their hut, when complete, assumes the form of a bee-hive cut asunder in the middle, and is from three to four feet in width, and six in diameter; the floor being covered with a piece of the same bark, upon which they lie down, in the only position which the shape of the hut will allow of, namely, with the body bent into a semi-circle. One family only occupy such a hut; in the front of which a fire is always kept up for warmth, light, and cooking. Skins, and sometimes blankets, serve for their covering at night; but in want of these they keep themselves warm, if necessary, by lying close together. Spears, shields, nets, water-utensils, and bags called *dilly*, are generally stuck or hung up on branches of trees around the hut, or, like the *waddies* and *womerams*, deposited in it; but their most formidable weapon—a stone knife or blade of steel, carried about in the girdle, or in a small *dilly* under the arm—is scarcely ever laid aside. Their water-utensils are either made out of a peculiar kind of wood, and nearly in the shape of a three-cocked hat, or from the large leaf of a plant resembling the banana, with this difference, that the fibres run longitudinally, whilst those of the banana run transversely or across the leaf; this leaf is gathered up at both ends, each end, being made into a bundle, through which a stick is forced to serve as a handle. Some of these vessels will hold a gallon of water; but generally they are not so large, and the smallest are used to collect honey. Their camps, although irregularly scattered over the ground, always show a distinction of the tribes, in the several groups of huts, which are fixed at some distance from each other.

“The Aborigines derive their food both from the animal and vegetable kingdom; of the former, almost every creature the bush affords is eaten, as kangaroos, opossums, snakes, lizards, birds, and even worms; to which must be added the produce of the sea, fish and shellfish, sea-fowl and sea-hogs. All these articles undergo a certain course of preparation over the fire to singe the hair off, &c., sufficient, in their opinion, to make them eatable. Their cooking therefore resembles that of under-done meat; but when hungry, they will not disdain even raw flesh, and you may see them occasionally tearing asunder a small snake with their teeth, which a few minutes before had crossed their path. From the vegetable kingdom they derive, amongst other edibles, two roots, which constitute their chief food, and which it is the daily occupation of the women to dig out of the swamps; the one is called *Bangwall*, the other *Imboon*; the plants somewhat resemble the fern tree, but the imboon is more farinaceous than the bangwall. They are found in pieces of the size of a man's thumb. When the root is roasted on the fire and the black skin pulled off, it is not unpalatable; but to increase its relish, the good housewife has a smooth stone with which she pounds it into small cakes, and then hands them to the different members of her family, or to a guest if he should fancy the dish. It is a homely sight, when you proceed in a clear evening to a camp of the black natives, to behold them occupied in taking their frugal, or it may be even plenteous meal; for they regulate their appetite by the scarcity or abundance of food at hand. As you approach you will hear a noise as of many small hammers; but on coming close up to them, you find it is the busy wife or mother pounding cakes for the family. Every other eatable is then produced, according as the good luck of the day in fishing or in the chase, or from their labour otherwise, may have filled their dillies; but however plentiful their repast may be, and however great the supply, no provision is made for the next day: what they are not able to eat is given away to such as have not been so fortunate in their exertions. Should any of the tribes on the sea coast have been so fortunate as to catch a sea-hog—called *youngun*—which sometimes is of the size of

a young bullock, intelligence of the event is immediately sent along the coast to invite the neighbouring tribes to the banquet ; this lasts, between incessant eating and sleeping when quite gorged, two or three days, until the whole animal is consumed ; their gluttony then obliges them to change their place of encampment, and sometimes oftener than once, as their olfactory nerves seem to be very sensitive, notwithstanding their voracious appetites.

“ At certain seasons the fruit of certain trees, especially a nut called *bunya bunya*, of the size of a large walnut, and at other times wild honey, which is very plentiful in the mountains, serve them for food ; but as they are only the children of chance, they have plenty of food at one time, and grow quite fat upon it, while at other times they are half starving ; and then, in want of any thing better between their teeth, they will chew and suck the cloth with which they have wiped their hands and caught up drops of honey, when revelling in this luxury. Since Europeans have cultivated the ground, and introduced grain and vegetables, they have become exceedingly fond of potatoes, maize, pumpkins, melons, &c. ; but they have never imitated their practice in raising a supply of food for themselves, by tilling the ground. They prefer robbing the gardens, if they can, to earning their bread by the sweat of their brow. Such as have mixed much with white men will eat any thing they see them eat. They find also great delight in smoking a pipe of tobacco, for which there has of late been a great demand, which has not, however, been complied with on the part of the Missionaries, who do not use any themselves.

“ More than half of their time every day is taken up in procuring their food ; and the fishing tribes often go out in the night, or at daybreak, to their occupation, for which they make up by sleeping in the day-time. If not engaged in procuring food, they employ themselves either in repairing their nets, sharpening their spears, carving their waddies, or making new ones ; or they will idle away their time in chatting, and other playful amusements. The women have to make their *dillies*, in which they carry their food and all their other property, from a kind of long stringy grass ; their twine, for various purposes, they twist on their knees from the inner bark of trees. Their nets are made of good twine, and are in no way inferior to any made by Europeans. The nights are, for the greater part of the year, taken up with dancing and singing warlike and other songs, accompanied with peculiar movements and gestures of the body ; one of the number beating time with two sticks, which lasts until eleven or twelve o'clock. But very often the camp is made the scene of strife and contention, which issues in blows with the waddies, and cuts with the stone-knives. The savage nature of the Aborigines, although in their intercourse with the whites they may be found harmless and even pleasing, is clearly evinced in their intercourse with each other, when they are excited by hatred, jealousy, or carnal passions.

“ At certain seasons the different tribes challenge each other to battle, of which they are eagerly fond, and on these occasions they contrive to be dressed in their best style. First, all the hairs over the body are singed off ; then a new coat of grease and charcoal is laid on, or red ochre instead ; and the plumage of parrots—long kept in reserve for the purpose—is stuck all over the body either in broad or narrow streaks, as far as it will go. The hair of the head, which is usually tied in a knot behind, is now loosened, and receives its due proportion of grease to make it pliant, when it is dressed to render it curly with an instrument of bone. If they have no parrot's feathers to decorate their bodies with, they make upon their black shining skin longitudinal streaks with red ochre or white clay, on the arms, body, and thighs. The nose and the cheek-bones shine with grease and ochre. A thick white reed, stuck through the cartilage of the nose, finishes the demon-like appearance of these warriors, who are by this time full of spirits in anticipation of their wonderful achievements. Lastly, they wind their scarfs six or seven times round their waists, and fasten the stone-knives into them, eager to express the gestures of horror or despair

which their enemies will make when attacked, or to imitate the howling by which they will be terrified.

“ Their weapons are the *spear*, which for battle is made very long, sometimes ten feet, and often provided with a barb ; the *club*, or waddie, which is generally round, but often carved out into sharp edges ; and the *womeram*. With these weapons the natives invest their young men at the age of from fourteen to sixteen years. This is done with certain ceremonies, reminding one of those practised on conferring knighthood in former times. These young men are then called *kippers*, and for the first time enjoy the privilege of taking an active part in the fight. These fights are, generally speaking, not fatal ; it is evident they are rather of the nature of sports than real fights, although blood may occasionally flow, and the parties profess great enmity. If they were to be believed, you would conclude from their boasting speeches, when returning from one of these fights, that their enemies were all slain to a man. It is not regarded, however, as a matter of any moment, if any one, through his own want of skill, should receive a spear, and thereby lose his life ; but such an event will draw after it a series of fights, through the instigation of the relatives of the deceased, who are always anxious to avenge his death either on his antagonist or on the whole tribe. They fight man to man, one or two dozen at a time on either side ; each having two or three spears, and endeavouring to throw one of them at his antagonist, which the latter of course is anxious to evade, by springing from the ground. When the spear has fallen to the ground, he takes it up and throws it back at his adversary. The greatest interest is shown on such occasions on both sides, by old men, women, and children ; and if the spears fall at some distance from the scene of action, the women will pick them up to hand them to the combatants, whom they likewise endeavour to excite to greater efforts by singing warlike songs. To mourn over such as have fallen is chiefly the business of old women and near relations. The young soon forget their grief, although they may join in the general howl for a while ; but even if one of their relations has only received a severe blow, the old women may be seen and heard whining for days together. The *womerams* are most dangerous in these fights, as they are thrown with great force at random, where the enemy is in the densest mass ; their force is, however, generally broken by trees against which they fly, but this renders them not less dangerous, as they will sometimes break down pretty thick branches, which by their fall hurt those below very seriously. When the combatants are tired they retreat, and others take their place ; but as soon as either party turn their backs, the throwing of spears terminates. After two or three hours have been spent in this way, hunger obliges them to look out for something to eat, and they disperse.

“ The women of the Aborigines are in a state of the most deplorable slavery ; they have no other idea themselves but that they are destined to subserve the passions of the men, and at one time or other to meet an untimely death at their hand. The smallness of their number is often a source of strife ; for although they are sometimes wedded by a sort of courtship, it is the general practice of the men to steal them, and to conceal themselves for a season with their prize. This is particularly the case when comparatively old men have young women as their wives ; for in such cases young men will say, “ This fellow is too old to have a young wife ; it ought to be our turn to possess such a treasure.” But in these cases of elopement or stealing of wives, the robbers are not allowed to retain their prey, unless cuts and blows have been previously exchanged with the relations, especially the old husband who is thus unceremoniously dispossessed of his wife, and who will therefore make a determined stand for his honour. Their union is therefore sealed with blood ; both the man and the woman receiving at such times dreadful wounds across the head, back, or arms. But woe to the woman who after the death of her husband should dare to choose for herself, or whose inclination should be against the man to

whom either the tribe or her relations should have appropriated her ; her doom is sealed, if she does not submit. She may run away, or follow another man, but this is considered an offence for which her death only can atone ; for in such a case either the rejected suitor or her own relations will inflict this punishment upon her. A woman stepping over a black man's feet will certainly be speared or beaten. When called she is to approach the men from behind, not through the circle in which they may be sitting. Blows are their lot at any time on the slightest provocation, and these are not calculated to improve their temper. Some of the women, indeed, appear to have mild dispositions, but others are very ill-natured, even towards the whites. They are very fond of their offspring, and almost inconsolable when they die. In this case they carry pieces of their skulls with them for a long time, and large must be the present to induce them to exhibit them to a white person.

"Whether the physical or the moral condition of these children of the forest is considered, the picture they present is one of gross darkness and misery. Their God is their belly : their will, or rather their passions, are their law, as long as they are able through violence and cruelty to maintain their point ; and the testimony of Scripture, that "the dark places of the earth are full of the habitations of cruelty" finds in their case an awful verification. There is no man who appears to exercise any authority over them ; and their obedience to the laws of Britain extends only so far as they see a necessity for submission, from their dread of superior power. It is difficult to say what their own idea either is or was of a Supreme Being, as they have for upwards of fifteen years past been in contact with Europeans ; at all events they have learned to swear by that God, of whom they are ignorant as a God of truth and mercy. Certain it is that they believe in the immortality of the soul, and the existence of evil spirits. Of thunder and lightning they are exceedingly afraid ; they will on no account pronounce the name of one that is dead, and they seem to hold that after death they will be like the whites, and that all white men have been black fellows before. Since they have heard of England they imagine that it is the place of their regeneration or metamorphosis.

"The intercourse of the Aborigines of Moreton Bay with the population of a penal settlement has, as may be expected, been of no benefit to them. It is only to be wondered at that they are no worse than they are. Yet it must be owned that some advantage has arisen even from this intercourse, although it is one of the negative kind, viz., to make them accustomed to association with white men. The condition of the female part of the native population has, however, become decidedly worse than it was before ; for, in addition to the slavery in which they are held by the men, they are now made prostitutes by them, and have thus been the means of bringing diseases among them which were formerly unknown ; especially that shocking malady which Divine Providence has wisely ordained as the due reward of profligacy. This disease is producing sad effects among them ; and at a certain age their children are all more or less affected by it, and often become the victims of the disease.

"The intellectual faculties of the Aborigines are by no means to be despised. Their enterprise and cunning often call for admiration ; but their language, as may be expected, is very meagre, as their ideas go no farther than their wants or employments. The following is a specimen of their dialect :

<i>Biro</i> (term of ad- dress) - - - }	Sir	<i>Darkanbean</i> - -	Cane
<i>Malar</i> - - -	Man	<i>Moyum</i> - - -	Paper, book
<i>Byng</i> - - -	Father	<i>Dourour</i> - - -	Net
<i>Butang</i> - - -	Mother	<i>Dingal</i> - - -	Fat
<i>Awang</i> - - -	Brother	<i>Waiaroo</i> - - -	Hungry
<i>Tading</i> - - -	Sister	<i>Nangka</i> - - -	Hot
<i>Dalo, or goyum</i> -	Fire	<i>Danton</i> - - -	Cold
		<i>Marumba</i> - -	Good*

* A further specimen will be given next month.

“ The labours of the Missionaries have hitherto, from sheer necessity, been confined in great measure to the preliminary operations of clearing ground, erecting houses, and other buildings, and fencing in, and breaking up ground for cultivation. Their settlement is situated on a hill, from which they have given it the name of Zions-hill ; it consists of eleven cottages with inclosed yards, kitchens, storehouses, &c. : these cottages are built in a line on the ridge of the hill from east to west. In front of the houses small gardens are laid out down the hill towards a lagoon ; at its base, and in the rear of the yards, larger gardens run down on the opposite descent. The houses are either thatched or covered with bark ; the walls are built with slabs and plastered with clay both inside and outside, being whitewashed with a species of white clay found on the spot, and mixed with sand. The ceilings are formed of plaits of grass and clay wound about sticks laid across the tie-beams, and floors of slabs smoothed with the adze ; each cottage having two or three rooms and one fire-place.

“ The cultivation of the soil was resorted to with two objects in view ; first, to lessen the expense of the Mission by deriving support from the produce of the land ; and secondly, to secure a sufficient supply of food for the Aborigines,—because it soon became obvious that no influence whatever could be exercised over them without this preliminary, as their time is almost entirely taken up in procuring their livelihood by hunting and fishing ; and consequently they cannot be expected to stay with the Missionaries, and be sent away fasting at last. It was also no less evident, that in no other way but by their own labour could food be provided for this purpose ; as they could not think of issuing food gratuitously with their scanty means ;—besides, the Aborigines would have derived no benefit from such a system : the plan was therefore at once adopted, not to give a particle of food without at least some labour being done for it ; and thus were the natives obliged to earn their bread by the sweat of their brow. The manner in which they are employed varies according to their ability and strength ; the men will fetch sheets of bark, timber, and saplings ; they will assist in felling trees, in splitting and cutting timber ; they break up the ground with the hoe, plant potatoes, and till them ; they fetch fire-wood, and chop it in the yard, and they bring water for the kitchen ; in short, they will do anything they are set to do. They must, of course, be fed during the day, and receive in the evening, or when they have done their allotted work payment in articles of food, as potatoes, maize, meal or maize-cakes, fish-hooks, or tomahawks, but the latter only in extraordinary cases. If they bring fish or honey, twine or birds, for sale, they are paid extra for these articles. So much are they accustomed to this treatment, and at times, at least, so willing to submit to it, that they often solicit employment, and some of them may be as much depended upon as any European day-labourer, to make their appearance every morning as long as they are in the neighbourhood ; or they will tell beforehand that to-morrow they will be absent, but will return one or two days thereafter. The women and children make themselves no less useful, and the former can even be more depended upon than the men ; for as they have to provide for the family in every way, they find it better to work for a certain price than to go at random into the swamps, where they will probably find scarcely sufficient to bring home at night ; in which case they are obliged to practise total abstinence themselves. There is therefore every prospect that the Aborigines at Moreton Bay will be induced to cultivate land for themselves under the superintendance of the Missionaries, as soon as the latter have the means of repaying them for their labour in the same way as if they were employed on behalf of the Mission. But the Missionaries have hitherto been prevented from doing what they wished in this way, and what they might otherwise have done, from the want of funds ; which has prevented them from procuring working cattle to till the ground and raise grain sufficient for their own subsistence ; and the scarcity of food, which was the necessary consequence at the Mission station, obliged

them to be very sparing in availing themselves of the labour of the Aborigines, lest they should have nothing to subsist on themselves.

"The Missionaries, however, do not consider that they have done all that is requisite when they have got the means of attracting the Aborigines, and inducing them to stay with them whenever they are in their vicinity; this is only one part of their object: they wish to follow them in their wanderings,—for they are often absent for months together,—to go amongst them in their camps, and there to preach to them the everlasting gospel. The means of conciliating the Aborigines, viz., through a supply of food in reward of their labour, is an indispensable requisite; but to follow them in this way for their spiritual welfare, is an imperative duty. The number of the Missionaries at the settlement is in this respect of great advantage, as some of them can stay at home for the protection of their families and property, as well as for maintaining intercourse with such of the Aborigines as may visit the station, while the others are following the wandering tribes either along the sea-coast or into the mountains, on their errand of mercy and salvation. They cannot but regret that their direct missionary efforts of this kind have hitherto been so few; but the truth is, that as these direct efforts are entirely dependent for their practicability on the outward facilities which the Mission generally could afford for carrying them on, so much time and labour have hitherto been required for procuring food for themselves, by the cultivation of the ground, that they have been unable to devote so much of their time as they anticipated at the outset, to the proper and immediate objects of their Mission. Such journeys of the kind described, however, as have actually been undertaken among the Aborigines by the Missionaries, have apparently told well upon them; and efforts have also been made to preach the gospel to them. What influence private conversation about God and divine things may already have had on their hearts, it is impossible to say; but they often attend divine service, and they conduct themselves on such occasions with great propriety: the singing pleases them very much, and they imitate it with success. The imperfect acquaintance of the Missionaries with their language, which has hitherto been a great hindrance to their work, is an evil which is gradually lessening; and when they have acquired the requisite fluency in the use of their rude dialect, no obstacle shall prevent them from carrying the gospel to these children of the forest, and proclaiming it in their ears. A school, for the instruction of the children, would have been in operation some time since, had the Missionaries had a sufficient supply of food to give at least a few potatoes or a piece of maize-bread to each child; without which a school cannot be carried on.

"Such, then, have been the situation and experience of the German Missionaries at Moreton Bay, for the last three years. They are here presented to the Christian public throughout the Colony, with a view to interest those who know and love the Lord, and who rejoice in his salvation, on behalf of this Mission, that through their liberality the Missionaries may be enabled to carry into effect more vigorous measures than their past circumstances have rendered practicable to enlighten these benighted heathen. The Colonial Government have allotted a section of land for the use of the Mission, and have afforded pecuniary aid hitherto to an amount equal to the contributions of the public; but from the condition of the Presbyterian Church in the Colony during the last three years, the funds available from both of these sources have as yet been quite inadequate to place the Mission on an efficient footing. A moderate effort on the part of the public at the present moment would go far to extricate the Mission from its embarrassments, and enable the Missionaries not only to support themselves for the future, at least in great measure, but to have a supply of food at their command for attracting the natives, and thereby affording them opportunities of dispensing to them the bread of life while they offer them the bread that perisheth. Amidst all their toil and troubles, the Missionaries have great reason to acknowledge, and they do so with unfeigned gratitude, that Divine

Providence has often appeared in their behalf, and that help has come to them again and again from quarters from which they least expected it. They are not conscious, therefore, of any abatement in their zeal, but are determined to go on in the strength of the Lord, and to fulfil his divine command in reference to these perishing heathen. They are resolved to maintain their ground, as long as they are not driven from it either by force or famine; but they solicit, for the sake of their work, for the sake of their Lord, the co-operation of the Christian public, not only in the way of pecuniary help, but also in that of their prayers. Were they seeking their own, there would be ample opportunity for their individual aggrandisement in this Colony; but they choose rather to continue poor, in imitation of him who became poor for our sakes, that through his poverty we might be rich."

III.—*Memorial to the Right Honourable the Governor General of India in Council.*

[N. B.—It has often been our lot to direct the attention of our readers to the peculiar difficulties which tend to impede the progress of truth in general, and Divine truth in particular, in this land of heathen darkness. Of these, some are *internal*, and some, *external*. The former can never be removed save by the spread of knowledge and the effusions of omnipotent grace. Among the latter there are some which fall legitimately within the control of Legislative interference—some, which it is possible for a patriotic and enlightened government to modify, mitigate, or wholly remove. Of this description there are *three*, of which special and even elaborate notice has been taken in our numbers for November and April last. These are, the rights of parents, the laws of inheritance, the marriages of converts. It was then distinctly stated that the notices in question were prepared with the specific design of making them the basis of a memorial to the Governor General of India. A memorial was accordingly prepared, and signed by every Missionary of every denomination in Calcutta. In consequence of the importance attached by the friends of Christianity to the objects of the memorial it was deemed best, if agreeable to the Governor General, to have it presented to his Lordship by a deputation consisting of one member to represent each of the great Christian denominations, now engaged in the work of Missions in this part of India. To this proposal, his Lordship, at once and with the utmost frankness, consented. The deputation, consisting of the Rev. Drs. Yates and Duff and the Rev. Messrs. Lacroix and Innes, waited, by appointment, on Lord Auckland, about the end of April last. We do not reckon it either proper or necessary to allude farther to this long and interesting interview, than simply to state, that his Lordship received the members of the deputation with his accustomed urbanity and courtesy—that he listened with the greatest patience and deference to all the statements and explanations offered on the occasion—that he put many questions, with the view of eliciting additional information—and that he at once agreed to submit the memorial to the consideration of the Law Commission. Of the memorial itself, duly signed as already stated, the following is a copy, which we publish for the satisfaction of our readers.]

To the Right Honourable the Governor General of India in Council.

The undersigned memorialists beg permission to state:—

1st. That your memorialists are deeply interested in the welfare of their Indian fellow-subjects, and specially of one class of them already numerous; daily increasing; and likely, (as is to be hoped and expected) to embrace eventually the great body of the people.

2nd. That the class of men referred to is that important and influential one, which consists of those, who, through the natural and inevitable operation of the educational and other measures now pursued by Government, public societies, and private individuals, have been driven to repudiate the irrational rites and forms of idolatry and superstition : as also of those, who, besides abandoning the hereditary creed of their fathers, have been led, through the light of divine knowledge brought home to their understandings and hearts, openly to profess the Christian faith and become members of the Christian church.

3rd. That this twofold class in common with others, not of the Hindu or Muhammadan persuasion, such as East Indians, Greeks, Jews, Pársis, and Armenians, at present labour under sundry legal disabilities of a specific character, and are also left in reference to many other momentous civil concerns and relationships without any laws to guide and direct them.

4th. That among the grievances more immediately referred to and loudly and very generally complained of, may be specified the following :—

(1st.) The effects of the coercion, and it may be cruelties, to which the religious bigotry of parents and guardians may subject those under legal age, who, as the result of enlightened conviction arising from improved education and other means, are impelled to renounce their ancestral religious opinions and adopt others instead.

(2nd.) The loss or total forfeiture of lands, goods, and other property to which such conscientious renunciation may (in certain circumstances and particular localities) render them liable.

(3rd.) The defects of the laws relative to marriages and rights of inheritance, of all classes of persons who may not be of purely British, Hindu, or Muhammadan descent.

5th. That the classes of our Indian fellow-subjects now mentioned are already much oppressed under the foregoing and other similar grievances, and are likely to be yet more oppressed, and that therefore speedy relief and adequate remedy is anxiously desired and earnestly prayed for.

6th. That as a full enumeration of particulars would prove of too great length for insertion in the body of this memorial, a statement of the more prominent facts, natural principles, legal enactments, and remedial suggestions, will be found in the documents appended*.

7th. That should your Lordship in Council be too deeply occupied with other national affairs to allow the present subject to engage your personal attention, your Lordship is respectfully and humbly requested to refer this memorial with the appended documents to the Law Commissioners ; with a recommendation that they take it into immediate and serious consideration, and prepare without delay the drafts of general and comprehensive laws, by which the grievances to which attention has now been directed, may be removed and appropriate remedies applied.

* These documents consisted of the papers already inserted in *the Observer*, in the numbers for November and April last.

8th. That, as the names of some of your Lordship's predecessors are destined to go down to posterity enshrined in the heartfelt homage of tens of thousands of the native inhabitants of her Britannic Majesty's Indian Empire, who, in consequence of the peaceful and patriotic reform of abuses, have been delivered from the tyranny of many a prescriptive usage and the arbitrary exaction of many a despotic law;—your memorialists earnestly hope that your Lordship will be privileged to bear away from these vast realms some similar civic trophies, and, not content with the crown of conquest, will be led by an overruling Providence, to seek a more true and lasting fame in the redress of oppressive grievances, the amelioration of barbarous legal codes, the purification of the founts of equitable right and judicial power, and the grateful tribute of admiration and esteem spontaneously rendered by a relieved and benefited people, and re-echoed in hearty response from age to age.

Of the due delivery of the above memorial to the Law Commission the following is the official notification :—

To Rev. A. Duff and other Missionaries.

GENTLEMEN,

Legislative Department. } I am directed to acknowledge the receipt of a memorial to the address of the Right Hon'ble the Governor General of India in Council with enclosures, relating to certain grievances under which native converts at present labor, and to state in reply that the papers have been referred to the Law Commission for their consideration.

I have the honor to be, Gentlemen,

Your most obedient servant,

T. H. MADDOCK,

Secy. to the Government of India.

Council Chamber, the 10th May, 1841.

IV.—*Infringement of the Sabbath, or the compulsory attendance of Native Christians at the offices of Police Darogahs on the Sabbath day.*

We have often had occasion to revert to the civil disabilities under which the Native Christian community are placed, solely from their profession of the Christian faith; the following correspondence forwarded to us from a missionary of the Baptist Society, laboring in Jessore, exhibits another phase of those disabilities, in the forced violation of the Sabbath, through the tortuous persecution of the heathen. As in the question of marriage and divorce, the laws of inheritance and the like, as far as this Government is concerned, it would appear it is useless and hopeless to appeal for redress, and

except the administration of Government in reference to Native Christians be placed *generally* on a more liberal basis, our poor brethren must in patience not only suffer wrongfully in the spoiling of their goods, but in the violation of their consciences, and in defiance of the commandments of their Lord.

To the Judges of the Sudder Nizamut Adaulut, Fort William.

GENTLEMEN,

The public observance of the sabbath by the servants of the state being recognized by the British Government, I feel it my duty as a Christian Missionary, to bring to your notice, the desecration of the sabbath by the police darogahs. These officers, I should suppose, were never directed to abstain from the performance of general public business on the sabbath, as the subordinate officers of the civil department are prohibited by a late circular order. Hence the present anomaly which exists under a Christian Government, of a portion of their servants observing, and the other portion violating, the sabbath under the colour of public sanction. This lamentable circumstance perhaps has never occurred to the authorities, who as Christians, it is to be presumed, could never intentionally permit the public desecration of the Lord's Day.

With certain exceptions, such as the apprehension of heinous offenders, &c. and the preservation of the public peace, all other business within the province of the darogahs can, in my humble judgment, be suspended on the sabbath without much public inconvenience. If the magistrate's kacheri is closed on the sabbath, I suppose no objection can exist to the subordinate police officers' kacheri being likewise closed.

The interesting subject in question attracted my attention a short time ago, while I was on a visit to a section of my church consisting of native converts situated in the mufassal. The darogah of the thaná Nyabád being engaged at the time in conducting a certain local investigation, summoned two or three of my converts to attend his kacheri on the sabbath for the purpose of taking their depositions. I of course objected to send them, but engaged that they should wait on him on the following Monday morning. As Christianity prevails in India, the native converts are likely frequently to be annoyed by the darogahs, who, being heathens and not being restrained by any rule from committing the breach of the sabbath, may compel *under a sense of duty*, the native Christians to break the sabbath by attending to the police orders. Under such circumstances permit me, gentlemen, to solicit you, most respectfully, to take the subject into your serious consideration, the result of which I sincerely pray may be a decision in favour of the expediency of prohibiting the police darogahs from transacting all *unimportant business on the sabbath*.

I have the honor to be, &c. &c.

Reply from the Register of the Court.

SIR,

I am directed to acknowledge the receipt of your letter of the 24th ultimo.

2. In reply I am directed to inform you, that it is not within the power of the court to issue a general order of the nature contemplated by you, this can only be done by the Government, or under its express sanction.

3. At the same time the court desire me to state, that they are precluded from recommending to Government the adoption of such a measure, as that advocated by you, as they consider it extremely difficult,

under existing circumstances, to lay down any rule for the guidance of the subordinate police officers in regard to the subject of your letter. There are certain police duties, such as the apprehension of heinous offenders, inquests on bodies in cases of unnatural death, the preservation of the public peace, which the police officers must perform on the sabbath as well as on any other day of the week—and the difficulty of dealing with the subject consists in the necessity of adopting a rule involving distinctions, the determination of which must in each case be left to the police officers themselves, who it cannot be questioned are not the persons best qualified to judge of them.

4. The court, however, fully recognizing the impropriety of a darogah unnecessarily summoning a Christian to attend at his office on the sabbath, are of opinion that each case of the kind should be dealt with, as it occurs, and they have no doubt, that on such an occasion, should the attendance required be clearly shewn to have been unnecessary the magistrate, on a proper representation being made to him, would prohibit a repetition of the proceeding.

I have the honor to be, &c.

Fort William, 9th July, 1841.

Respecting the foregoing documents, the Missionary writing to a friend in Calcutta, observes—

Now, my dear brother, I shall occupy your valuable time for a short space regarding the subject of the infringement of the sabbath. My letter to the judges and their reply will put you in possession of every information. I wish to draw particular attention to the last paragraph of the judges' letter,—the remedy pointed out for the evil, by them, is no remedy at all. *After* a poor Native Christian has been compelled, contrary to his conscience, to break the sabbath, he must lay his case before the magistrate; what can this officer then do? He cannot reprimand the darogah; the most the magistrate can do under present circumstances, is to prohibit the darogah, when a representation of the nature above alluded to is made, not in future to molest a Christian on the sabbath. Another darogah may take the place of the one who was prohibited to do so, and other circumstances, such as a long lapse of time, may intervene before another case occurs, and thus prevent the magistrate's hukam being carried into effect.

Another Disability—Mufussal Law and the Operation of a certain Criminal Regulation.

Another disability under which the native Christian community labors, is embodied in the following extract of a letter from the same missionary. It is an evil under which the heathen in common with the native Christian community labors, but it falls with greater force on the Christian than on the heathen, for this reason,—the enmity of the latter is so ingenious and persevering that they will, for the very purpose of injuring the native Christian community, drive them into litigation by acts which may be highly destructive to their interests, yet very difficult of proof. The evil of which we now complain is this,—an aggrieved party or the party putting in a complaint, whether that complaint have reference to a common breach of the law or murder, must bear all his own expenses, those of the witnesses and the accused, and to pro-

vide for them while at the seat of justice. This evil is increased, as our correspondent very justly remarks, by the paucity of magistrates and judges—sometimes it may be, a party will be kept a month or even longer, far from home, and with a posse of witnesses, or the villains that have plundered him or otherwise interfered with his interest, dependent on his purse. The proposition of our correspondent is reasonable enough, that the Government in the first instance should bear the amount of costs of both parties previously to the commencement of the trial, and ultimately make the guilty party pay the whole of the costs—for it is indeed a hardship that in addition to the loss of property or whatever it may be, a man should be saddled with the whole expense of prosecuting the delinquent. Let us illustrate the matter by an actual case—a charge of debt is brought against a native Christian for arrears on land, which land he and his family had held for generations; on his becoming a Christian, false pottahs are made out and sworn to in order to deprive him of his possessions; he is summoned to answer the charges, waits for many days in the neighbourhood of the judge—is told that his case cannot come on for some time; poor and unable to remain he ventures to return to his home for a day or two: immediately he has departed, through the chicanery of the native officials of the court, his case is called for and being absent, he is sent for by the *chaukidárs*, fined for contempt of court, and, in default of payment, imprisoned and mulcted in the whole of the costs; his enemies in the mean-while, having obtained his imprisonment, carry out their wicked project with success, and he returns to his village plundered of his estate, broken in spirit and without the hope, save in removal from his native place, of obtaining even a small subsistence. This is *mufassal* justice; nor is it an isolated case, it is not the exception; nay, we fear it is the rule, and who shall wonder, when we find but *one magistrate to a million of people!!!*

The present inefficient state of the judicial system renders the operation of a certain criminal regulation highly oppressive to parties in general, but especially to Native Christians.

A heathen can persuade his neighbour to come forward and give his evidence, but none of them will come forward for a poor Christian, so that unless a heathen is compelled by the arm of the law to appear to give his evidence, he will not do so willingly: especially for an outcast, as Christians are considered to be in some places. It is proper, I say, that a witness should receive his *khorráki*, but that Government ought to bear the expense in the first instance, and when the case is decided, the party who is cast, should pay the expenses of the feeding of the witnesses, &c. But the enormous expense for feeding the witnesses is created by the inefficient state of the judicial system. We have for a million or up-

wards of inhabitants a single magistrate, consequently what might have been accomplished in a week or so, if there were more magistrates, requires under the present system two to three and even four months. As the evil originates from the measures of Government, it is but right that, instead of making the poor pay for feeding the witnesses from two to four months, the Government should bear this unnecessary expense, or make the defendant, if cast, pay such charges as a punishment.

A short time ago, Sadánanda, a new convert, was arrested under a false complaint of debt, on the sabbath; and taken to a certain tá-lúkdár's kacherí, where he was kept in durance vile, for nearly three days, and met with cruel treatment; his hands were tied back, and beaten unmercifully with the fist, so that he might have no marks upon his body. When he regained his liberty, he related to me his tale of woe, and I of course took the necessary steps to have the delinquents brought to punishment. On his petition the Magistrate, who is a most upright and courteous man, passed the usual order, viz. "that the complainant deposit two rupees for each witness's khoráki, when a parwánah will be issued for their appearance." Now I found Sadánanda had named five witnesses, and that the expenses of prosecution would be as follows :

Five witnesses,	Rs. 10
Piyádá's wages, &c.,	2
	12
If the case could not be decided within one month, the complainant would have to deposit more for expenses of khoráki for another month,	
	Rs. 10
	22
Complainant's loss of labour while attending the Court two months,	
	6
	28

Total, Rs. 28

How can any poor man afford to pay such high charges? he must ruin himself or starve, or beg, or he must suffer every injustice and oppression in utter silence.

V.—*A. D. and Lord Auckland's Educational Minute.*

[We have deemed it advisable to hand over the communication of "D. M." to "A. D." in order that he might at once reply to his observations, and thus bring the discussion within a narrow range. Our correspondent will, we are confident, approve this plan rather than that the matter should be kept under discussion *ad infinitum* in a monthly periodical.—Ed. C. C. O.]

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As you have frequently enforced the opinion that where charges or arguments are advanced in a public print, they should be replied to or commented on in the same, I venture to solicit a corner for the following remarks on the papers which have appeared in your magazine under the well known

signature of A. D. in condemnation of Lord Auckland's minute on education. The point to which I would refer is the proposed introduction of the Christian religion as a portion of the course of instruction. And although I must confess that I have been surprised no less than grieved by the systematic spirit of detraction which pervades those letters, even in regard to points and persons not immediately concerned, yet entertaining as I do, feelings of the highest respect for their author, I would not have broken silence upon this ground, and am solely led to do so from a deep conviction that the success of the cause which I have most deeply at heart, is intimately concerned in this question. (1)

I would ask then, of the author of those letters, with reference to the troubles and excitement which we witnessed not very long ago in consequence of the conversion of two Parsi youths at Bombay, and which have more recently been renewed at Madras from a similar cause, what he conceives would have been the probable results, if the youths in question had been avowedly converted in a Government institution? Does he think that the ferment would have subsided as it ultimately did on those occasions? And can he conscientiously declare that he would desire to see the heads of the British Government charged by the populace, as they must then have been, with being the intentional causes of what they regarded as a gross infraction of their domestic peace? For myself I must declare my belief that a handle would thus have been afforded to the bigotry and fanaticism abounding through the country, which would render the force of their uprising irresistible—that the part of Government and its officers would have become a most difficult and invidious one, and that the cause of education, to say nothing of other interests, would in consequence have received a shock, from which, without a change of system, it could not have recovered. (2)

To put the matter into a more argumentative shape. We well know that the progress of conversion and the introduction of a new religion or even the attempt to do so, is certain to beget violence in various shapes, and of necessity Government must in all cases be the arbiter. If then this Government have previously itself taken a direct and active part, such as that which has seriously been proposed, in promoting this cause of irritation; can it be reasonably expected that the people will bow to its decision as an unprejudiced arbitrator? If not, what must be the probable consequence?—Nay more than this, although the conscious purity reigning in the breast of an enthusiastic minister of the gospel, may lead

him to anticipate naught but blessings from the acts of a Christian Government so impelled ; yet, does the history of nations, Heathen or Christian, past or present, enable us to regard with complacency the investing with proselyting powers those secular bodies who rule over (humanly speaking) the destinies of a nation ? (3)

If, then, it be concluded, as I feel assured it may, that no consideration will ever induce the British Government in India to take that part in the matter which has been urged on it, or the British nation to confer on it the power to do so ; are we forced to sit down in despair, under the conviction that all then is vain and injurious ? That in fact the only other alternative is the preferable one for Government to adopt, viz. to withdraw altogether from the work of education ? Surely it cannot be so—A. D. is well acquainted with the High School of Edinburgh, and the numerous other national day-schools of Scotland, into which mention of religion is rarely or never introduced ; unless, perhaps, through the medium of the mythological absurdities of the classics ; why then, constrained as we are here, should the introduction of an analogous system be considered as altogether abominable and antichristian ? None, I think, will deny that it can produce most valuable and important fruits ; however inferior to the direct inculcation of that wisdom which is from above ; and A. D., I believe, himself allows that some of his most willing and interesting listeners when he has preached the gospel, have been pupils of Government schools, where religion is not taught ; whom he has had an important share in eventually turning from darkness into light. (4)

Granting, then, that the educational establishments of Government will continue to extend on the principles on which they have been begun ; and that for some generations to come, if not to all time, they will continue to bear an enormous proportion to all the combined educational efforts of societies and individuals ; one consideration yet remains which appears to me to be fraught with fearful practical importance, viz. that if the opinions which have recently been enforced with so much of impetuosity and denunciation prevail, the result will be that all devout persons will withdraw themselves from these establishments ; the supervision of which would then devolve either upon infidels and deists, indifferent about God's religion, or on inveterate Hindus and Musalmáns. This consideration it is, in fact, alone, which has induced me to address you ; and it is one on which I would entreat of the ministers of the gospel seriously to reflect. (5)

Next to direct religious instruction, I have long been con-

vinced that by far the most important point to be observed, is that the preceptor be himself a man of devotional feelings. Indeed I have sometimes been tempted almost to doubt whether the effect of example on the part of the master, the tenderness of heart, and purity of action, which will distinguish a devout teacher, may not in the end have a more powerful effect than even direct precept, to make the pupils feel the importance of heavenly things and instil into them a desire to seize all available means of instructing themselves in a religion which begets such fruits. But oh! how different the result where the teacher leads them to regard religion and a future world as matters of indifference; and science and literature all in all! and how shall we have to reproach ourselves if the national establishments, instead of a powerful engine for good, become, by being an object of aversion to virtuous men, an extensive source of the most noxious and soul-destroying influences. Within my own experience, I have already met with ingenuous and seriously-disposed young men whom these discussions have disposed to believe that connection with a Government education establishment is unsuitable for a true Christian. I view the extension of such a sentiment with the greatest possible alarm. In the earnest hope that you, Sirs, and your readers, will seriously consider this matter, I remain, dear Sirs, with all Christian regard, faithfully yours, (6)

D. M.

(1.) A. D. too has been "surprised no less than grieved" that a person of the general good sense indicated by D. M. should have allowed himself to be so far caught by the infectious cant and slang of an ungodly world, as to write in this unwarranted and offensive manner. Nothing but his being *antecedently wedded* to the Government system and saturated with its noxious principles can account for it. It is an additional proof of the blinding and perverting influence which partizanship ever exercises on the moral judgments even of good men. In A. D.'s letters there is, as there ought to be, a *righteous condemnation* of what is *demonstrably wrong*; but nothing, nothing, which can *fairly* be construed into a "systematic spirit of detraction." This is merely an expression of *wholesale abuse* which should have been left to the monopoly of ungodly men, as it never was more grossly mis-applied. In his own secret consciousness, A. D. feels that he is utterly incapable of indulging in such a spirit, as is here so unjustly imputed to him. And the editors of the *Observer* he doubts not, are equally incapable of giving circulation to aught, which could be fairly shewn to breathe such a spirit, without animadversion.

(2.) All this is sheer declamation, springing from those idle alarmist fears which A. D. formerly exposed in reply to another antagonist. That a Christian man could lend his sanction to this stale Indian war-whoop cry of hostility against the spread of the gospel more than grieves him. That an avowed infidel should thus write of the "gross infraction" which conversion to the truth of God is said to inflict on the "domestic peace" of native families, were nothing strange. But that a Christian man could so far forget himself as to feel something like horror at the thought of the British Government being charged with such an imputation—that is, in very truth, the imputation of being

the "intentional causes" of the conversion of immortal souls to God!—is indeed passing strange. What a crime! To be charged as instruments in accomplishing a work, for the accomplishment of which the Divine Redeemer, on the cross of Calvary, bowed his head unto the sacrifice!

(3.) The honest and earnest conviction that the Government was, as it should be, the impartial friend of Christianity would go far to prevent the outbreaks of violence here anticipated. It is the prevalent notion abroad among the natives that the Government is strangely hostile to Christianity, which feeds and foment the seeds and principles of outrage against the professing disciples of Jesus. As to "secular bodies" being "invested with proselyting powers," merely as secular bodies, it is a consummation which A. D. would deprecate just as warmly as D. M.

(4.) What is here said of the National Day-schools of Scotland is happily not true, without such qualifications as wholly neutralize the statement. In all the parochial schools, with very few exceptions—and these arising from temporary and local negligence—the Assembly's catechism, the Bible, sacred hymns or psalms have, from the time of the Reformation, been systematically taught. And of late years, when the spirit of supervision has been more thoroughly revived, the exceptions have dwindled down almost to nothing. Even in the High School of Edinburgh, the Edinburgh Academy, and other similar institutions things of late have greatly amended. The business of the day is begun with prayer, and Bible lessons are regularly taught. But even if the statement were not, as it happily is, wholly untrue, that is, unfounded or contrary to fact, it would not help D. M.'s argument. In a Christian country, it would be just as wrong as in India to divorce religion from the education of the young. But, should it unhappily be so divorced in public institutions, there is always the countervailing remedy of domestic instruction and example, the exercises and lessons of family devotion, the solemn services of the sabbath, and the vigilant guardianship of the shepherds of the flock. But, in India, if religion be divorced from public institutions, there are at present none of these countervailing influences to operate as a remedy. D. M.'s analogy is therefore logically and practically a false one; and tells most powerfully against his own argument. As to those who became "willing and interesting listeners" of A. D.'s preaching, no thanks to the Government system, as such, if they became so. That indeed destroyed their Hinduism; but it also filled them with hatred and contempt of Christianity. And it was A. D.'s own expostulations and addresses which were blessed of God in rendering some of the victims of that system, willing listeners to the exposition of a system which at first they cordially hated; and ultimately in turning a few from "darkness unto light."

(5.) If the system, which A. D. has felt and ever will feel it to be his duty to impugn, be an Anti-Christian one, the sooner that really Christian men cease to have any thing to do with the conduct and management of it, the better. Their connection with such a system at all is one of the strangest practical anomalies in the history of Christianity; and can only be accounted for by the blinding influence of carnal views of political expediency. Their first duty should be to attempt to reform the system. If that failed, their next should be calmly to protest against it—"to come out" from it, and to be "separated"—thus washing their hands in innocence as regards its guilt in the sight of a holy God. If Anti-Christian measures were supported exclusively by the advocates of a worldly temporizing expediency, their true nature and character would stare every one in the face;—there could then be no mistake, no delusion. But it is the unhalloved connection of reputedly Christian men with demonstrably Anti-Christian measures, that confers an adventitious respectability on the latter—that originates and propagates and perpetuates the illusion of their supposed innocence. So long as this connection lasts, it furnishes the strongest prop and buttress of an erroneous and mischievous system. There is nothing which its more de-

voted advocates would deplore more than the dissolution of such connection ; as then one of their main grounds of support and appeal would be at once removed. There is nothing in which the friends of truth and righteousness would rejoice more than in such dissolution ; as then the strangely compounded and heterogeneous system would stand forth in all its nakedness of deformity and fatality of mischief, and would soon perish amid the rebuke and detestation of an indignant Christian public.

(6.) There is very much of confusion and self-contradiction in these paragraphs. D. M. started with an expression of something like horror at the thought of introducing the "Christian religion" as a "portion of the course of instruction" in Government seminaries." Against such introduction he has attempted to argue throughout. Now he insists upon it that "the preceptor" should be "himself a man of devotional feelings!"—As if a *Christian man of devotional feelings could ever bind himself by covenant to deny the Lord that bought him*, in his instructions to the young ! He deplores "the result where the teacher leads them (the young) to regard religion and a future world as matters of indifference, and science and literature all in all!"—and yet he strenuously advocates a system which, by its *silence and negation and omissions*, in the hand even of the best disposed *must lead* the pupils to "regard religion and a future life as matters of indifference, and science and literature all in all!"—a system, which, by its *peremptory prohibitions* on the subject of religion, *must tend* to throw the greater part of its preceptorships into the hands of unscrupulous men, who will not hesitate to infuse the poison of their own noxious principles into all their teachings ! Having a very high respect indeed for D. M.—A. D. would implore him seriously to reconsider his opinions on the present subject—to bring them to the test of God's revealed word—and no longer lend the sanction of his name and character to a system which is dishonouring to the one living and true God, and ruinous to the souls of men.

Finally A. D. returns his best thanks to D. M. for his honestly-intended and harmless attack. It will do a vast deal of good to the cause of truth and godliness, which he has espoused, in opposition to the cause of error and ungodliness which he has assailed, and which he will continue to assail as long as he can think a thought or wield a pen. Attacks like the present, from the well-meant but ill-directed zeal which they betray, as well as from their own intrinsic weakness, will do more than all counter-arguments to expose the badness of a bad cause. Already, A. D. *knows*, from manifold assurances, that not a few of those who were once enthusiastic in their support of the Government system—oriental and occidental—have been greatly staggered. Others have not scrupled openly to avow that they have been actually proselyted into the adoption of opposite views and principles ; while many, who hesitated, have been confirmed, and many who believed have been strengthened. In spite, therefore, of the torrents of angry and senseless abuse in which, under the pretended mask of dissatisfaction at the tone and style of the letter-writer, certain scribes chose to give vent to their ill-disguised hostility toward *the cause itself* which it was his privilege to advocate, that cause has been making silent but rapid and decisive progress in the minds of hundreds of right-hearted men. And with a head so capable of devout reflection and a heart so fraught with generous feelings, as there is reason to believe that D. M. possesses, A. D. despairs not to see the day, when, abandoning the timid and the dangerous course of carnal expediency, he will deduce *all* his guiding principles from Jehovah's holy oracles, and plant his standard high on the holy hill of God.

A. D.

VI.—*Missionary Trials and Missionary Encouragements in India.*

I.—MISSIONARY TRIALS IN INDIA.

A Missionary is a Christian man sent by the Lord Jesus Christ, through the ordinary channels of His providence, to preach the gospel, for the world's conversion. To preach is his immediate work; to convert is his ultimate end:—for the accomplishment of the latter he is not accountable; but regarding the fulfilment of the former it is said, "Woe is unto me if I preach not the gospel." By preaching is meant, generically, the proclamation or making public of the word of God by human speech, in whatever circumstances;—whether in the bazar or the school, whether in the street, or in the chapel—whether to promiscuous assemblies of the old for an hour, or to stated meetings of the young for a year—whether in the speaker's own language acquired by the hearer, or in the hearer's own language acquired by the speaker, or whether in a tongue that is common to both speakers and hearers alike. Thus to make known the gospel of Christ, as every man severally and best can, is Missionary work.

In India there are many Missionaries:—we mean, *many* as opposed to *none*, not many as regards sufficiency:—and these have, amidst many changes, been labouring in this country for a long enough time to be able to form a definite experience on the subject of the peculiar difficulties of Missionary work in this country. Indeed difficulties present themselves before almost any thing else in Missionary operations, because the gospel is the direct antagonist of sin; and sin being universal, the gospel is therefore universally opposed. Such opposition, or its effects, assumes the form of *trial*—and the host of difficulties, arising from physical or moral causes, yet still connected with sin, become trials of Missionary faith, universal in their extent, and painful in their effect.

There are two grand sources of trial to the ministers of Christ's gospel over the whole world, and of course they exist here also:—(1.) The world is "dead in sin," in a state of spiritual insensibility to our message;—so that no man does, of himself, ever repent, or believe, or become a converted man, a true Christian. Every Missionary knows this fact from his bible, and also from painful experience; so that he has in reality more reason to wonder that one sinner believes truly, than even that none should believe at all. (2.) The ministers of Christ are in themselves *weak* and powerless to meet this evil in man, sinful, dead man. They cannot give life, nor communicate the power of feeling—they cannot change a heart, or convert a soul—they can speak, and teach, and pray, and persevere; but they cannot save. They also feel sin in themselves make them more weak, more powerless than at first, it may be; and they can number over things done by them, which ought never to have been done, and many things left undone, which ought first to have been performed. These two attendants on Missionary labours, try much those who are concerned for the souls of man. The *deadness* of the hearer, and the *weakness* of the preacher, are things sufficient to lay low all the romance of juvenile theory, and to level for ever all the proud imaginations of wistful sentiment and of boastful intellectualism. Whether a man be in Africa or in Asia, whether he preach to the Hottentot or the Hindu, he has in substance these same facts to deal with:—the dead will not hear, without the quickening Spirit of God;—the weak can accomplish nothing without the omnipotent grace of the Lord.

These two chief and universal trials of Missionary spirit, are not those to which now we are directing our attention. There are specialties superinduced on these, or that stand connected with them, and which therefore from them derive a power which they otherwise would not have;—and these specialties, varying their form and insinuating their influence, often harass and depress the

spirit, when we have faith in sufficient force to resist and overcome the greater modes of spiritual trial.

1. There are trials resulting from the peculiar character of the *People* amongst whom we labour;—at least in so far as this character bears upon their treatment of the gospel. We do not say that this class of trials here is greater or more severe than those which are experienced by the servants of Christ in other countries;—but only, that, in some *special* forms, they are more severely felt here than probably elsewhere. The result may be the same—the manner different. Four rulers, Pilate, Felix, Festus, Agrippa, rejected Christ in the end, and died unbelievers—but, how different their modes of rejection!—So may it be with countries. The Gentiles who rejected the gospel, did not generally behave in the same manner with the Jews who were guilty of the same crime.

Now, whilst the Hindus generally refuse submission to the gospel of Christ, it is not altogether in the same manner with the *Pársís*—nor does the conduct of the *Musalmán* in this matter correspond with that of the pure Hindu. It is evident that our blessed Lord was more tried by the conduct of some men than by that of others; and that the *mode* in which unbelief was manifested excited in Him its own peculiar pain, and met with its own appropriate rebuke. If so with the Master, how much more with the disciple!

In Bengal, and especially in its lower districts, best known to us, there has been a long continued preaching and teaching of the gospel to a sufficient extent to evince the trials of Missionary spirit that exist on the part of the people. And what have we to contend with?

1. Great and general *apathy* of mind. There is no spirit of enquiry;—nay generally speaking, there is little spirit of curiosity. Natives may wish to find out, what the wandering Missionary is, or what he desires to say—but, having found out that he preaches about salvation, regarding which they feel no concern, they soon turn away and depart. If he be a stationary minister of Christ, they will, if passing, turn aside with stationary apathy, to hear him, for a few moments—and then with the formality of a soldier on drill, to the right-about-face, and retire. The greatest difficulty that the Missionary feels is, to break up this habitual apathy of spirit; and oh, how happy is he to see some one, with fixed posture, glistening eyes and open countenance, listening to the word of truth! This apathy does not extend generally speaking to other subjects, with the Hindu;—but through the multiplicity and vastness of the religious provision made in his shasters, he does not see room for an addition, more than he can see need for a substitution of truth, in matters of religion or salvation. He has volumes of scriptures—myriads of gurus or guides—multitudes of propitiating ceremonies—millions of fellow-believers; and so he enabled to be systematically apathetic in the highest degree. This is the apathy of system, not of stupidity—of self-sufficiency, not of sottishness—and therefore it is all the more painful. The field is necessarily extended, not to the hearer's state of mind only, but to the system on which he feeds—and it is difficult to say, whether is more painful to search out the lies of Hinduism, or to awake the mind of the sleeping Hindu.

2. *Levity* of spirit is another quality in the Hindu treatment of the gospel or of its teachers, which sorely tries the Christian mind. The mythology of Hinduism, that is the theology of the Hindus, is of a peculiarly absurd kind. There is nothing of a serious order connected with their belief. The actions of their deities, as recorded or related, are mean and contemptible, and induce a silly and foolish state of mind on the mass of the people. Their religious festivals are the great sources of their amusement and merriment. The evident consequence is, to view religion generally as a light, not a serious thing;—and to meet particular references to the vanity of their system, or the verity of ours, not with a frown but a smile; and that the smile, not of satisfaction or of scorn, but of simple levity. In a native congregation there are generally to be found some few or more, who put some very silly and absurd question to the speaker, and why? in order to turn the whole service into a laugh, and break up the

meeting if able, under the merriment of a farce. Young men in schools too partake of this spirit of levity; and one of the grand difficulties is to produce any thing like seriousness of mind under instruction. Indeed, as far as the writer knows, a sense of the *solemn*, seems unknown to the Hindu mind, until touched from heaven, and any appearance of it in our institutions seems rather the effect of discipline than of feeling. How great the pain of presenting the crucified Saviour to the foolish laugh, and childish merriment of perishing men! We have seen a pretty large congregation standing patiently and quietly for some time listening to general truths—but whenever the name of Jesus Christ was introduced, we have seen them look round on each other, as if by a latent sympathy; and when one or two began to laugh or make signs of ridicule, we have seen the meeting join in the silly smile; until some bráhman put some still sillier question, and then the bulk have gone away under covert of the silliest laugh possible.

3. *Subtlety* of speech is another besetting sin of the Hindu, which sorely tries the spirit of those who would do him good. This quality amounts often to direct and habitual lying, and always includes within it every species of sophistical evasion by which an argument can be stopped, or a truth be warded off. The disciples of bráhmanism have a serpentine dexterity, in this method of resisting the gospel, which to a stranger seems incredible. Their object is always to draw off the Missionary from the matter on hand; as a London pick-pocket will tickle a man's ear, in order that he may rob his person. They start up difficulties which have no connexion with the subject discussed, but only with their own latent object;—nay, they sometimes gainsay and provoke merely to rouse a man's temper, and so when he becomes vexed, expose him to the derision of the people. The strength of their subtlety lies in employing false illustrations, and turning a mere figure into an argument; so that often when a teacher of the truth thinks he has established a point by the clearness of his illustration, he all at once finds an opposite point in his figure turned against him, and he seems to his audience to be cut down by the weapon forced out of his own hand; whereas, in reality, he has not been so much as touched. Sometimes these sophists put an unanswerable question; and instead of admiring the modesty which says, "That question cannot be answered," they laugh out-right and turn round, as if to say "I have finished him now!" Oh, who can tell the pain which a pious ingenuous mind endures under such subtle contradiction of sinners;—and how often the youthful servant of the cross has returned from his work saying, "The heat of their sun is nothing to the cruel subtlety of their minds!" Even the *youth* of India are masters in subtlety; and the dexterity of even little boys in evading the gospel is the amazement of the Missionary. Such is the power of the Serpent!

4. The Missionary has thus also to contend with a perpetual *cowardice* of spirit, which prevents much good from being done. The influence of *fear* is great in the Hindu character; even the young man is afraid of his own conviction, and dreads lest his countrymen should find out any change of opinion in his mind. Brought up under the despotism of caste, men become its very slaves, and acquire a habit of fearing to think for themselves, which operates powerfully even when the idea of civil or religious penalty is not present to their minds. A certain great moralist said that he "loved a good hater"—so may we say here in a certain sense—We want a fighting, not a slinking enemy—we desire soldiers, not cowards. But many Hindus are afraid they may be convinced—therefore they admit at times, when alone, any thing, rather than be shut up to a close argument.—In single-hand combat they feel they have no chance; therefore their whole object is to prevent the future, by surrendering to the present; and then, when departed on parole, to escape as best they can. The fear of consequences, if he touch, taste or handle, is so strong in the Hindu's mind, as to matters of his own superstition, that his mind acquires a habit of cowardice even where he may have nothing to dread, or where he might gain

more than he can lose. The true convert in India, as elsewhere, has often shewn the boldness of the lion; and some young men have shewn much firmness of spirit: but, that was when Christianity within them had overcome Hinduism, and when the superior hopes of the gospel had silenced the fears of caste. The same enmity which in the Musalmán would fight, in the Hindu will flee; and the same spirit which begins in apathy, will pass through the phases of levity and subtlety, and terminate in a deceitful and evasive cowardice.

These peculiar and active workings of human character are to be found every where over the world, in various degrees of combination and in various forms of action, but India is one grand seat of their united operation. We are not writing of what Missionaries in other parts of the world do *not* experience, but of what Missionaries in India *do* experience. And certainly although there may be differences of experience even in this same country; yet what Missionary does not acknowledge how much his love to the souls of men, and his zeal for the conversion of sinners have been tried, not merely by the amount of unbelief but by the peculiar aspects under which that unbelief operates? And are not apathy, levity, subtlety and cowardice amongst these?

¶1. Another source of trial is found in the state of the professed church in India.

There exists in this country what has never almost existed in any other pagan empire, a complete Christian church, and that church comprehending within it, by profession, a *state* or Government, consisting of professed Christian men—together with all the several gradations of power, office, wealth and influence incident to such a position—and all this civilly raised above, and religiously separate from, the grand mass of pagans who are to be converted to Christ. In most other fields of Missionary labour there is no representation of the church, whether for good or for evil, save that which appears in the Missionary body. Not so in India. Here the ministers form but a small part of the social body of Christians; and therefore is there a very powerful influence either for evil or for good, for trial or for comfort, emanating from this surrounding church. Our object is not now to state whether there may be a preponderance of gain or loss from this state of things; but only to shew, that there are some severe trials incident to Missionary faith in India, arising from the present state of the church. It was worse; it is now better—may it improve! There is much to give thanks for—there is much to grieve over still, and it is well always to contemplate what we would seek to remedy.

How few are those Christians on whom the Missionary can reckon as sincere and single-minded supporters of Christ's cause in India—we mean the cause of salvation by the blood of Christ! There are many general-talkers and general-doers, but how few on whom to reckon in the special work of spiritually converting the souls of men to God! Yea, how few give evidence of loving their own souls, or of taking any pains for their own salvation! The working-man of the gospel-field looks for encouragement and sympathy to the church, the Catholic church, but the thousand becomes ten—he looks to his own section of that one church, and he sees money and names, but where are the hearts and the men? This is a sorrow. Still he knows a few that love Christ more than they love the world, and he is sorrowfully glad.

But how *changeful* are these few saints, in such a country and in the midst of such a social polity, as this! Moved to or fro by the hand of human authority—scattered by necessity of business—hurried off for health by tropical disease—snatched suddenly from this needy land by some of its peculiar deaths—or if, surviving their early friends, they still remain, only that they may as speedily as possible return to their native land, and there rest their wearied frames ere they enter the precincts of eternity. Such is the present outline of influential Christian society—and how trying to the servant of Christ who is just looking round for his trusty friend in Missions, to be told, “He is just gone!”

The multiplied *division* of sect in the church, is sometimes a source of trial to

the spiritually-minded. It is impossible that the world can really understand or believe in that grand and vital unity which always pervades the Catholic church of Christ, however much in the outer bark divided. The appearance of division, even without its *animus* or rather *virus*, is an evil to the world—and the more this appearance is increased, the more is the evil magnified. Now in India there is a sample or representative of every sect of true Christians; and this is set before the eyes of a pagan empire whom we would convert to ONE single centre, even Christ. The heathen see indeed one gospel common to all—but they see them with different names, different stations, different Missions, different kinds of ministers, different ceremonies, and different churches—and so they fancy union to be the mask, but difference to be the person. Yea how sore is the trial to the faithful Missionary to be compelled to think often. “From none of all these divisions may I expect help—for I am not of them!” So is it—and yet must we say that as far as our information and a little experience go, there is no field of labour where so many sects are so much *one* in intercourse and kindness, as in Calcutta.

The spirit of *rivalry* with the world—an endeavour to compete with its grandeur, power, modes of operation, schemes, results, reports, and scales of action—such a spirit and such an endeavour are often but too manifest in a country where the temptation is to think, that the strong man must first be the *great* man. Not so ought it to be with the disciples of Christ, of whom it is said “Let him that is least amongst you be greatest.” To a spiritually-minded man it is a source of real distress to see that system of comparison, numeration, emblazonment, and self-laudation, which we have borrowed from the world, and most certainly have not received from Christ. The temptation to act and to speak, and to write, as the world does, must ever be great to those who are in the midst of the world;—but the danger of yielding is great. Christ’s saying was, “Your Father which seeth in secret, himself shall reward you openly!” Sad is it to see so little trust put in this secret Fatherly cognizance—and such love of worldly notice and worldly patronage, such thirst for worldly power and worldly rank; so that it is difficult to say where the world terminates and the church begins. The Missionary sees all this spread out before the heathen and is sorrowful; and expects but little advantage, until the church in India cease to be the wax forming itself on the great world’s or the little world’s model.

Can we omit in this enumeration of trials the fact that, in this peculiarly constructed empire, *Power*, that most important and influential of God’s temporal gifts, is seen associated with much un-christian conduct? This is a peculiar sorrow. The day was when in India power itself was fearfully abused by individuals, bodies and governments, called Christian; but this is passing away. Still however, how many representatives of power are leading un-christian lives among these surrounding heathen! What neglect of divine worship, what violation of the Lord’s day, what fearful ebullitions of temper, what private licentiousness, what habitual love of money, what selfish neglect of their miserable neighbours, what utter indifference to the salvation of men’s souls; how much in short of un-christian inconsistency, is manifested through the many stations of India!—How much are these things *still* before the eyes of the unbelieving natives? The Lord has done much to diminish this formerly inveterate evil;—but He has in righteousness left much to try his servants in this matter. No doubt this evil exists in Christian countries, even as here; nay, perhaps, even in a higher degree: but here lies the great ultimate difference—in a Christian country the inhabitants may judge from other sources apart from what they see—but here, the pagan is shut up by necessity, and compelled by an exclusive influence, to behold and consider what the great man does who rules him—and by that he judges of Christianity, by that he judges whether he would be a Christian too. O, who can tell, how the unbelief of India, has sprung from the ungodliness of Britain! and how much we, of *this* generation, are reaping the fruits of the sins, the fearful sins, of our Christian fathers of a former age, in these trodden-down countries! And what, even now, is the compact of power

as openly professed, but this? "We are *Christians*; but, give us your-land, and we will never mention *that* word; give us revenue, and we cede you the name of *CHRIST!*" Is this no trial of Christian spirit? Is he a Christian Missionary that feels it not? We envy him not, if he be.

III. Next do we turn to our *converts*—and is there nothing here to try the faith of even the experienced Missionary? Are not our converts *few*, those of whom we have reason to believe that they are pure disciples of Christ? If they may seem somewhat in numbers in one place, is not the number small when divided over the land? How *detached* are they, scattered over an empire consisting of many millions of people! In other fields of labour we may see all at a glance, and comparatively in a visible mass; here they are to be searched for far and near over many thousands of square miles, and through many different channels of communication.

How *dependant* are they on their European teachers!—leaning so much on man for every thing, that they can scarcely act for themselves. Withdrawn from them, it seems as if they could not stand. There are noble exceptions—but are they many?—How like to the climbing plants of their own land. How *weak* in grace—how soon do they fall into sin! Is there not much discipline necessary to purify their little churches? How many catechists have fallen! How many young men forfeited their Christian standing! How many elder ones have been expelled for a time! Are not converts a source of much concern, and in many cases of much sorrow?

How *backward* generally to devote themselves to the good of their countrymen, without some extrinsic inducement, some outward influence! Is it not necessary in most cases that they be gently compelled, or substantially constrained, by being expected to account for their time, or being reminded that it is their compensating duty? Here too there are exceptions;—but what is the rule?

How *changeable* too in their connections are very many of our native brethren!—ready on very slight grounds to shift from one body of Christians to another, not in the spirit of catholicity but of temporary preference;—not, apparently, because they love all sects alike, but because they are pleased with each in turn! Are not churches sometimes weakened by this caprice—and individual Missionaries sorely tried?—not, because a convert has been lost, but because his brotherly love has departed with the change.

How *powerless* over their countrymen are our converts generally! This is a very evident thing as a whole, although there be doubtless not a few exceptions of a very honourable kind. We do not generally in this country, so far as the writer can gather, expect much, if any thing, in the way of Christian influence from the weight of native Christian character, at least in churches; but a very general complaint, in this part of India, is, that native character is not advancing native conversion, as we would desire and expect. This must be to Missionaries a source of trial, that, after all, so much must be done by themselves, and so little be accomplished by others—and many of them do frankly acknowledge the fact.

There is no benefit arises from concealing these things, although the world may pervert and abuse them. We are no-wise surprised, disconcerted, or damped by such facts;—we follow Him who had twelve disciples, of whom one sold him, another denied Him, and the rest for a time forsook Him and fled; but of these, eleven returned and served Him even in his absence to the death—and by them the world was filled with the gospel, and Rome itself became Christian. It is by the door of trial that we enter into the fulness of joy;—and the circumstances to which we have been adverting, may prove but the porch and gateway to a glorious church in India. In the mean time let us exercise ourselves in much humiliation of spirit over the condition of the native church as it *now* is;—and in due time the Lord will lift us up, if we faint not—so that they who have sown in tears shall reap in joy—whilst they who would not weep, and have refused to inourn over obvious facts, will be found bending under sheaves of sorrow and despair at the last.

IV. Does the occasion of trial cease, when we turn our eyes upon the *Missionary body* itself in India?—Here little need be said;—the feeling of trial is here but too strong, and its causes but too obvious. How small is our body, compared with the wants of this huge region of rampant heathenism! How few out of this body are in a state of effective operation at any one time—so many sick—so many unable for much work—so many just come out, and in a state of preparation—and so many whose honoured labours are drawing to a close through mere exhaustion of frame! How many die, out of our small numbers, as of late we have often with weeping eyes beheld! The average of Missionary life is small—the average of Missionary mortality great:—be the cause what it may, such is the fact. How little itinerant work can be done during a great part of the year—during the hot weather and rains, more than half the year;—and how few Missionaries are there fitted for such labours, even when travelling may be safe or practicable. How few are such thorough masters of the native tongues, as to be able fluently and effectively to preach the gospel in them to the people. Alas! that this branch of usefulness is so much neglected—by some from choice, by others from a sort of necessity. What constant change of plans, in consequence of the perpetual changes of men! What necessary suspense of confidence, until new men are known and proved! Consequently, whilst there is much brotherly kindness, how little of personal intimacy subsists, or can well be formed, between the members of the Missionary body, in such peculiar circumstances!

Truly there is much of the trial of Missionary faith in India. We are not called to martyrdom as of old, in surrendering life to our fellow-men;—but we are called to much that is in result the same, in that it enables us to prove by trial our faith in the testimony of Jesus. True, the world may say, “do not men of other professions die for the attainment of their objects too, and are not they martyrs also?” Nay, it is the *object* for which men die, not the act of dying alone, which constitutes true martyrdom worthy of the name. Will men of the world suffer or die for Christ—will they sacrifice themselves for the purpose of telling men that Christ died for sinners? Will they invest energy and capital in seeking the salvation of India from sin, as they will invest it in promotion, merchandise and state? They will indeed sacrifice country for livelihood—health for money—and life for honour and for fame:—but, will they sacrifice one or any of these for God? For Christ? For the souls of men? Nay, and if not, why so? Are the latter inferior to the former? Who will say so? None—we believe—for it is self-evidently better to die for God than to die for gold.

V. But, we hasten to a close. Are there no symptoms of *divine displeasure*, no signs that the *Holy Spirit is restrained* amongst us? What means the fact that there is so little conversion? Is not *that* the Holy Spirit's special province, His peculiar work, by His performing or not performing of which we may know His present mind towards the church? When there has been long ministration of the gospel and little or no spiritual fruit, does not this indicate a withholding of His saving grace? and does this indicate pleasure or displeasure, satisfaction or dissatisfaction? True it is, that the cause of such restraint may be either in the preachers, or in the people to whom they preach;—but, the cause is somewhere; for the effect is manifest, in leaving India under hardness of heart. We seek not now to discover with whom the cause rests;—but the effect is the restraining of the Spirit's work, and that is manifest. And can there be a sorer trial than this—the SPIRIT is “*grieved*,” the SPIRIT is “*resisted*,” or the SPIRIT is “*quenched*?” If He, by whom alone the gospel can convert one soul or save one sinner, be angry, and work only so much as to shew His mere presence, and so little as to shew His displeasure, shall we refuse to be humbled and rightly exercised under this most comprehensive of Missionary trials?—We leave this head under a questionary form—may the Lord make us all willing to search and to know where the evil lies.

Such are Missionary trials in India. If any think that he has more than these, let him add them to the list, and take the benefit of larger sympathy from his brethren. If any man think that he has less, let him not be displeased with this enumeration, but give God thanks for his happier lot. If any man think that such a view as we have given is calculated to depress, let him not judge others by himself—for it may be that they who suffer these things are as joyful and triumphant as he who does not. If any man despise this, let him remember, how soon his day of sorrows may come:—if any man despond, let him remember Calvary and say, “From the cross came the crown; out of the grave came heaven, by accursed death came eternal life, and through the gibbet’s shame came the church’s glory!”—As it was in Judea, so will it be in India! This is our motto, if any man ask for it,—“FAINT, YET PURSUING*!”

J. M. D.

VII.—Prayer in the whole Church for the Conversion of the World.

To the Editors of the Calcutta Christian Observer.

SIRS,

Being much struck at once with the simplicity and grandeur, I may almost say *sublimity*, of the proposal for uniting the whole people of God in a universal concert for prayer, I have taken the liberty of extracting a few lines from a powerful writer, which seem to bear upon the subject.

“I have intimated my fear that it is visionary to expect an unusual success in the human administration of religion, unless there were unusual omens; now an emphatical spirit of prayer would be such an omen; and the individual who should solemnly resolve to make proof of its last possible efficacy, might probably find himself becoming a much more prevailing agent of good in his little sphere. And if the whole, or the greater number, of the disciples of Christianity, were, with an earnest unshaken resolution of each, to combine that Heaven should not withhold one single influence which the very utmost effort of conspiring and persevering supplication would obtain, it would be the sign of a revolution of the world being at hand.”—*Foster’s Essays*.

The effectual fervent prayer of a righteous man availeth much. Let, then, the most rational, as well as the most enthusiastic of our Redeemer’s followers, unite in this blessed scheme for calling down on the world, and especially on poor India, the Spirit of God: *that very effort will be an omen for good*; who can tell that it may not be the seed, from which the boughs of a goodly tree shall spread the sweet shadow of salvation across this scorched land,—the spark which fanned by a gracious Saviour shall burst forth into a glorious flame to turn the Gentiles of India from darkness to light.

The sermon of the Rev. R. Hall†, on “The success of Missions depends upon the Spirit,” might be profitably read upon the occasion.

I will only add that, as the space betwixt the hours of 8 and 9 with us, does not correspond with the space similarly expressed in England, an hour or half an hour might be devoted to prayer at 2 P. M. There is something delightful in approaching the Throne of Grace when we *know* that it is surrounded by a vast company of the faithful and redeemed, all united for one purpose.

N. W. P.

αχειδης.

* The above very imperfect sketch of a very important subject, was originally submitted to the “Missionary Conference” in opening, at one of its meetings, the question for discussion, “What are the trials of Missionary Faith in India, and what its chief encouragements?”—The speaker was requested to become the writer; and in doing so he has embodied no sentiments but his own.

† In the 6th volume of his works.

VIII.—The Bráhmical Gáyatrís.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The bráhmans have from time immemorial entertained the vain notion that the words of the Gáyatrí (ग़ायत्री) cannot be repeated by any Sudra without drawing upon himself some signal punishment from Heaven. There are, as I am informed, twelve Gáyatrís belonging to as many sects of the Hindus—that of the bráhman's is called Bramh-Gáyatrí. This is known to very few persons of other sects.

To convince the bráhmans that the mysticism they pretend to involve in the words of the mantra has no effects whatever on any person, let him be of what sect he may, I thus trouble you and beg you will give to the public the famed Gáyatrí (in the Bengálí or Debnágar characters) of the bráhmans with an English translation, and also the other eleven Gáyatrís if obtainable. Your native Christian friends (who were formerly bráhmans) would be able to assist you and thereby render a service to the cause of Christianity. The numerous readers of the *Observer* could explain it to the natives around them and shew them the fallaciousness of the Bráhmical creed.

Moongír, 7th Sept. 1841.

JUNIOR.

P. S.—I have many bráhmans in my neighbourhood, and I would wish much to shew them their Gáyatrí in print, and convince them that it is not so sacred a thing as they imagine.

Note by the Editor.—There are according to the four Vedas, four kinds of Gáyatrís or sacred text, intended for the exclusive use of bráhmans. That, most universally known and repeated, is as follows:—

Deb Nágrí Character.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ।

Bengálí Character.

ওং ভূভুবঃ স্বঃ তৎসবিতুর্বরেন্যং ভর্গো দেবস্য ধীমহি ধিয়ো যো নঃ প্রচোদয়াৎ ।

The above differ a little, though by no means substantially, from each other, and may be thus translated :

“Om! Earth! Sky! Heavens! We meditate on that adorable light of the resplendent sun, may it direct our intellects.”

REVIEW.

The Church of the Fathers. London 1840.

(Second Notice.)

“The especial value of their works,” says the author of the *Church of the Fathers*, “lies in their opening upon us a state of the Church which else we should have no notion of. We read in their writings a great number of high and glorious doings and customs. * * * The *times* in which they wrote of course *are* of authority, though the Fathers themselves have none”—pp. 178, 179. Again, “no candid Protestant will be loath to admit, that the state of things to which they bear witness, *is*, as I have already said, a most grave and conclusive authority in guiding us in those particulars of our duty about which Scripture is silent: succeeding, as it does, so very close upon the age of the apostles”—p. 179. The Fathers alluded to in the context are Athanasius, Gregory, Ambrose and Basil: the time is the 4th century. In what sense the 4th century can be said “to succeed so very close upon the age of the apostles,” it is not for me to determine; nor how the “times” alone authenticate the orthodox faith, any further than they authenticate the Arian, Pelagian, or any of the earlier heresies. If antiquity is to be our guide, who more ancient than Simon Magus? who more venerable than the Nicolaitans?

Nothing can be more true than this,—that the writings of Ambrose, Jerome, Chrysostom and their contemporaries “open upon us a state of the Church which many have no notion of;” and from a *fair* recital of which the Puseyites shrink as from red hot iron. The same shrinking struck me forcibly in Dupin, Alban Butler, the compilers of the *History of the Councils*, of Moreri’s great dictionary, and such other Roman Catholic works as I have access to: for the 4th century went too fast even for them. There is indeed a temper of mind, in which men surrender themselves up to delusion, and become incapable of distinguishing between truth and falsehood; when the most revolting absurdities, the most glaring contradictions are turned away from in silence, or eagerly evaded by any subterfuge. Yet not more desperate is the eagerness, with which, like drowning men, they clutch at straws, than the bitterness and virulence, with which they turn from the voice, that would lead them back to plain dealing, honesty, and truth.

Not, however, even such a state of mind as this,—nothing short of infatuation, can excuse men, who, writing of the

practices of the 4th century, and fully acquainted with them, venture to call them "high and glorious doings and customs," and dare to hold them forth as "grave and conclusive authority," in guiding us to duties about which Scripture is silent. On the contrary, I am convinced, that no *honest* Protestant, who reads even the slight and superficial sketch which follows, will hesitate in classing "the customs and doings" which it enumerates, with the unscriptural, idolatrous and demoralizing errors of Popery; in looking on them, not as guides, but as beacon-lights to such, as venturing too near, may make shipwreck of their souls.

I return to the bishop of Milan. He is declared, as we have seen already, to be "one main pillar of the Church of the 4th century," and to his life, ecclesiastical principles and proceedings, a certain *authority* is said to be attached, founded on direct miraculous interposition.

Ambrose was descended from a noble Roman family, of great wealth and distinction. In the year 374, he had been for some time Consular of Liguria, and had acquired great popularity, for the vigour and justice with which he governed that province. It was "a practice" of the fourth century *that the people should elect their own bishop*: and on the death of Auxentius, the Arian bishop of Milan, the Emperor refusing to interfere, and the orthodox and the Arians, being nearly equally balanced, dangerous tumults were apprehended. Such tumults were but too common at the election of bishops: only five years before, when Damasus and Ursinus contended for the bishopric of Rome, the contest was decided in favour of the former after a murderous conflict, which Juventius, the *Pagan* prefect of Rome vainly strove to allay. One hundred and thirty-seven dead bodies were found *within the Church* where the election took place, and, it is affirmed, that Damasus himself was present, with a troop of hired gladiators, and other armed men, and that not one of his party was among the slain. He was a Pope of the 4th century!

To prevent a similar catastrophe in the capital of his province, Ambrose hastened to the cathedral, where he found the people in a state of the most dreadful uproar, and addressed them with such eloquence and good sense, that a cry, beginning with a little child, was caught up by the whole assembly, and Ambrose was saluted Bishop by universal acclamation. The popular choice was cheerfully confirmed by Valentinian.

The "doings" which followed, it is necessary for my purpose, however unwillingly, to relate. They prove but too plainly how little scrupulous this eminent man was in attaining his ends, and how little weight can be attached to his

testimony in regard to miracles, as well as to many things else.

To prove the sincerity of his "*Nolo episcopari*," he had recourse to the following worse than questionable expedients. He ordered several of the criminals in prison to be taken out, and publicly and cruelly tortured, to convince the people of his unchristian and merciless disposition. When this failed, he had women from the stews brought into his palace, where they remained all night. Afterwards he fled, and hid himself twice, until an edict was published, forbidding any one to harbour him; when he issued out of his concealment, and consented to be bishop of Milan.

The next startling fact we meet with is, that, not only was he totally unprepared by previous study and training for the ministry, but that he was as yet UNBAPTIZED! The Church of the 4th century however was not nice in these matters. Contrary to the apostolical canons, contrary to the decisions of councils, general as well as provincial, contrary to all ecclesiastical order, Ambrose was first baptized, and eight days after consecrated bishop. His election is attempted to be justified on the ground that he was specially qualified "by divine grace," an assertion certainly not very consistent with the preceding account of his conduct: but even supposing it to be correct, what becomes of the Puseyite dogma, that "the sacraments are the *sources* of divine grace?" How shall it consist with the doctrine of Ambrose himself, when, in his eulogy of the youthful Valentinian, he asserts, that that prince, though dying unbaptized, was undoubtedly in heaven? Truly there is little sympathy between the large, bold, and energetic mind of this great man, and the formal, superstitious, evasive, and timid spirit of the new Oxford school!

I add another instance. Among the other "doings and customs of that primitive age," it was usual to celebrate the saints' days, and the Jewish sabbath, as well as the Christian: and the question whether the Jewish sabbath was to be observed as a fast, or a festival, occupies no mean place in the annals of Councils, and in the Tracts for those Times. The Church of Rome held it as a fast day; the Church of Milan as a festival, to the great scandal of Monica, the mother of Augustine, and the no small perplexity of Augustine himself. However he was told by Ambrose, whom he consulted, that the true solution of the difficulty, and that which he himself invariably adopted, was, "to fast with the Church of Rome, to feast with the Church of Milan, and always to conform to the forms and ceremonial of the place where he happened to be!"—a decision, which as Augustine informs us, whenever he thought of it after-

wards, he looked upon "as an oracle sent from heaven." I recommend it to the special regard of the sticklers for forms and ceremonies, fastings, crossings, genuflexions, and all the other husks and dross, which they love better than the strong meat of the Gospel. It is the voice of the 4th century.

As a bishop, Ambrose commenced his labours (I use his own words) "by teaching what he had not yet learned;" and he prosecuted them, in the same spirit, by publishing as his own what he had never written. Nothing is more notorious than his gross plagiarisms from Clement of Alexandria, Origen, Basil, Athanasius, and others of the Greek Fathers. His book on the Spirit, Jerome declares to be a compilation chiefly from Didymus and Basil, adding that he had made a bad Latin, out of many good Greek works.

His Hexameron, or Treatise on the Six Days of Creation, is little more than a version of St. Basil's book, with the same title; and from the same author he has borrowed most largely in his homilies on the Psalms. This was his last work, and it was, when he was dictating his exposition of the 43d Psalm to Paulinus, that the shield of fire, which so astonished that worthy secretary, covered his face, and entered into his mouth. It is difficult to refrain from a smile, when connecting this alleged miracle, with the very strong probability, that he was then dictating a passage from Athanasius or Basil, as his own composition. Upon the defects of his writings it is not at present necessary to enter; but surely no miracle can lend authority to the gross dishonesty of publishing, in his own name, and without acknowledgment, the productions of other men.

Though neither a cruel man, nor a bigot, he took an active part in the condemnation of Jovinian and his followers, for teaching the "Ultra Protestant errors," that a married man might be as good a Christian, as one unmarried; that there was no peculiar virtue in fasting; that a truly regenerated man could not fall into condemnation; that the Virgin Mary was not "the gate of heaven," and that she and Joseph lived together as man and wife, after the birth of our Saviour. For these plain and scriptural truths, Jovinian was condemned first by Siricius of Rome, and then by Ambrose; and handed over to the tender mercies of the Emperor Honorius, by whose order he was cruelly scourged with thongs loaded with leaden bullets, and banished to an island on the coast of Dalmatia: while his opinions were denounced by the civil power, and his followers visited with severe penalties. I can barely allude to the prominent position Ambrose assumed in the great civil wars, and political movements of the day: to

his high and dauntless bearing in all cases of danger and emergency; to his successful resistance, and uncompromising rebuke, of the fiercest alike, and the most powerful of the Emperors; to the converts he won from Arianism by his eloquence, and still more by the introduction of the oriental chanting into his church, to which the music-loving Italians flocked with wonder and delight; to his contempt of wealth for itself, his unbounded hospitality, and his unwearied industry in deciding *civil* cases for his flock:

“ Non ragionam di loro, ma guarda, e passa.”

But when I find him denouncing as most unrighteous the decree of the Emperor, commanding the Christians to rebuild a Jewish synagogue, which they had riotously pulled down, and forcing Theodosius the Great, to do public penance for the massacre at Thessalonica, when he entered the church, according to the Historian Theodoritus, book v. chap. 18, “neither upright, nor on his knees, but crawling on the pavement, smiting his forehead, tearing his hair, watering the ground with his tears, and crying, “My soul doth cleave unto the dust: quicken me according to thy word;”—while Ambrose refused to speak to him, save through his archdeacon, and haughtily forbade him to enter within the rail, I look in vain for the meek spirit of the New Testament, though I could easily find a parallel in the days of the Emperor Henry, or of our own King John. “Thus ended” says honest Cave “the dispute between Theodosius and St. Ambrose, wherein how far Ambrose overstrained the string, I shall not now dispute.”

How far these “glorious doings and customs” of a *model* bishop, and *model* church are calculated to teach us duties about which Scripture is silent, I challenge the Puseyites to point out. In regard to the miracles which give them authority, I forgot to mention that Cave places the martyrdom of Gervasius and Protasius under the reign of the Antonines—thus differing from the received account by seventy years! but who would cavil at a trifle like this in the history of a martyr?

The weight of St. Augustine’s testimony still remains to be estimated, ere I enter on a wider field. He was as far superior to Ambrose in the arena of intellect, as beneath him in fearlessness, decision, and commanding influence in public affairs: indeed, though in learning inferior to Jerome, in judgment, genius, controversial skill, and profound and accurate apprehension of the great doctrines of Christianity, Augustine is of all the Latin Fathers “*facile princeps*.” Better than all these, he appears to have been a true, useful, and highly honoured servant of the Lord Jesus Christ: and, (so far as

I can discover) he *alone* amidst the prevailing iniquity lifted up his voice, trembling it may be, but clear and distinct, against the besetting sin of the times: for, as I shall show in its due place, the Fathers of the 4th century taught with one consent, that evil might be excused, or palliated, for the sake of the good cause, which it subserved.

But weak is the arm of flesh, and vain all confidence, save in Christ, and his pure unerring word. The many changes of Augustine, his book of *Retractions*, his frequent inconsistencies, of which his *four different* opinions in regard to the state of the soul after death, are a specimen, his countenancing all the abuses and superstitions of his age, and his excessive and boundless credulity in regard to the lying miracles and absurd legends of the day,—what are they all but clear and melancholy proofs, that, in this world sin, error, and imperfection will cleave to the wisest and holiest men?

Most strangely my first quotation tends to show that the very existence of miracles was then denied, and that at best they were few, obscure, and little known.

The 8th chapter of the 22d book of “the City of God” begins thus—“But how cometh it (say they) that you have no such miracles now-a-days, as you say were done of yore?” Then, after showing why in his time they were less necessary, he proceeds, “and for miracles, there are *some* wrought as yet, *partly by the Sacrament, partly by the memories* and prayers of the saints*, but they are not so famous, nor so glorious as the other: ** they are known but unto the cities where they are done, or some parts about them. And generally there are few that know them there, and many that do not, if the city be great; and when they relate them to others, they are not believed so fully, and so absolutely as the other, even though they be declared by one Christian to another.”

This is modest enough! but St. Chrysostom is more decided, and plainly and most unequivocally declares that the age of miracles had passed, and that *NONE* were wrought in his times! In answering the same objection, which he does with great force and eloquence, he says, “do not then urge the *fact*, that signs are not done now, as a proof that they were not done then. For as then they were profitably wrought, so now profitably are they no longer wrought.”—*Library of the Fathers, Oxford*, vol. 4, p. 70. Again, still more explicitly, p. 71, “FOR THIS REASON, MIRACLES ARE NOT DONE NOW.” Yet this same Chrysostom attests, in other places, miracles innumerable, and stuffs his eulogistic sermon on *Babylas* so full of them, that the very Benedictine monks cry

* *Memories*, that is, oratories, or places for prayer.

shame on him, and reject his stories, as utterly unworthy of credit.

Who would suppose that these extracts were written in an age, when miracles, the most illustrious, the most prodigious, were counted, not by scores and hundreds, but by thousands and tens of thousands? Who would suppose that the modest preamble of Augustine was immediately followed by a narrative of miraculous cures, medical and surgical; of five individuals raised from the dead by *cloths that had touched the shrine of martyrs, or some of St. Stephen's oil**; of evil spirits, that maimed cattle, and wounded farm servants, driven away by prayer, and a *little of the earth from Christ's sepulchre*; of devils, in the shape of curly-headed negro boys, who stamped upon a poor man's feet, and forbade him to be baptised, but never troubled him after his baptism; and of another devil, who, being expelled by a relic of Gervasius and Protasius, pulled out the Energumen's eye, and left it hanging on his cheek by a little string, at the same time turning the *black part white*, yet the eye was restored whole again! The reader may have more to satiety in the City of God, book 8, chap. 22. An estimate of their number may be formed from the fact, most distinctly attested by Augustine himself, that in his own town of Hippo (in Africa), and at the single shrine of St. Stephen there, *seventy* miracles were recorded, each in its own book, besides others known to him, but not committed to writing: at Calawa, a far greater number were inscribed in books kept at the shrine; and at Uzalis, near Utica, very many miracles were wrought, all within the space of *two* years,—all by the marvellous energy of the relics of St. Stephen alone.

NOW ONE HUNDRED and FIFTY miracles, at the least, vouched for by the great Augustine, well authenticated, and recorded in public monuments, as the YEARLY quota of three obscure African towns, and a corresponding allowance for all the shrines scattered over the whole extent of the Eastern and Western Empires, (for we are assured by the weightiest contemporaneous authority, that they were all in full play,) together with the equally prolific energy of the monks, and some of the Thaumaturgic bishops, form a cluster, a very galaxy of miracles, unparalleled in lustre, as in multitude, and to which no eye could be blind. Yet Augustine, in his modesty, speaks of them, as few, obscure, and generally denied; and Chrysostom distinctly asserts, and gives the reason, THAT NOT ONE OF THEM EVER TOOK PLACE! Surely here is a dead lock. "Which," as the Puseyites have it, "which alternative shall

* Oil from the lamps burnt at the shrine.

the Protestant accept? shall we retreat, or shall we advance?" Shall we believe the Fathers asserting, or the same Fathers denying? shall we accept miracles by the million, or not one at all? Here at least this same voice of the fourth century gives a most uncertain sound!

I shall pass a very few years farther on to present my readers with a brief narrative of the invention of the relics of no obscure saints like Gervasius and Protasius, but of the illustrious Stephen, the proto-martyr for Christ; a narrative devoutly believed, not only by Augustine, but by whole Christendom of his time, and supported by the miracles already alluded to, and thousands equally valid.

On Friday, the 3rd December in the year 415, about nine o'clock at night, a tall, comely, and venerable aged man, with a long white beard, a white garment, edged with gold plates and covered with crosses, and a golden rod in his hand, appeared to the priest Lucian, as he was sleeping in the Baptistry of the Church of Caphargamala, a small place 20 miles from Jerusalem. "I," said he, "am Gamaliel, at whose feet Paul was brought up. Go to John, bishop of Jerusalem, and tell him to open my tomb. With me lie Nicodemus, who came to Jesus by night, Stephen, who was stoned to death by the Jews, and my son Abibas, a youth of 20 years." Lucian thinking it merely a dream, did not go: but *fasted*. On the Friday following, Gamaliel appeared again, bringing, as emblems of the relics, one basket of silver full of fragrant saffron, and three baskets of gold, two filled with white, and one with red roses. "These" said he "are our relics: the red roses represent Stephen: the white, Nicodemus and myself; and the silver basket, my young and stainless son." Lucian still hesitated, until on the third Friday, Gamaliel came again, but this time stern and threatening, and declared that the general drought which then prevailed should never cease, till the relics were found. The trembling priest immediately discovered the vision to bishop John, who wept for joy: but alas! they looked in *the wrong place*. Next morning however there came forward Migetius, a monk, to whom Gamaliel very conveniently had given a better direction; he led them to another place, where, on digging, three coffins were found, and on them engraved in very large characters, CHELIEL, NASUAM, GAMALIEL, ABIBAS. Now *Cheliel* in the Syriac is the same as *Stephen*, "a crown," and *Nasuam*, as *Nicodemus*, "the victory of the people:" and Gamaliel and Abibas explain themselves. To dispel all scepticism, on opening St. Stephen's coffin, an ineffably fragrant odour was diffused around; the earth shook; and SEVENTY-THREE people were cured on

the spot, of fever, dysentery, head-ache, falling sickness, scrofula, and cholick. Shortly after, the mere sight of a *little dust and some of the small bones* of the Martyr converted five hundred and forty Jews in Minorca: these relics were carried there by Orosius, the friend of Jerome, and Augustine. The "invention of the relics" (as the Roman Catholics very properly term it) is commemorated for some unknown reason on the 3d August; and on that day, we are informed by Alban Butler, on the authority of Gonzales, general of the Jesuits, the blood of St. Stephen kept at Naples annually melts, and boils up!! Thus were the relics discovered; thus were they proved to be genuine. Lucian writes the narrative; and it is attested by Evodius and Augustine.

If any thing more be necessary to establish the boundless credulity of Augustine, and his utter unfitness as a witness or an authority in all that regards miracles, let it not be the human tooth (mentioned in his 15th book) equal in size to 100 modern teeth, which he saw with his own eyes on the shore at Utica, or any other story of the same stamp;—but surely the following must stagger even Mr. Newman himself. In the 3d vol. of his works, pp. 819, 820, as quoted by Dr. Middleton, he gravely relates on the authority of credible persons, that the apostle John was not dead, but sleeping in his grave at Ephesus, until our Lord's second coming; *and that the earth, under which he lay, was always seen to heave up and down with his breathing!* The invention of a story so wildly, so grotesquely absurd, is, on ordinary principles, inexplicable: that Augustine should repeat and believe it, altogether so.

Do I accuse Augustine then of fraud, or wilful imposture? With hesitation I answer, No. This great and good man found the belief, in miracles, firmly and strongly established; and received it without question as a part of that Christianity, which he embraced from sincere conviction on other and most satisfying grounds. He saw too, no doubt, not a few real and apparently marvellous cures wrought at the shrines of the martyrs,—and in similar circumstances, when the imaginations of a rude and semibarbarous populace were strongly excited*. Seeing, in the partial success, direct evidence of miraculous interposition; accounting for the numerous failures by want of faith in the applicant, and carried away by the *prestige* of authority, predisposition to belief, and the weight of Christianity as a whole, of which these miracles appeared to

* Who has not heard of the doings at the tomb of the Abbé Paris in the last century, or the notorious phenomena of Animal Magnetism in our own days?

him an essential part, much credulity may be pardoned even in Augustine, the most thoughtful and judicious theologian of his time.

EXORCISM too was not without its plausibility.

An affliction very similar to possession, if not identical with it, has prevailed in all or most heathen countries, and is, at this day, well known in Bengal. The afflicted person, most commonly a girl, or a very young woman, foams at the mouth, speaks in an unnatural voice, falls on the ground in fits, and retains no memory of any thing that occurred during the attack. A class of persons, answering very closely to St. Luke's description of "certain Jewish vagabonds, exorcists," gain their livelihood by professing to drive out the evil spirit by charms, or *exorcisms*. In recent cases, reported to me by eye-witnesses, there appeared traces of ventriloquism; and in one, the performer, a native resident in Chinsurah, seems to have thrown his patient, a little girl, into the *magnetic sleep*: but with them all, success is only occasional, and frequent failures occur. Such exorcists were quite common under the Roman empire: and from this class of low, illiterate, and sometimes unbaptized vagabonds, the *exorcists* of primitive times were selected. As if to afford every facility and encouragement to imposture, the *energumens*, or possessed, *when not cured at once*, (as most generally happened,) were kept and fed by the church, chiefly, it would seem, as blood-hounds, to hunt out, and discover the blood and bones of martyrs. They roared too (if they were bidden) when brought near the bread and wine of the Eucharist, or the water of the Baptismal Font. Lucian tells us of the advantages, which Peregrinus and other impostors took of the honest but absurd credulity of the primitive Christians: and truly a rogue must have been more than mortal, if he let slip the golden opportunity. So barefaced and shameful at length became these "glorious doings and customs," that the bishops were obliged to interfere, and take the work of exorcism into their own hands. And what was the result?—the *energumens* ceased to appear and the devils to be cast out. I reject, with scorn and abhorrence, the blasphemy of comparing such trash as this to the tried, sober, heaven-like and undenied miracles of Christ, wrought without one failure, by a word speaking. Truth and falsehood are not to be compared, but contrasted.

There is one other ground of excuse to be pleaded for Augustine, which his translator, L. Vives, (himself a Roman Catholic,) alleges. It is, that his works (or at least all in them which regards miracles) have been extensively interpolated.

To this, however, I attach small weight, for no proof is adduced. *Valeat quantum!* It is a very nice question whether a false or an interpolated book, be the better interpreter of scripture. Besides miracles were never so rife as in the fourth century; and a few more or less are not worth a thought: nay, in Augustine's book of Retractations, noticing his own assertion in his book of true religion, that "miracles had ceased in his time," he explains that his words are not to be taken strictly, for that miracles were still wrought. What in the end then are we to think of Gamaliel, and Nicodemus, of Stephen and Abibas, of the baskets and the roses? of the little curly-headed devils that trod on the poor man's corns? of the eye that hung by a string? of the people that were raised from the dead by a little oil, or a cloth that had touched a so called relic? or of poor St. John with the earth rising and falling upon him as he breathed?

On the other hand in his treatise on the business of monks, he upbraids them with the practice of "carrying relics about (*if they be relics*) and making advantage thereby:" in a letter to Aurelius, bishop of Carthage, he mentions the feasting, drunkenness, and other abominations, which so commonly took place at the graves of the martyrs, under the pretence of religion; and though in the City of God, book XXII. chap. 10, he denies that prayers were ever offered to the martyrs, in book XXII. chap. 8, he expressly mentions the well known fact, that *the multitude did pray to them* habitually; and as I shall prove in due season, so did the holiest and most enlightened bishops of the time, with perhaps the single exception of Augustine himself! Nay further, in a treatise on "the care due to the dead," he labours to explain *how* the martyrs hear the prayers of the faithful, and is in doubt, whether they themselves work miracles, or whether God does so at their request. He is enthusiastic in praise of Celibacy and Ascetism, with the monks and "virgins of the church" before his eyes, in the full practice of those idle, worldly, dissolute, and shameless habits, which had drawn down on them the repeated denunciations of councils and fathers, and which he himself notices with the most bitter and cutting sarcasms. In a letter to Vincentius, a Donatist bishop, he strongly approves of *forcing heretics and schismatics to return to the church by secular authority and the severity of the laws*; and laments his former mistaken notion, that persuasion alone should be used, and that violence could only make counterfeit Christians: but, having seen many so brought back to the church, he finally yielded to experience!

In his 1st book on "marriages which cannot be excused

from adultery," he teaches that dying catechumens may be baptized, *though insensible, and known to be in a habit of sin*; and, in his second book of Christian doctrine, that the Septuagint is an inspired version, and to be preferred even before the Hebrew text. It would be useless to quote other instances, of which there is most assuredly no lack.

I have selected St. Augustine, as the soundest, the most illustrious, and the most judicious of the Fathers, and one of the holiest men of primitive Christian times: as such, he is held in reverence alike by Protestant and Roman Catholics, and there is something like an unanimous judgment of the Catholic Church in his behalf. Yet nothing can be plainer than this, that far from being an authority or an oracle, on many points he is at best to be pitied or excused;—*excused*, for weakness of judgment and unbounded credulity, or *pitied*, for suspecting, and in some sort knowing the sins of his times, yet passing on his way "winking hard." Shall we then despise or distrust his judgment in other matters, yet consider it of weight in illustrating and determining the precise meaning of the oracles of God? Here is the sentence of Dupin, a Roman Catholic himself, and ever anxious for the authoritative teaching of the church. "As a commentator," says he "Augustine is full of useless allusions, ill-grounded subtleties, and improbable allegories. His very moral thoughts are seldom such as might have been naturally inferred from the scripture text: but ordinarily such far-fetched notions, as could never fall into the mind of any man that should read the text—" Dupin vol. i. p. 397. Again, p. 395, "Here Augustine frames difficulties upon every word, and makes several objections to himself, but often answers them not: or if he doth, his answers are not commonly very just, nor sufficient to satisfy the least scrupulous." Now supposing that all the Fathers and their successors were *equal* in weight and authority to Augustine, which confessedly they are not, from what given combination of the useless, the absurd, the improbable, and the unsatisfying, are we to derive "a Catholic faith,"—a teaching more unerring than the inspired Word of God? St. Augustine, as a Christian man, was well acquainted with the leading doctrines, and living truths of experimental Christianity; but is it not clear, as the sunshine at noonday, that the Bible determines *what truth* there is in St. Augustine's teaching, and that it would be midsummer madness to adopt St. Augustine's errors and follies, as the teaching of the Bible? Yet Augustine was the most *sober* scripture interpreter of his age: nearly all the others, following Clement of Alexandria, Origen, and the Eclectics, carried licence to the very verge of blasphemy.

Carefully have the Puseyites selected their model century, and with equal care their model miracle, and their model witnesses. It may be asked, why, like the Papists, they slur over so slightly 300 years, and select the fourth century as the standard of primitive and evangelical Christianity. Perhaps—as is urged by Dupin, “because the names of the Fathers of the fourth century are better known than those of the authors of the first three ages, their reputation more established, and the world has a greater idea of their knowledge and merits. In short, we may affirm,” says he, “that as the church was never in a more flourishing condition outwardly, so it never enjoyed such illustrious, learned, and eloquent authors, as at this time.”—Preface to vol. I. Perhaps—because they are unwilling to imitate the simple plain ceremonial, and the sober unworldly spiritual lives of martyrs and persecuted men, who were thrown upon the great truths of the gospel for their daily food, and whose minds were lifted far above bendings and bowings, and saints’ days, and chantings, and pictures, and gold, and marble, and worldly strife, and the lust of power, and the trickery and falsehood of miracle-mongering, by the frequent contemplation of the devouring flame, and the wild beast, and the fierce unsparing sword. Perhaps—because Papist and Puseyite alike draw back with prudent reserve from Tertullian, and Clement of Alexandria, and Origen, as guides in theology: yet these men in genius and learning are inferior to none; and none have exercised more influence on the theology of their age, and many an age that followed. Why reject those who were so much nearer the Apostles than Ambrose and Augustine? Why say so little of the Apostolic Barnabas, and Clement of Rome, and Ignatius? Because what is good in them, is “for all time” and devoutly believed even by ultra-Protestants; because, what is bad in them, near as it is to the fountain, sanctioned as it is by the primitive church, cannot be defended. Perhaps—more than all because “never was church in a more flourishing OUTWARD condition” than the church of the fourth century.

Fair indeed and gorgeous was the *outward* show, but *within* this “whited sepulchre” was morally and literally full of dead men’s bones, and all manner of uncleanness. She gathered unto her, not the spirit of Christianity, but the abominations of the heathen; the pride and vain deceits of a philosophy falsely so called, the allurements of the world, the lusts of the eye, and the pride of life.

For the “Queen of Heaven” and the “Dii Majores” and the “Dii Minores Gentium,” she had the Virgin Mary, and her array of Saints, greater and less, male and female, local and tutel-

ary, prayed to after a like fashion, and worshipped after a manner in many respects identical. For the solitaries of the Thebaid, the fakirs and jogis of the East, she had her solitaries also, and her ascetics and monks, with self-torturings and penances not less disgusting and absurd. For the few but famous Vestal Virgins, she had thousands of virgins to show, but alas! of a character far less irreproachable. For the Jewish ceremonial, she had her fasts, and festivals, her gorgeous ritual, her processions, robes, music, architecture, and external practisings of devotion, so numerous that Augustine complains of them as beyond measure slavish and burdensome. For the secret rites of antiquity, she had her "holy mysteries" reserved for *the initiated*, gradually unfolded to the *catechumen*, carefully guarded from *the profane*. From Plato she borrowed his principles of interpretation, and added to them the mysticism, the mixture of the marvellous with the sceptical, and the suspicious and most questionable morality of his nominal followers. From gross unadulterated popular Heathenism, she unblushingly adopted the lying legends, the false and cheating miracles, the monstrous and impossible stories, which disgrace her annals, delude the ignorant, and to this day feed and strengthen "the rank idolatry" of Rome. From the persecuting Emperors, she learned to wield the sword of secular authority, and to condemn to banishment, torture, and death, all who presumed to differ from her teaching. From the devil, the world and the flesh, she drunk in eagerly, pomp, and the love of power, and strife, and heresy, and luxury and uncleanness: and never, as I shall prove, was the internal state of the church, as a body of Christians, so utterly, so deplorably low as in this boasted fourth century.

Sickened, disgusted, and ashamed of the details to be unfolded, (which establish, alas! more, far more than I venture to allude to, without the guarantee of the accompanying undoubted fact, or undeniably fair quotation,) gladly would I quit my painful task: gladly would I leave the eradication of this poisonous heresy to the godly, scriptural, and orthodox teaching of the Bishop of Calcutta, and other men far better qualified than myself. But the ground, on which I have entered, though lower and less important, is here at least in a great measure untrodden: and if the Church of the Fourth Century can be shown to have been as a church full of the most deadly errors, superstitions, and corruptions,—in its teaching unsound, unscriptural, often immoral, and its very truth inextricably interwoven with extravagance, absurdity, falsehood, and imposture, it appears to me, as an inevitable consequence, that even Puseyism can scarcely ask us to go back from the

better to the worse, or, leaving out the comparison, to believe in error, idolatry, superstition and false doctrine. The prevailing sentiment in my own mind is that of unmingled wonder, how men can turn from the pure, holy, blessed, inspired, heavenly, and life-giving word of God, to delight themselves in such "filthy puddles." Never do I so relish, never do I so truly appreciate, and rejoice with such trust and delight in the majestic and unapproachable simplicity, the calm glory, the ennobling and enlightening spirituality, the life, the truth, the manifest inspiration of the pure unerring word of God, as when I turn to it from the allegories, superstitions, rhetorical trickeries, inconsistencies, and falsehoods of the Fathers.

To me the glory of the Reformation is the free and uninterrupted access, which it has opened out to that blessed WORD OF GOD, which is able to make us wise unto salvation.

W. S. M.

(To be continued.)

Poetry.

EVENING VOLUNTARY.

(For the C. C. O.)

1.

A holy stillness evening brings :
 Life, with all bright and cheerful things,
 Fades with the light !
 My sad eyes follow, where the day
 Sinks in his silent grave for aye
 From human sight.

2.

With gathering tears they linger still,
 With longings infinite, that fill
 My being's whole.
 Away from this dark vale !—I pine
 For freedom by yon glorious shine,—
 Day's setting goal.

3.

There rise, within yon lustrous blaze,
 No sounds, save more than mortal praise,
 No voice of wo ;
 And thro' the soul, in flashes bright,
 Streams from the Sun of Life and Light
 For ever flow.

4.

Soft falls the twilight, soft and still ;
 And like a veil o'er mead and hill
 The night hues creep ;
 Fades from the sky the last faint red,
 And silence, with a stealthy tread,
 Lulls life to sleep.

5.

The green wood, in its trembling leaves,
 Soft breathings from the west receives ;
 They reach my ear ;
 Heaven sent, they come to warn away
 My soul that struggles thro' its clay,
 Their voice to hear.

6.

Forth from the Heavens this voice doth part ;—
 Beats low and quick my listening heart,
 My eyes are dim,—
 “ Fast falls the night. The Angel there
 Stands on thy life's last verge. Prepare
 To go with him.”

7.

But let the evening shadows fall ;
 No terrors can my soul appal !
 Eternal light
 Shines from on high on life's dark sea ;
 And, thither steering fearlessly,
 THE GRAVE IS BRIGHT.

These verses were written originally in German, and translated into English by the authoress. All that I have done, is the turning of them into rhyme, as literally and faithfully as I could.

W. S. M.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce the death of the Rev. *R. Kerr*, one of the first Missionaries of the Irish Presbyterian Church to India. Mr. Kerr, with his colleague and *Dr. Wilson* were on their way from *Bombay* to *Katiawar*, the site selected for the new Mission, when he was overtaken by the jungle fever and died in a few days—one of the children of his colleague died also, and *Dr. Wilson* was much indisposed with fever. The *Rev. J. Fox* of the Wesleyan Mission at Madras, we regret to say, died on his passage to England ; he was but a comparatively young Missionary. The *Rev. E. Schutze* of the Patna Mission, we regret to learn, met with his death in the following melancholy manner. He was proceeding from *Hajipoor* to *Patna* in an *ekka* in the night ; the driver precipitated the vehicle into a large hole full of water and ran off ; next morning the good man, who it is supposed must have been asleep at the time of the accident,

was brought into *Patna*, dead. He was a young man of considerable promise; had just acquired the language and would in a few months have been united in matrimony to a young friend now on her passage from Germany. The following departures have taken place since our last—the Rev. *Mr. Leupolt*, *Mrs. Leupolt* and family; *Mrs. Schürmann* and family, of *Benares*, for Europe; the Rev. *J. Morison*, of *Allahabad*, has been obliged to seek for the restoration of health in the hills. The Rev. *Geo. Pearce* arrived on the *Owen Glendower* on the 21st ult.; *W. T. Beeby, Esq.* arrived on the same vessel. The Rev. *W. P. Lyon*, late of *Benares*, has accepted a unanimous call to the pastorate of *Albany Chapel, Regent's Park*, London. It is a new Chapel situated in the midst of a dense population. May our good brother be abundantly blessed in his new sphere of labor.

2.—THE MONTHLY MISSIONARY PRAYER MEETING*.

The Monthly Missionary Prayer Meeting was held at the Union Chapel on Monday the 6th ultimo. The address was delivered by the Rev. A. F. Lacroix; subject, the importance of preaching the gospel to the heathen. In discussing the subject Mr. L. spoke of the importance and necessity of the work; the opportune-ness of the time, and the process by which it was to be effected. In dilating upon these several heads, he afforded much interesting information, and many really sound views in reference both to the work in India, and the feelings with which it should be regarded by the church both in this country and in Europe. The attendance was very encouraging. The devotional parts of the service were engaged in by the Rev. Messrs. Gogerly and Sutton of Cuttack.

3.—CALCUTTA ADDITIONAL CLERGY AID SOCIETY.

We understand that the Bishop of Calcutta has formed a society with some such designation as the following:—"The Calcutta Diocesan Additional Clergy Aid Society." The object of the society is by voluntary contributions to provide an increased number of humble devoted episcopal ministers in Northern India; an object to which none who desire the spread of Christ's kingdom amongst our too-much-neglected fellow-countrymen can object; nay, to which all must sincerely wish God speed.

4.—THE DURGA' PUJA'.

The abominable festival of the *Durgá* will be celebrated during this month, we notice it with a view once more to warn Christian people from attending its saturnalia. Novelty or indifference might induce many and especially new-comers to attend the nautches, who may be entirely ignorant of the fact that in so doing they are rendering homage to a senseless idol, invested by its votaries with all that is libidinous, and whose worship is a compound of cruelty and lust. The chief object of attraction to Christians, the *nautch girls*, are common women, who are hired for the purpose; the songs are all in honor of the *Durgá*, and the whole service in her praise. We do trust that neither the novelty of an Indian nautch, nor the sparkling champagne of the *Krishnás*, the *Roys* or the *Sens* will be sufficient to tempt any really Christian people to sanction this, the only heathen festival at which they could in truth be seen. It affords us much pleasure to know that our notices, on this subject in former years, have not been in vain, and we do trust that the time will come when participation in such rites will be left, as far as nominal Christians are concerned, to those who might as well be designated by any other name as that of Christ. The practice of allowing young people, especially females, to attend such scenes, under the empty plea

* We are again indebted to our contemporary the *Advocate* for many items of intelligence.—ED. C. C. O.

of seeing them once, cannot be too strongly reprobated. They might on the same plea be introduced once into every vicious scene, in order to try the strength of their principles, and the extent of their virtue. Christian parents! be not partakers, either in yourselves or in your children, in such scenes; nay, rather reprove them.

5.—PRIZE ESSAYS ON FEMALE EDUCATION.

We are in possession of three prize essays by native youths on the important subject of Native Female Education. The most finished both in matter, style and getting up, is that of the Rev. Krishna Mohun Banerjeá; as yet we have not been able to do more than glance over them, they may form the subject of a more lengthened notice as signs of the times. The impression gathered from the cursory perusal of the whole is, that the present condition of the native female population of India is degraded in the extreme, and that the only method whereby it can be elevated is to educate and convert the men. Direct efforts to educate and convert the females of India appear to be, comparatively speaking, a waste of energy, property and time. We are rejoiced, however, to find our young native friends coming forward in the cause of those who as yet scarcely feel the yoke of bondage, because they have never tasted the sweets of education and freedom, and who are on this account unable to speak for themselves. The enormous price put upon Krishna Mohun's work will, we fear, greatly retard its circulation—three rupees for 154 widely printed pages is an exorbitant demand. The typography and whole getting up of the essay reflects the highest credit on the Bishop's College Press.

6.—ORIYA MISSION IN CALCUTTA.

We understand it is in contemplation to establish an *Oriya* Mission in this city in connexion with the General Baptist Mission. The expense of the establishment will, we are informed, be maintained for three years by one individual, at whose suggestion the subject has been mooted. The large Oriya population in Calcutta has long rendered such a measure necessary, and we trust it will be accomplished.

7.—BIBLES FOR THE ARMY.

In compliance with an order of the Horse Guards that every soldier able to read and who shall desire it, shall possess a copy of the Scriptures, the Government of India have indented on the Bible Society for a limited number for the purpose of supplying the European soldiers in the Company's service; an order of long standing would, if carried out, effectually prevent the evil which this order is designed to rectify, viz. that every soldier should be provided with a copy of the scriptures as a part of his kit on entering the army, for the preservation of which he should be as liable as for any other article provided by Government. We do not regret the existence of the new order, it strengthens and confirms the old one and can do no harm.

8.—BENARES MISSIONARY SOCIETY.

We have received the second report of the Benares Auxiliary to the London Missionary Society, from which we gather that the brethren of that station baptized one convert during the year, the native church consists of seven members—the numbers of orphan boys under the direction of the Mission is *nine*, they have afforded considerable satisfaction to their benefactors—the female school under Mrs. Kennedy, contains

thirty-three pupils, two of whom are orphans—the number of bazar schools is nine—preaching to the heathen has been regularly and faithfully maintained every day in the city. There are three native chapels connected with the Mission. In the work of translation the brethren state that the New Testament in Urdu has been revised and sent to England to reprint—the second edition is shortly expected. They are also, at the request of the Calcutta Bible Society, carrying through the press a complete edition of the Old Testament in Urdu, partly the work of Mr. Thomason, and partly of Mr. Wilkinson of Gorruckpore, the remainder by themselves, but all under their revising superintendence. This work, both in the Urdu and Roman character, is fast passing through the press. The preaching and other labours of the native catechists are mentioned with approbation. The annual receipts and expenditures are as follows:—receipts Rs. 3717-6-3, and expenditures Rs. 2836-3-3. We sincerely hope that the brethren will be enabled to pursue their arduous but important labours with unremitting zeal, and that ere long they may witness an abundant harvest of the good seed sown in faith for so many years unto the praise and glory of Christ.

9.—GOVERNMENT CONNEXION WITH IDOLATRY.

We have been given to understand that the orders of the Court of Directors on the dissolution of the Government connexion with idolatry are peremptory—that they must be carried into effect fully and entirely, before May 1842!! We rejoice at the decisiveness of the order and shall be prepared to keep jubilee, should it be really and unequivocally carried into effect. Will it involve the cessation of the payment of the 35,000 rupees to the temple of Jagannáth, and the 1000 rupees annually for purchasing clothes for the idol?

10.—THE SECOND REPORT OF OPERATIONS IN TRANSLATING, ETC. THE SACRED SCRIPTURES, BY THE CALCUTTA BAPTIST MISSIONARIES.

The second Report of the Calcutta Baptist Missionaries in connexion with translations of the sacred Scriptures, has been forwarded to us. From it we learn that the good work of translation is going on well, and the still more hopeful work of distribution is carried on with no sparing hand. During the year Scriptures to the amount of 104,000 copies have been completed in the following languages:—Sanskrit, Hindustáni, Persian and Bengálí. There are still in progress in the same languages, (Sanskrit excepted,) 25,500 volumes. There have been distributed during the year 57,256, making a total distributed in three years of 114,256. The amount of funds, the principal portion of which has been provided from England and America, is 20,578-0-2. The efforts which have been and are now being made to give to the people of India a faithful translation of the whole of the word of God will, we trust, be soon crowned with complete success—we say, the people of India, for it is evident from this and similar reports that the labours of the Church in the work of translation are not confined to one or two of the ancient languages of the country, but extend to all, the dialects of the mountain tribes not excepted. This in itself is a cheering prospect, for as the people become enlightened and able to read, the sacred oracles will be prepared for their perusal and they will be prepared to read them with avidity and profit, so that every man shall be able to read in his own tongue the wonderful works of God. It is to this period we look with bright hope; then shall India, in answer to the prayers and varied labours of the Church, yield her increase to Christ, and hence do we hail with delight the successful efforts of every section of the Church in

the way of translations—They may possess peculiarities we could wish they had not, but as they speak the mind of the Spirit, they will be blessed to the salvation of souls and the glory of Christ ; in this we will and must rejoice.

11.—CHRISTIAN TRACT AND BOOK SOCIETY—EXTENDED OPERATION
—PECUNIARY EMBARRASSMENT.

We regret to find from a notice which has appeared for some months past on the cover of the *Observer*, that the *Christian Tract and Book Society* is labouring under considerable pecuniary embarrassment. The present and prospective debt of the Society is about 14,000 rupees. This has been incurred by the increasing demand for religious tracts in the native languages, and by the publication of larger and more standard Christian works. The London Tract Society have afforded most liberal aid both in funds and paper. The generosity of a few friends in India has been also very marked in enabling the Society to prosecute its more extensive operations ; yet notwithstanding the liberality of Foreign and Home friends, the funds of the Society are thus deficient, nor does the future afford any hope of relief ; the demand for religious tracts and other and larger publications will increase, not diminish, with every succeeding year, and the necessity for them will become more and more apparent—ignorance will be removed, knowledge will be diffused, the number of Native Christians will be augmented, and intelligent heathen or other enquiring readers will increase day by day. There is therefore no alternative for the Christian Tract and Book Society—it must either print and circulate that knowledge which alone can guide man into the path of truth, or leave an enquiring people the prey of every religious adventurer. The latter can never be allowed—the church must arouse herself to meet the increasingly interesting religious necessities of our neighbours. The Tract Society is one of the most economical and effective means by which the knowledge of Christ can be propagated in this country. Its lesser publications are admirably adapted for speedy and remote transit, and they generally convey the essence of the faithful saying which is worthy of all acceptation, that Christ Jesus came into the world to save sinners ; they may find their way into parts where the foot of a Missionary has not and cannot tread, and where a larger work could be ill conveyed and with difficulty preserved or retained. The very smallness of these works has this additional recommendation in the present state of society, they do not weary the half-educated on perusal, or they can be read by an educated child to his altogether illiterate friends, without being a tax, either upon his energies or their patience. The larger works of the Society (of a Christian kind chiefly), are not less adapted to the present and increasing wants of the infant church in India. The translation of such works as Bunyan's *Pilgrim's Progress*, Doddridge's *Rise and Progress of Religion in the Soul*, the writings of the devout and soul-stirring Baxter, Barth's *Church History* and the like, all of which and others equally valuable, either have been or are now being translated, must and will prove a great blessing to Native Christians. They will be a source of instruction, as well as the means of driving them away from the writings of the heathen which, up to a late period, (tracts excepted,) were the only works in the vernaculars to which they could have access. Thus, whether we look upon the Tract Society as it regards the Heathen or Christian community, it is a Society worthy the amplest support of every Christian, nor ought it to be permitted to languish for want of funds. The many and pressing claims upon the treasury of the London Society from every part of the globe, prevent its extending its liberality, much if

at all, beyond its present gratuities, this we trust will stir up those in this land, into whose treasury the Lord hath poured abundantly, to come to the help of the Lord against the mighty.

12.—MECHANICS' INSTITUTION.

The half-yearly meeting of the Mechanics' Institution was held on Friday evening, the 27th August. Sir J. P. Grant presided. The report read by the Secretary described the Institution as steadily progressing. The lectures delivered had been very instructive and attractive; the number of members had steadily increased; the drawing classes had been well attended; the funds nearly equal to the expenditure: and promises of lectures had been obtained from several gentlemen. The meeting was addressed by the chairman, Rev. T. Boaz and Dr. Corbyn; resolutions were passed, approving the report and proposing a revision of the rules and regulations, with a view to render them better adapted to this country. The meeting, though but thinly attended, was encouraging. The Mechanics' Institution will, we trust, yet prove a blessing to the youth of this city, for whose benefit it was especially established. We hope that many will enroll themselves members. The annual subscription is only five rupees, which entitles the subscriber to admission to *all* the lectures, the classes, (one of which, drawing and perspective, is alone worth ten times the sum;) and free access to the library, in which may be found nearly all the scientific periodicals of the day.

13.—AGRICULTURAL SOCIETY—CAPTAIN CHARLTON—TEA DISCOVERY— THE REWARD OF MERIT.

We sincerely rejoice in the issue of the motion made by Dr. Grant that the gold medal of the Agricultural Society should be awarded to Captain Charlton as the individual who did actually bring the Assam Tea plant to the notice of the public, so as to be of any avail either to the Government or to Commerce. We rejoice first, because we would that the really meritorious should have the reward of their merit, which is not always the case, and had well nigh not been the case in this instance.—Secondly, because it is an indication that there are men in Calcutta who have courage enough to strike at the root of a system of monopoly which has but too unhappily prevailed in the Agricultural Society, and many others in Calcutta, for many a year. The departure of such things from amongst us and the commencement of better days must be matter for gratulation. Captain Charlton obtained the Society's gold medal by a majority of some twenty-six over three or four, and that after the most sifting investigation and amplest discussion of the subject.

14.—UNCOVENANTED SERVICE FAMILY PENSION FUND—PROVISION FOR FAMILIES.

The Anniversary of the Uncovenanted Family Pension Fund has again induced us to revert to a subject which, under the most painful circumstances, is ever pressing itself upon our attention—the provision which it is the bounden duty of every man, to make for his family in the event of death depriving them of his support. For the Covenanted and Uncovenanted servants of the Company there are now Funds, and every man who neglects to join these institutions can have but little regard for those who have the strongest claim upon his affection, and should have a large share in his solicitude for their future welfare. Where the door is open for making such provision, there is no excuse for not obeying the dictate of humanity as well as of affection; and yet men, both humane

and affectionate, benevolent and religious, procrastinate to do that which they never dispute they ought. How often do we hear it said, on the demise of a respectable man, whose family are plunged into absolute penury by his removal,—“ Oh ! how sad—he had intended to join the Fund or to insure his life next month ; he had made all his arrangements but alas for his family, it was only in intention not in deed.” Then comes that which the dead feel not, either the dependency of the widow and family on the kindness of friends or on the charity of the crowd, or the public subscription, in the obtaining of which the character of the dead and the feelings of the living are often equally insulted, and after all the struggling and fighting with almost overwhelming difficulties for a mere subsistence, inevitable penury too often overtakes the widows and children. It were useless for us to enter into details, but if it would give weight to our suggestion we could point to many and painful instances of this description in our own city, and many there are, we doubt not, equally afflictive, not known to us.

We urge it therefore upon every husband and every parent, at once to make provision for the partner of his joys and sorrows, as well as for those who are bone of his bone and flesh of his flesh.

The Uncovenanted have now the means within their grasp, and we rejoice to find the Fund in such a healthy state and its members steadily increasing. We once feared for its stability, but now rejoice to find that under judicious management it is likely to be the means of comforting the widow and the fatherless in their bereaved condition. For one and a large and increasingly large class there is no distinct Fund, we refer to those who are not in the employment of the Company—for them there is no such provision, and we would suggest whether or not some such institution as that which has called forth our remarks on the present occasion, might not be established in connexion with their interests.

15.—DISTRICT CHARITABLE SOCIETY—ALMS-HOUSE, ETC.

“ A Friend” has brought to our notice, too late we fear to be of much avail, the proceedings of the District Charitable Society. This Society was formed, we believe, for the relief of the once respectable but now destitute, and for the suppression of vagrancy, irrespective of caste, color, or faith ; a noble object and one which the institution, we trust, will never lose sight of. The mode hitherto adopted for effecting this has been by pecuniary aid—this plan, it would appear, is to be almost if not entirely abandoned—Alms-houses are to be built, or rather are being erected, in which all claimants for the Charity of the Society must reside. These Alms-houses are, as far as we can learn, to be conducted on the principle of the Union Workhouses in Britain,—in which the husband is separated from his wife, and other plans adopted repugnant to the spirit of Christian philanthropy. To adopt such plans in an Alms-house in Calcutta in connexion with the District Charitable Society, would be to deviate from its original intention. Brand *idle pauperism* with the most ignominious badge, let a Bastille or Penitentiary be provided for the incorrigibly vagrant, but surely those who have been reduced to poverty by misfortune are not to be treated as idle paupers put on a level with the practised chit beggar, or the heedless wretch who would rather steal than work,—whose trade is begging.

To adopt the plan referred to, would be to shut up in hopeless wretchedness vast proportion of those who most need the Society’s aid. Many a once respectable person, now reduced to penury, may have friends willing to give them a room for life, who have not the means otherwise to aid them, and to whom some 15 or 20 rupees per mensem would be the means of affording comfortable subsistence—in such a position their mis-

fortunes are somewhat mitigated. Again others may have a small house which, if let, would not afford means adequate for their subsistence; but who having no other aid cannot live upon the air, to such the stipend hitherto allowed by the Society is a real blessing; or it may be, the widow of a once respectable man may by dint of persevering labor scrape together a few rupees, yet by no means adequate to her support, to her the Society would be a real blessing with its limited aid "at home."—Now take any of these cases or others equally striking, and we ask, would it not be unjust, nay cruel, to compel such persons either to reside in the Alms-house or to be deprived of all aid from the funds of the Society? Suppose, moreover, an aged and respectable couple who have travelled life's weary path together in adversity and sorrow, compelled in the last stage of life to live in separate wards under the same building!—Is poverty a misfortune or a crime? Such may be the mercy of a liberal and enlightened age, but it is not the humanity which works by love. We earnestly entreat the committee not to cease the erection of the Alms-house, but to reconsider the propriety of aiding those who in our esteem are really deserving objects of their benevolence,—those who may in some measure be assisted by others, or who may be able and willing to do some small trifle towards their own support, but who without the aid of the Society must starve or beg.

16.—NATIVE CATECHISTS—SALARIES—ADVICE.

For some months past the *Calcutta Christian Intelligencer* has, through the medium of correspondents, been discussing the subject of the salaries of Native Catechists and Ministers. We have watched this discussion with considerable interest, not so much for its own sake, as for the feelings and sentiments elicited by it on the subject of the Ministry and its responsibilities, from the first race of educated Native Catechists and Ministers. We regret that there is much over which every Christian man must mourn, and but little to admire, in the sentiments expressed on the great subject of the Christian Ministry and its functions. Looking, as we do, on the Christian Ministry, not as a remunerating profession, but as one which looks for its reward in the amount of good effected to the bodies and souls of men, we cannot but regret to find the Native correspondents of the *Intelligencer*, or those who advocate their cause, evidently anxious to obtain as high salaries as they possibly can, and especially endeavouring to shew that they are entitled to the same salaries as European Missionaries, and in order to make this appear, inserting such items as shawls, sweetmeats and the like, in their estimate of Missionary's expenses. European Missionaries do not receive more than sufficient to enable them, as foreigners in a climate extremely hostile to their constitutions, to keep up their strength for labour, and it is well known that a native of this country can subsist on much less than a foreigner, in a style far more conducive to the preservation of his health, just as a European would be enabled to live on much less in his native land than a native of this country. Moreover, it is to be feared, that many of these young men have mistaken the end and design of the Christian ministry, especially if they look upon it as a means by which they are to obtain large salaries, live in affluence or save fortunes.

That there may be those who sustain the ministry of the gospel, who have large, yea, princely incomes, we do not deny, but they are not those who, as Ministers, are to be imitated in this matter; the character of a Minister and especially a Missionary, as it regards reward, should be like unto his Master who was poor, yea, who had not where to lay his head. We should strive not to follow the errors of the servants, but the example of the Master.

We would offer for the serious consideration of our native friends, who are either in, or may be aspiring to, the work of the Ministry, the following observations forwarded to us by a friend. The moral is pointed, and may, if attended to, save many a Native aspirant to the Ministry, from an equally mortifying and humiliating rebuke:—

“ A young man proposed himself as candidate for the Missionary work to one of the continental Societies.—A commission of Ministers was, as is usual on such occasions, appointed to examine him with regard to his general qualifications and his piety in particular.—The candidate gave satisfaction as to the former; but the examination on the latter point did not turn out quite so favorably.—The business of the day being ended, the chairman requested the young man to retire with the promise that he would, at an early date, inform him of the decision the commission should come to on the subject of his application.—Previous to leaving the room, however, he rather pertly addressed the chairman and said: ‘ I cannot tell of course whether I have given you satisfaction or not; but in case you decide on receiving me as your Missionary, I wish to know *how much I shall get.*’—The chairman instantly perceiving from this question and the flippant tone in which it was put, what description of character he had before him, rose and replied: ‘ Sir, I am not able at present to say precisely what sum the Society will allow you to provide yourself with food and raiment; but I am happy to have it in my power to give you a definite answer concerning another part of your future income, if you should eventually be accepted as our Missionary: the amount is specifically laid down in the scriptures—You will see there that in the world you shall have tribulation,—that you shall be reviled and persecuted,—that you will be made as the filth of the earth and the off-scouring of all things, and that even the time may come when whosoever killeth you, will think that he doeth God service.—Are these terms to your liking?’—The candidate saw he had committed himself, he felt ashamed, took up his hat and walked away;—and I never heard afterwards that he again offered his services to the Society, a circumstance little to be lamented;—for that man makes but a sorry Missionary whose principal inducement for embracing the sacred calling, is the amount of salary he is to receive, and whose chief enquiry when undertaking the work of an evangelist, is—*HOW MUCH SHALL I GET?*”

17.—PROSPECTUS FOR PUBLISHING A NEW BOOK OF CHURCH PSALMODY IN ROMAN HINDUSTANI’.

[We cordially recommend this work to the attention of the Christian church, and hope it will meet with the patronage it deserves.—ED. C. C. O.]

The members of our mission, in common with others, having seriously felt the want of a more comprehensive book of Church Psalmody in the Hindustani language, than any hitherto published, it was resolved at our annual meeting in the autumn of 1839, to endeavour, by correspondence with our missionary brethren in different parts of Hindustan, to ascertain whether means could be found for supplying the deficiency.

The result of this correspondence was a promise, on the part of several individuals—persons than whom no others are known to be better qualified for such an undertaking—to furnish original compositions, to be used in the compilation of a new work. Accordingly at our last annual meeting, held in November, 1840, a committee was appointed to receive the manuscripts; select from them such as might be best adapted to the purpose; arrange them in their natural order; make out a copious index of subjects, together with a

table of first lines, and prefix, to each portion, the names of such tunes, as might seem best fitted to express the sentiments of the piece.

In order to meet the expenses of the publication, the Committee was instructed to issue a prospectus, as soon as practicable, with a view to obtain subscriptions, at the several missionary stations, where such a work was likely to be needed. This is altogether a necessary measure, as the mission is not in possession of any funds, which could properly be applied to this object.

It is sincerely hoped, therefore, that all who would like to avail themselves of the advantages of this work, (for the most part new,) will, without delay, signify, either to the Committee themselves, or to the Rev. Jos. WARREN, Allahabad, the number of copies they may require. The extent of the edition will depend on the number of copies subscribed for.

The work will consist of a paraphrastic version of the Psalms—after the manner of Dr. Watts—divided into 350 or 400 parts of different metres; together with about 250 hymns, on various subjects. A few of the latter are to be altogether in the native style; while the principal part of the work, for the sake of being adapted to English music, has been composed in English measure like Mr. Bowley's Hymn book, now in general use. It might be mentioned here, that of the materials which are to compose the work, Mr. Bowley is, by far, the largest contributor.

The book is to be printed in 24mo. on good paper, with new brevier Roman type, in the orthography now most common. It is expected to contain about 450 pages. The binding will be various, to suit the taste of subscribers. It is hoped that an edition of not less than 1000 copies will be called for. In this case the cost of each copy will not exceed one Rupee eight annas, or at most, two rupees.

Committee, { JOHN NEWTON.
J. M. JAMIESON.
J. CALDWELL.

Loodiano Mission, }
July 30, 1841. }

P. S. The Committee cannot venture to put the work to press till at least 500 copies are subscribed for.

A Specimen of the Work.

1. PAHILA' ZABUR. PAHILA' HISSA

L. M. Alfreton, Euphrates, Wells.

Sharír o Dindár kí chál o anjám.

- | | | | |
|---|--|---|---|
| 1 | MUBA'RAK lí wuh banda hai,
Khudá lí se jo dartá hai;
Alag sharír se rahtá hai;
Un kí saláh na mántá hai. | 4 | Duá se kám wuh kartá hai;
Barkat sabhí men pátá hai;—
Bedín to aise nahín hai;
Par blúse ke misál we hai. |
| 2 | Sharír kí chál se dartá hai;
Chirháí kí ráh se bhágtá hai;
Par khush Khudá kí ráh se hai
Rát din kalám ko sochtá hai. | 5 | Inhen hawá uráí hai;
Lánat unhen bhagáí hai;
Adálat men na chhutenge;
Na nek kí sulbat páwenge. |
| 3 | Hará darakht sá rahtá hai,
Dháre ke pás jo lagá hai;
Mausim men phal jo látá hai;
Hará hamesha rahtá hai. | 6 | Khudá dindár ko jántá hai,
Aur chál unki puhchántá hai;
Sharír kí ráh to aísí hai,
Halákat ko p'huncháí hai. |

[The Psalms and Hymns of this work have, in many instances, been altered from the original forms. This was done with the consent of the authors.]

18.—CHRISTIAN SCHOOL-BOOK SOCIETY'S REPORT.

We would call the attention of the heads of seminaries and Missions to the report of the Calcutta Christian School Book Society. The Society is now prepared to supply many of the most useful school books to our Indian seminaries—books adapted to the country, at the lowest possible rates and in which Christianity is fully taught where it can possibly be introduced. The Society deserves the *amplest* support from all engaged in the instruction of the young, and it will, we doubt not, ultimately obtain the support it merits; but at the outset of its career it needs to be *remembered when books are required*, the order should then be sent to the secretary of the *Christian School-Book Society*. Let us intreat all our friends to order books, school apparatuses, &c. through the medium of this Society, and it will ensure to them a systematic order of works and apparatus of every description at the lowest rates and always available. The Society has this additional recommendation, it seeks to infuse the truths of Christianity into the youthful mind, even with its daily searchings after secular knowledge.

*Second Circular of the Calcutta Christian School-Book Society,
(from July 1st 1840, to July 1st 1841.)*

The progress of a Christian Institution can be expected to correspond only with that of the whole dispensation of which it forms an integral part. Such has been our experience, and such is now our report, in regard to the CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY, during the past year. Like the "grain of mustard seed," embodying a vital principle, it has germinated, and is now gradually rearing itself up into the light, presenting buds of immediate interest, and of future promise for India.

We are contented that the less should be as the greater, that a portion of Christianity should not obtain more extensive favour than Christianity itself: and we therefore feel thankful in being able to say, that, during the year which has elapsed, from July 1840 to July 1841 we have been enabled to increase in some degree our internal resources, and to extend considerably our friendly relations. Still, however, it is "our hearts' desire and our prayer to God," that *all* India "may be saved;" and therefore do we earnestly desire, that the gospel may prosper a thousandfold more than it has yet done, and that with it also may prosper a thousandfold every instrument which it employs.

Our subscriptions for the two past years have been upwards of Rs. 4000—giving an average of about Rs. 2000 per annum as the Society's present income. This is but initial, we trust, not permanent: for, even now, we find this sum inadequate to meet the heavy demand of preliminary publication which is required from us, in order to put our Depository in an effective state. Several thousand copies of various works have been published by the Society, for which a complete sale cannot for a long time be expected;—and some of these books must be sold to native scholars, even at a loss to the Society, else they cannot reach their desired destination at all: from which circumstances arises a pressing claim for present liberal aid, that the Society may be enabled to act with freedom and with power. May we not hope for aid in our work, from all those who love the pure theism of the Bible, and the Catholic Christianity of the gospel? from all who would honour God and bless man? from the high grade of those who believe a Christian school-book to be the *best*, down to the lower grade of educational adherents who say at least, "a Christian is *better* than a Pagan school-book?" Is it so?—then, help us to print and to give the books that are better;—for surely, that is the better work.

The list of the Society's school-books has been increased during the past year. In this number we include all works furnished from our Depository, in our name, whether originally prepared or only adopted by us. A very few of these, not yet published, are still in such a state of forwardness, as to warrant their insertion for the ensuing year. Our present list is as follows :—

1. The Bengali Spelling-Book, a small work, for Vernacular Classes—now in the press.
2. The First Instructor—English, with preface of hints to Teachers—new edition—1 anna.
3. The same in Anglo-Bengali—3 annas.
4. The same in Anglo-Urdu—ready for the press.
5. The Second Instructor—English, 4 annas.
6. The same—in Anglo-Bengali—4 annas.
(This Instructor is now being translated into Urdu.)
7. The Third Instructor. A new and improved edition, with considerable alterations, is now in progress—price 12 annas. It is also in course of translation into Bengali.
8. The Fourth Instructor. A large selection of Extracts, price rupee 1, (also in course of translation into Bengali.)
9. The Poetic Instructor. A large selection from our best poets, rupee 1.
10. Macculloch's Course of Reading—highest prose reading-book—chiefly scientific and religious, with poetry—rupee 1-8.
11. Macculloch's English Grammar—12 annas.
12. Arithmetical Instructor—with English and Indian tables—in the press and almost ready—12 annas.
13. Elements of Euclid—six books—rupee 1-8.
14. Solid Geometry, Spherics and Conic Sections—rupee 1-8.
15. Marshman's Brief Survey of History—two parts; each Rs. 1-2.
16. Marshman's History of India—ditto; Rs. 1-2.
17. Marshman's History of Bengal—ditto; Rs. 1-2.
18. Barth's General History on Christian Principles; from the German :—(ordered, and expected in the course of some months)—for upper classes.
19. Manual of the Evidences of Christianity—12 annas.
20. Letters on the Evidences of Christianity—12 annas.
21. Bacon's Novum Organon—a new Translation; with occasional notes of a Christian character—now expected to be completed in the course of the year.
22. Also in preparation, on Geography, two works : (1.) a small Manual for beginners—(2.) A larger Manual for advanced classes. The former will be ready in two or three months.
24. Maps of the World, in sets of six, viz. Europe, Asia, Africa, America, Eastern Hemisphere, Western Hemisphere :—In sheets, rupees 30 a set. They may also be had varnished and mounted, at an increased expense.

Besides the above works, we have before us offers and proposals in regard to other desirable publications in different departments ;—and out of these, we trust, something profitable may ultimately arise, as our funds increase, and our friends multiply. One difficulty we have to encounter in regard to speed of publication ; which is, that our best helpers are those who are already most actively engaged in other absorbing duties :—so that we must be contented to receive them gladly, on their own disinterested condition, that we give them *time*.

It will be seen that we are desirous of promoting *vernacular* translations ; and the more so as we find indigenous Bengali literature to be generally

of such a nature, as cannot be used in a system of even moral and intellectual instruction, not to say Christian education. One of our most accomplished Bengali scholars, lately attempted to form a volume of moral extracts, such as might be safely used in general schools;—but, the attempt failed; and probably, an expurgated edition of the *Hitopadesh* will be the only result of his labours. Should we be able to obtain any such comparatively pure Bengali manual, we shall be glad to adopt or recommend it. This remark we extend also to the *Hindusthani* or *Urdu*.

Local Associations have not yet come to our aid; and in a country where public influence is so much thrown into an opposite scale, we can easily account for the fact, why many official men, who liberally aid us in private, may not choose to embody our principle in a corporate association, or to identify themselves with us in our apparent antagonism to an opposite scheme: still, we are satisfied to receive whatever we can obtain:—and we endeavour to hope, that, in due time, nay soon, the evident and palpable benefits of Christian education will gradually steal away official reserve from individual minds, and induce even statesmen themselves not to forbid what yet they may not command. Will not our friends at Bombay, Madras and Agra be induced to bestir themselves, and give body to our common principle? We shall be glad to hear of a “*Christian School-Book Society*,” at each of these grand points of emanation; and we shall also be happy to correspond with them, either as co-operators, or as independent; and to render them what aid we can, where unity of spirit is necessary, and uniformity of plan desirable.

The present seems a proper occasion for presenting to view again, after the lapse of two years, the principles and rules of action in which our Society rests.

I. The name of the Society shall be, the “*Calcutta Christian School-Book Society*.”

II. The bond of the Society shall be, those grand Christian doctrines in which the Protestant evangelical churches are agreed.

III. The special object of the Society shall be, to obtain and furnish a supply of books in the English and native languages, for promoting education on Christian principles.

IV. Such general school-books only shall be kept by the Society, as are not inconsistent with the word of God:—and such religious school-books only, as are decidedly scriptural.

V. The necessary supply of books shall be obtained by original composition, republication, or by purchase, as may seem best.

VI. The Society’s works shall be sold at the lowest price consistent with pecuniary obligations, and necessary expense of agency: and the Society shall retain a power, in special cases, to dispose of books at reduced rates.

VII. The Society shall also be at liberty, if expedient to use its influence, in any more general form, for the advancement of the grand object, Christian Education.

VIII. There shall be a “*General Committee*” for managing the business of the Society—with a special “*Sub-Committee*” to superintend the preparation and publishing of books.

IX. Subscribers, to whatever amount, shall be considered members of the Society.

X. The formation of Local Committees throughout the country shall be solicited and promoted, in order to co-operate with the General Committee in Calcutta.

Such was our original basis; and such is that on which we now rest, in the sure confidence that the specific Christian principle involved in it

can never be overturned. We found it in the Book of truth, and we carry it into a world of error ;—we found it in the Book of God, and we carry it into a world of sin—and why ? that all men may be completely blessed. Is not ours the Christian dispensation, and shall we not seek to make every thing Christian ? Is not this the age of Christ, and shall we not, as his redeemed people, strive to concentrate all in him ?—Yea, we would have all men love Christ—we would have all books serve Christ—we would have all things lead to Christ,—we would have all Societies confess Christ—and this is what we call *Christianity* :—if it be not, shew us from the word of Christ that we err. Our hearts are surrendered to this, that by all Christian means, India shall be Christian :—and what are those means ? Love, Reason, Truth, and Grace. We will act with love ; we will use reason in argument ; we will teach the whole truth of Christ ; and we will pray for, and trust in, the grace of the Holy Spirit. Philosophy and literature, the languages, the arts, the sciences, and all secular influences, shall be but as the camels, dromedaries and elephants of burthen in this enthusiastic service :—we will not bow down and serve *them* ; but *they* shall all bow down and serve Christ. This, this is the true order of things ; and this is that which shall yet be owned and done over every land. In this work, let us spend our days ;—for this work, let us sanctify our resources ;—to this work, let us dedicate property ;—by this work, let us ever stand in good report and in bad alike ;—through this work, let us seek to fulfil the compound law of love to God and man ;—and, from the very midst of this work, let us answer our Master's summons saying to us, “ Come up hither !” And when we go, may many a Hindu, blessed by us, in due time follow us, and attest for ever the blessedness of Christian education, and above all, attest *eternally* the unfailing truth and immeasurable importance of this fundamental Christian proposition—CHRIST IS THE LIGHT, AND CHRIST IS THE LIFE OF THE WORLD !

J. MACDONALD, *Corresponding Secretary.*

J. CAMPBELL, *Minute Secretary.*

J. W. ALEXANDER, *Cash Secretary.*

. Subscriptions to be forwarded to the Secretaries :—Applications for books to Mr. G. C. Hay, at the Depository, 99, Dhurrantollah.

19.—THE ANNIVERSARIES IN LONDON.

We regret our inability to give any lengthened account of the different religious anniversaries in London in the months of *April, May and June* last—we had designed so to do, but press of other matter and inability to do anything like justice to them without a heavy supplemental number, have compelled us to forego the intention for this year at least. Should our friends desire a supplement containing an account of the meetings next year, we shall be glad to hear from them on the subject. We can undertake to provide them with a number containing nearly all the important meetings, for two rupees, and this we are willing to undertake, provided a sufficient number of subscribers can be found to cover the expense. The anniversaries were distinguished by more sobriety than in former years ; less EXCITEMENT has evidently prevailed. The real *difficulties* of the Mission work have been brought out more fully, the funds of nearly every institution, while they have been greater than in former years, have *fallen short* of their expenditures to a considerable amount. This arises from the establishment of new Missions and the increasing wants of old stations. A feeling of *brotherly love* amidst all the bitterness of politico-party-feelings evidently characterized the assemblies of the people of God, and upon the whole we should hope that the importance of

Missions and the responsibilities of the Church in connection with them was more deeply and prayerfully felt than in former years. This augurs well for Missions, and will, we doubt not, be productive of much good.

20.—ENGLAND.

Since our last, events of the deepest moment to the Fatherland have happened. Parliament has been dissolved, the elections have closed and the probabilities many that the administration of affairs will be transferred to the Conservatives, and that India will have a Tory Governor General. From all that we can gather, purity of election has not been secured nor the morals of the people improved by that which was declared to be a panacea for all the ills of life, the Reform Bill. The country was, at the time the last Mail left, in a very disturbed and dissatisfied state. The only hope for England at present is a coalition of the moderate and practical men of both parties; our hope is that tired and jaded by the contests of parties, the people may express their desire to this effect and the Sovereign at once respond to it.

21.—SCOTLAND.

The subject of discussion in the matters of the Church of Scotland appears almost in *statu quo*—various vexatious and irritating proceedings have been commenced, in which the *principle* under discussion is involved, but by which it will not be settled. The leaders of both the great parties in parliament, *Sir Robert Peel* and *Lord John Russell*, have declared their determination, if any interference must be rendered on the part of the parliament, to support the deposed ministers. This of course will only widen the breach. The leaders of both parties appear steadfast to their purpose, so that unless some medium measure can be adopted, in which a considerable majority will acquiesce, we see no means by which the question can be settled, at present, without exclusion of the many by the few, or by the secession of the majority. Our only desire is that the discussion and excitement may be over-ruled for the good of the true spiritual body of Christ in *Scotland*, and this attained, little will it avail who shall triumph as a party, whether this or whether that, if Christ be but glorified.

22.—DEATH OF THE REV. JOHN DYER, SECRETARY TO THE BAPTIST MISSIONARY SOCIETY.

The following documents have just reached us, in the *Calcutta Baptist Missionary Herald*, respecting the melancholy death of the *Rev. J. Dyer*, for 23 years secretary to the Baptist Missionary Society. While labouring under temporary derangement he committed suicide by drowning. Symptoms of insanity had been observed in his conduct by his friends for some time previous to the melancholy event, traceable to no especial cause, unless it may be ascribed to the untiring energy with which he had pursued the arduous duties of his station for so great a number of years, which may have impaired his intellect or thrown it out of its happy equilibrium. He was naturally and religiously a most amiable, cheerful and devoted man, and we can but say of this event, as of many others, it is inscrutable, and must wait the issue of the great day, ere the design of that Being who is too wise to err, too good to be unkind can be seen in its permission. Most sincerely do we sympathize with the afflicted family and friends of the deceased.

Fen Court, July 31st, 1841.

DEAR BRETHREN,

It is my painful duty to announce the death of my respected colleague, the *Rev. J. Dyer*; he was removed under circumstances of a very painful nature, but such as left no doubt of his derangement. I enclose a resolution of the Committee. Trust-

ing that by the kindness of our friends here the duties of the Mission will suffer no inconvenience, and that we shall have the guidance of the great Head of the Church,
I remain, yours very faithfully,
To the Brethren at Calcutta. (Signed) JOSEPH ANGUS.

At a Meeting of the Committee of the Baptist Missionary Society, July 29th, 1841 ;

“ Resolved,

“ That this Committee, in recording on their minutes the decease of their invaluable coadjutor and beloved friend, the Rev. John Dyer, desire, with humility and profound submission to the will of God, to bow to the inscrutable and heart-rending providence by which the Society has been deprived of its senior Secretary, and his family bereft of an affectionate and revered parent. They call to mind, with feelings of mournful satisfaction, the numerous and important services, which he was enabled to render in the promotion of the Redeemer's kingdom both at home and abroad, by the singular abilities and endowments which it had pleased God to confer upon him ; and with devout thankfulness they reflect on the Christian virtues which adorned his blameless life. and on the unimpaired integrity and uniform consistency of his personal character and official conduct, down to the period of his deeply lamented affliction and death. Under the distressing circumstances amidst which that event has taken place, they feel it to be a duty they owe to his memory, to his sorrowing widow and family, and to the constituents of the Society, to pay their public and unanimous tribute of respect and Christian love to his moral worth, his dignified and amiable deportment, his entire consecration to God, and to the accuracy, punctuality and uprightness which characterized to the last, and through the preceding period of 23 years, the performance of the onerous and responsible duties of his office.

“ Resolved also, that the above Resolution be transmitted to the family, and inserted in the *Herald* and *Patriot*.”

23.—REAL STATE OF THE MISSION FIELD AND FEELING IN A LETTER FROM
THE REV. J. MACDONALD, CALCUTTA.

To the Missionary Association connected with the Scotch Church, River Terrace, London.

Calcutta. Feb. 13, 1841.

My dear Friends and Brethren,—The grace of our Lord Jesus Christ be with you all ! Your pastor, who is also the president of your Association has requested me, on your behalf, to write you a letter concerning the state of the Lord's work generally, and of our own specific mission in the field in which I am stationed. And with whom can I correspond so gladly as with you ? Were ye not once my flock ? are ye not still tenants of my heart, under the Lord Jesus ? Am I not now your missionary, if ye will ; even as once your minister, and president of the same Association to which now I write ?

Yet, what shall I write about ? I scarcely know. All my report to you may be summed up in few words. We are sowing seed, and it disappears from our eye in the earth ; but, we hope that it will grow and appear some day. What more can I say—what more would you wish to know ? I have been now for three full years in this field of labour, endeavouring to work as the Lord leads me. Each year am I sinking in my own esteem—each year does the magnitude of the work rise in my sight—each year do I see that God has a controversy of some kind with his Church in India, and that much patience and humiliation will be needed, until he fully vindicate his sovereignty of operation and his righteousness of character in the salvation of sinners,—each year do I feel more and more that the Church has more need to work in silent humiliation, and deep serious prostration of spirit, than to be speaking constantly about the beggarly trifles which she has yet done :—for, what has the visible Church yet done in this land, that is worthy of any other name, when compared with her obligations, her opportunities, her means ? We have not yet drawn one furrow through the length of the land. The work is only beginning. “ We have not yet scratched the surface,” said an active, zealous, and most efficient missionary, of the London Missionary Society,

of 15 years standing, to me a few days ago, when we were talking of the state of things. Our muster roll may read well from a platform at home—but, alas! when read out on the field of action, how differently does it sound! We have not, nominally, a man to a million—we have not really, in constant operation, above a man to two millions, such is the effect of climate—yea, if you consider that missionaries are generally stationed in towns and villages, then are there throughout the country whole fives and tens of millions, without a man of God to visit them! There are villages, and many thousands of people, within 50 miles of Calcutta, which have never even heard the Gospel as yet,—so hath told me that respected missionary (A. F. Lacroix) to whom I formerly referred. Now, what are 50 miles around Calcutta to a country which is thus described, “It extends somewhat above 1800 miles from north to south, and, at its greatest breadth, nearly 1500 miles from east to west!” See London with her 500 Churches and Chapels—yet, how destitute does she seem to those who watch her miseries! but what shall we say to Calcutta with her eight or ten Chapels for missionary work, and congregations varying from a score to 150, in each from time to time—and that amongst a population of about 400,000 idolaters and infidels! Ah, my brethren, remember what is *not* done, whilst ye count up what is done for India. No man who only thinks of what he has paid, but forgets what he has not paid, and what he therefore yet owes, can be safe in his temporal concerns—no more can ye, in that which is spiritual.

But, my beloved friends, there is to me something more painful still than this *defect of human agency*. There is an evident *restraining of divine influence*, so that conversion is a very rare thing amongst us. This is a fact most painfully obvious to us; God is not putting forth power amongst us; the Holy Spirit is restrained. It is sometimes supposed at home that there is a spirit of *enquiry* among the natives. I will not speak of other places which I have not known, but of this district I will say, positively, *I have seen no spirit of enquiry as yet*. There is a fearful deadness, a fearful levity, amongst the mass of native society, to all that is holy, righteous, or true. The Hindu laughs, the Musalmán scowls, the sceptic sneers—and these are the great divisions of the city. Now and then you meet with one who has been shaken in his errors, and may be induced to enter into serious conversation—even this is a source of joy when it occurs—but how seldom does it lead to any substantial result. Alas! alas! how often are we here like men in a dry and thirsty land, straining our eyes for a symptom of divine grace in the souls of pupils or hearers—and often does that which pleases the eye turn out to be but a mirage of the flesh!

What I write applies to our Missionary Institution. For ten years, with an average from first to last, varying from 300 to 800 pupils, from the age of 5 to 20, has the word of God been taught in this valuable institution. What better selection of susceptibility could be made, what more favourable circumstances be chosen? yet the result as to *present conversion* is just the same. We have but four who have been induced to follow Christ out of all these—and, at present, we know of none who desire to join them. It is a fact acknowledged amongst us, that, of our oldest pupils we have our least hope,—and that here, just as at home, there is a certain stage after which truth seems to produce no effect, and excite no emotion save that of dislike. These are painful facts—they indicate a very serious absence of divine influence in this great field,—and what can distress a Christian more than this? I know there is a very light and easy way of getting rid of this subject, by saying that all the work now is *preparatory*! And so it is,—but can a man see generations dying, and millions perishing, and only say, all this is preparatory! Can we see class after class, in the very prime of childhood and youth, passing

away from under the sound of salvation, to the amount of hundreds, with only three or four believing in Christ, and not be pained when it is said, "this is preparatory." Christ wept over *present* unbelief, and so must we—and until we become a race of weepers and mourners over the *present* state of conversion in this land, especially in this neighbourhood, I expect no good. Oh for a heart to feel with Christ, to weep with Christ, to bleed with Christ!

Why have I written in this strain, so different from what many desire, and what some dread to publish? 1st. Because I write as in the sight of God, who is witness of my writing, and weigheth every word that I write. 2d. Because the naked truth alone can produce the fruits which we desire to see produced. 3d. Because this statement will shew how much we need the sympathy of our brethren at home. 4th. Because it will shew how great is our affection to this work when we love it, and would live and die in it, amidst all its painful trials. It is easy to love the living—but oh, how difficult to love the dead! 5th. Because we would have you prepared for any gracious interposition of our Lord on our behalf, should it please Him to grant us help from above, and to pour out his Spirit upon us, so that many or few are converted, then, having sung of judgment, you will sing more sweetly of mercy afterwards. 6th. Because we would stir you up to lay hold of the great Covenant of Grace on our behalf. Oh! pray, pray, pray, for us! In the closet, the family, the sanctuary, pray for the *Holy Ghost* to visit us. 7th. Because we would stir you up to extreme efforts for the work here. 'This is no ordinary case. We want in India a THOUSAND MEN, as well as an Omnipotent Spirit. I speak not now of particular missions or sects. Send us men, more men, "full of the Holy Ghost and of faith." We may some day have a good *native* agency; we have them not yet—and if we had, they cannot yet act alone. They are very weak in grace generally, and very few in numbers. Oh, brethren, come to our help more than ever ye have done.

The missionaries of the Church of Christ in Calcutta are a very united body. They meet together, pray together, preach together (with a few exceptions), and consult together. We feel our losses to be mutual. These have been severe during the past year. The London Missionaries have lost Piffard—The Church Missionaries, Wybrow,—The Baptist Missionaries, Pearce and Parsons; these in Bengal, whom I personally knew as holy and devoted men. But fresh men are stepping forward to fill their places. "Who next?" is our frequent thought in this land of trial and danger.

As this letter is in some degree introductory, it is therefore more general. The ordinary details of our missionary institution you have through other channels. We have an attendance of 870, and there are five missionaries in constant educational operation. My own work, about which I am asked, is the teaching of God's word, in its letter, its doctrines, its evidences, five days of the week. On the Sabbath days I have constant opportunities of preaching to different congregations, so that I have not had an idle Sabbath for months. My brethren are devoted to their Christian work, and it prospers in their hands.

But I must conclude. I have endeavoured to fulfil your request, and have written you a full letter. The Lord bless you all with his holy Spirit.

Yours in most affectionate remembrance,

(Signed) JOHN MACDONALD.

We have much pleasure in inserting the letter of our esteemed friend, we trust it is the beginning of a new and faith-stirring series of letters from the Indian to the European churches.—ED. C. C. O.

ADVERTISEMENT.

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 Hindi 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 Philalethes, 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.

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ACKNOWLEDGMENTS.

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<i>Calcutta, Sept. 25, 1841.</i>		G. C. HAY, <i>Publisher and Agent for the C. C. O.</i>