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Established, June, 1832.

NEW SERIES, VOL. II. No. 23.—OLD SERIES, VOL. I. No. 114.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NOVEMBER, 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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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 any denomination, shall in any case be inserted in the work.

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

EDITORIAL NOTICES.

Owing to press of matter at the close of the month we have been compelled to omit almost the whole of the intelligence department; this will be remedied by a larger proportion of missionary information in our next. The review of the Bishop's sermon, although in type, is unavoidably postponed. We trust the reviewer will pardon the omission until next month.

We beg to remind our missionary friends that as the season of itinerating is drawing near, they will not forget, the *Observer* in their peregrinations—papers on men and things, manners and customs, religion, literature and science will be acceptable.

Some of our friends in the mission have expressed a desire to us on more occasions than one, that if we should be aware of any pressing Mission claims we would write them; press of business prevents our doing this individually by letter, we therefore state that at this present time we could well administer their benevolence in one or two very needy quarters.

The season for departure to Europe being at hand it has been suggested to us that the friends of Missions may have many things which would be available for Mission schools and seminaries, for which the merest fraction is realized at the public sales, and who would if the subject was only brought to their notice, much rather dispose of them to such institutions, than literally throw them away for a mere trifle; such things for instance, as instruments, books, &c. Should any donations be forwarded to us, we shall be happy to send them to the institution named by the donor.

We have received a communication from Bankipore, *Patna*, correcting an error into which we fell in reference to the lamented death of the *Rev. E. Schultze* in our last number. It appears the good man was thrown into the river and not into a hole, and that he was proceeding from *Patna* to *Chupra*; we regret the error, and feel obliged to our correspondent for his attention. He says our local blunders oft cause him and others to smile, we do not doubt it; we are as apt to blunder in such matters in reference to the localities of our stations as others are to make gross mistakes in reference to Calcutta. The only remedy is for those who have it in their power to supply correct data. Our correspondent finds fault with our speaking of the Mission connected with Mr. Start as the *Patna* Mission. There is a Baptist Mission, and the one known as Mr. Start's at *Patna*, and when we write of them we generally designate them by these names; we may have erred in deviating from this good practice, but we will not so err again. The geographical information is acceptable—*Hadji-poor* and *Patna* are on opposite sides of the river.

We have received several poetical contributions, which we regret are not equal to our standard—they are left with the publisher.

The proprietors will feel obliged by the payment of all arrears; and as the profits of the *Observer* are devoted to religious objects, they hope this will be done with as little delay, and expense to the publication as possible.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. II. NO. 23.—OLD SERIES, VOL. X. NO. 114.

NOVEMBER, 1841.

I.—*A few Thoughts concerning the Theory of the Hebrew Tenses*.*

1. There are two forms of the Hebrew verb that are more particularly used for the purpose of denoting the different tenses.

2. The first of these is chiefly used, when *positive matters of fact* are to be specified. Now, as it may be said that it is mainly *past* occurrences that are positive matters of fact, it is natural that this first form of the Hebrew verb should be used in preference, when *past* events are related. But that it is not strictly a *past* tense, may easily be seen from the numerous cases in which future events are introduced by this form, because they are represented as positive matters of fact, concerning which no doubt is to remain on the mind of the reader. Thus very many prophecies are expressed by this form of the verb, because the certainty of their fulfilment is as indubitable as the occurrence of a past event.

3. The second form of the Hebrew verb is used when occurrences are spoken of as *habitual, hypothetical, probable, or desirable.*

As future events for the most part fall under the description of occurrences merely probable or hypothetical, it is natural that this second form of the Hebrew verb should be used in preference to the first, when *future* occurrences are spoken of.

But this form is often employed in order to denote the present and the past tense just as well as the future. The cases in which it is chosen in preference to the first form, will invariably be found to be such in which no positive matter of fact is specified. Thus :

* The following remarks do not lay claim to completeness ; if they *again* direct the attention to this difficult subject, the object of the writer will be attained.

יָרַב may mean, *he writes* or *he wrote*, when the meaning is, it is or was his habitual employment, so that he *probably* would at any given time be found engaged in it.

כָּתַב on the other hand means either, *he writes* (I know it for certain that he writes now)—or he *wrote* on the specified occasion—or he *will write*; it is as certain as if it were already done.

In the case of general sentences, such as are contained in the Proverbs, it matters little which form is used, inasmuch as such a sentence may both by the writer and the reader be considered either as a general rule, or as the description of a particular case falling under that rule.

4. The first form of the verb, besides its original function, is frequently also employed as a mere supplementary form. Thus when two verbs, connected with *and*, both express a command, the second will generally be found to be in the first form, which in that case is, by way of supplement, used instead of the Imperative mood. In like manner, when one verb of a sentence has been used in the second form, and another connected by *and*, follows, the latter will be put in the first form, it being understood that in such a case it is only a supplementary form :

Examples: קַח וְאָסַף take and gather.

לֵאמֹר יָדוֹ וְקַח וְאָסַף lest he stretch forth his hand and take and eat.

5. In a narrative, the second form, preceded by ׀ (Vav conversive) is often used. This Vav conversive is an abbreviation of וַיְהִי or וַיִּהְיֶה, *and it came to pass that*,—which at once accounts for the idiom.

6. When the second form is used in order to express what is desirable, it generally appears in a somewhat altered shape.

7. The Present Participle הוֹמֵךְ means, *he is* or *was writing*, and also *he is* or *was about to write*.

Comparison with the Latin Verb.

<i>Scribit</i>	יָרַב in general (he writes much).
_____	כָּתַב in a specified case, he writes.
_____	הוֹמֵךְ he is writing.
<i>Scribebat</i>	הוֹמֵךְ he was writing.
_____	יָרַב he would write, (he would usually write in the morning).
<i>Scriptisit</i>	כָּתַב he wrote or has written.
<i>Scriptiserat</i>	כָּתַב he had written.
<i>Scribet</i>	כָּתַב (a specified case, of which there is no doubt, he shall write, whether he likes it or not).
_____	יָרַב he will write.
<i>Scripturus est</i>	הוֹמֵךְ he is about to write.
<i>Scripturus erat</i>	הוֹמֵךְ he was about to write.
<i>Scriptiserit</i>	יָרַב or יָרַב he will have written.
<i>Scribat</i>	יָרַב he may write.
<i>Scriberet</i>	יָרַב he might, would, or should write.
<i>Scriberet</i>	כָּתַב (he would certainly write, if he could).
<i>Scriptisisset</i>	יָרַב he may have written.
<i>Scripsisset</i>	כָּתַב he would, should, have written.

II.—*An Essay on the exclusion of Religion from the Government System of Education in India.*

[The general importance of the subject discussed in the following essay at the present moment, has induced us, notwithstanding it has occupied so much of our pages lately, to afford room for it in the *Observer*. We must not, by its insertion, be understood as sanctioning *all* the sentiments of the writer, though we entertain the highest respect for the mode in which the subject is discussed by him, and have only to pray that many more in the honorable position of the writer may be stirred up to *agitate* in a similar spirit a subject so fraught with interest to India, as the instruction of her million sons in the truth of Christ.—ED.]

The object of the following essay is to demonstrate the sinfulness and inexpediency of excluding religion from any scheme of education; with particular reference to the system established by Government in India. Being addressed to Christians, it is assumed at the outset that there is but one true religion, viz. that of the Bible; and also that “the Bible and the Bible only is the religion,” and ought to be the rule of conduct of all true Christians*.

* The numerous Scriptural quotations I mean to introduce, I shall give generally at length. An opposite practice is followed in many valuable religious treatises: but it is attended with no advantages that I can see, beyond the saving of a little paper and type, which could not be better expended; while it is open to great objections:

1. When bare references only are given, many will shun the trouble of seeking them out; more particularly those, who, caring least about such things, are just the persons on whom the Scriptures should be pressed and obtruded in every mode.

2. Many who are inclined to take the trouble have not leisure; and, if they had, their time would be better employed in meditating on what “God has spoken to us in sundry places,” than in merely making search for the passages. The end in view is doubtless worth all the pains and a great deal more; but it seems little better than superstition to attribute any particular virtue as inherent in the means; or to suppose that any particular benefit is to be derived from the mere mechanical operation of turning over the leaves of the Bible.

3. When, to support any argument or doctrine, the authority of many different passages of Scripture is appealed to, it is by having them before the eye at once, and at full length, that the manner in which they illustrate, enforce or contrast with each other may be most easily perceived; and if difficulties occur, facility is thus afforded for *studying them in connexion*, till apparent inconsistencies are fully weighed and reconciled. On the other hand, when a long string of bare references is given, the attention is so much distracted in turning from one to the other, that, when one gets to the last, it is too often with the painful consciousness of having retained no individual remembrance or clear notion of the passages gone through, and (consequently) of having reached no distinct and definite conclusion: particularly when the connexion between different texts, though perhaps real and important, is not immediately obvious.

4. When references are made only *in short*, this laborious process must be repeated whenever it may be necessary to turn back to reconsider the steps of the argument; or else the most valuable, perhaps the only valuable parts of the reasoning, comprising too the proofs on which the other parts are supported, omitted in review.

5. Mistakes are peculiarly apt to occur in transcribing as well as in printing a series of figures; and these are of a nature not likely to be rectified by an ordinary correction of the press. An error is manifest and therefore occasions less inconvenience, when, as sometimes happens, we are directed to a chapter or verse that does not exist; but occasionally we can only infer it from the apparent inapplicability of the text to the matter treated of. In this latter case, though our own perceptions may be in fault, yet this consideration serves but to enforce the reasons given above

I. My first position is that, as Christians, it is our duty to regard every subject in a Christian point of view; and we are bound as Christians to regulate all our actions on the Christian standard; more especially when in any acts of ours, important consequences either to ourselves or our fellow-creatures are involved.

II. But the question whether the national education of the inhabitants of India is to be conducted on Christian or anti-Christian principles is one which concerns the highest and the eternal interests of its immense population: and consequently, a vast corresponding weight of responsibility rests, in different degrees, upon those who frame the system, who sanction or advocate it, or who, in any way lend themselves to carry it out.

III. Viewed in the most general light, a scheme of education proposed and carried out by Christians, in which the exclusion of Christianity is a prominent feature, is *a priori* inconsistent with the whole strain and tenor of the word of that God "who will have all men to be saved and to come to the knowledge of the truth," 1 Tim. ii. 4; of that word which in reply to the question, "What must I do to be saved?" gives every where but one answer "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. 30, 31; whilst not a hint is given of the possibility of salvation on any other terms; "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," Acts iv. 12. Consequently all arguments for the suppression of the word of God, or for excluding any perishing sinner from any opportunity of hearing the glad tidings of salvation, might safely be rejected even without particular examination, on the general principle that, as leading to false conclusions, they *must* be fallacious and unsound.

Just imagine an essay bearing some such title as this—"The duty of a Christian Government to interfere by positive enactments for the exclusion of Christianity from the schools established by it; and the duty of private Christians to aid in active measures for giving effect to such a decree—demonstrated on Christian principles." Does not the enunciation of the proposition carry contradiction and absurdity in its very statement? and will the absurdity be removed, if a position substantially the same be maintained, though covertly, and laid down in more obscure or more ambiguous terms? Arguments professedly unchristian might, no doubt, be advanced, but it is not within the scope of the present essay to deal with such.

IV. But, in such an important matter, we are not left to gather our duty by mere inferences, however necessary and conclusive.

We are under a *positive* general obligation "*whatsoever we do in word and in deed, to do all in the name of the Lord Jesus, giving thanks to God and the Father by him,*" Coloss. iii. 17, and again "*whatsoever ye do, do all to the glory of God,*" 1 Cor. x. 31. This command includes even the most insignificant and ordinary actions, exemplified in "eating and drinking;" it extends to all "*whatsoever we do.*" Does it then require arguments to prove with what peculiar force, it bears upon the trust of forming the minds of the young, of bringing up immortal souls?

Again it is written—"I will confess to thee among the Gentiles and sing unto thy name," Rom. xv. 9; Ps. xviii. 49. "*Sing unto the Lord; bless his name; shew forth his salvation from day to day. Declare his glory to the heathen, his wonders to all people. For the Lord is great, and greatly to be praised: he*

for aiding the perceptions by a synoptical view of the passages of Scripture cited: unless perhaps, where whole chapters or very long passages are referred to.

G. Another point to be noted is, that when glaring errors have once shewn themselves, one is apt to suspect others, more latent, where they do not exist; or when, owing to erroneous citation, one has been baffled in the attempt to discover the applicability or mutual bearing of the different texts, he is rendered indisposed to repeat the same labor in other instances, where perhaps, it would be better rewarded.

is to be feared above all Gods. For all the Gods of the nations are idols, but the Lord made the heavens * * * Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering and come unto his courts. O worship the Lord in the beauty of holiness: fear before him all the earth. *Say among the heathen* that the Lord reigneth * * * he shall judge the people righteously * * * for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness and the people with his truth," Ps. xvi.

How is it possible to reconcile the commands of God, to "declare his glory to the heathen," and to "say among them that the Lord reigneth;" to make his glory our object "in whatsoever we do," "in word and in deed, to do all in the name of the Lord Jesus," with a system whose *fundamental principle* requires a Christian teacher in the grand day-long occupation of his life, to forbear all mention of the glory of the one true God; which *specifically* forbids him to make any mention of "the name of the Lord Jesus;" which more especially requires him to suppress all recital of those great transactions; to withhold all explanation of those supremely important doctrines, by which, as God's own word assures us, his most glorious attributes of holiness, justice, wisdom, power, goodness and truth, are best displayed and vindicated in the sight of men and angels.

"Christ is set forth by God to declare the RIGHTEOUSNESS of God, that he might be JUST and the justifier of him that believeth in Jesus," Rom. iii. 26, 27. It was the prayer of an inspired apostle in behalf of a heathen people—"That the God of our Lord Jesus Christ, the Father of Glory may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand," &c. Ephes. i. 17—23. "Christ is the power of God and the wisdom of God," 1 Cor. i. 24. "Christ is declared to be the Son of God with power," i. e. with a pre-eminent display of divine power, Rom. i. 24. "The preaching of the cross is the power of God," 1 Cor. i. 18. "In the mystery of God and of the Father and of Christ are hid all the treasures of wisdom and knowledge," Col. ii. 3, see 1 Cor. ii. &c. &c. (see further section vi. towards the end.) "Into these things the angels desire to look," 1 Peter i. 12.

Again we have general injunctions to "contend earnestly for the faith once delivered to the saints," Jude 3; to "be instant in season and out of season," 2 Tim. iv. 2; and that we "stand fast in one spirit and with one mind, contending earnestly for the faith of the Gospel," Phil. i. 27. Now, as Christians we profess to receive and to hold by these injunctions as well as by all the other precepts of scripture.

Do we then, and do the teachers, our instruments, all bearing as we do the name of Christ—do we and they give hearty effect to the oft-repeated injunction of our Master, "when a great door and effectual is opened to us and there are many adversaries?" 1 Cor. xvi. 9. Alas! we are the adversaries ourselves; and we and our fellow-servants are engaged to one another in unhallowed league, that in the valuable trust committed to us to "occupy till our Lord come," "we will not have this man Christ to rule over us," Luke xix. 12—27. Or if one should be found disposed to "obey God rather than men," Acts v. 29, and make use of his opportunities either "in season or out of season;" would not a Christian Committee forthwith "contend" with their Christian servant for obeying the command of their common Master and "forbid him to preach to the Gentile children that they might be saved?" 1 Thess. ii. 16. And if this were not enough, would not this Christian Committee be backed by the authority of a Christian Government; and would they not, Government and Com-

mittee, be seen forthwith striving together with one mind for the suppression of the faith of the Gospel in the school taught by the delinquent?

Such it is to be feared would unquestionably be the course pursued. Many too would be ready to vindicate it, and by specious reasons of worldly policy; but by what sophistry could such conduct be reconciled with a regard for Christ's authority or the advancement of his kingdom on earth; or how shall we stand justified at his bar for making void his commandments by our "traditions?"

V. But further we are addressed with a *particular* and *express* command to "preach the gospel to every creature in the whole world," Matt. xxviii. 19, 20; Mark xvi. 15; Luke xxiv. 47; see also Acts ii. 37—40. A command extended to *all times* by the promise with which it is accompanied, "Lo I am with you *always to the end of the world,*" and directed to every individual; for what our Lord said to his disciples, "he said unto all," see Mark xiii. 34—37; and Luke xii. 3. In this very passage, be it also observed, the disciples were ordered to teach the Gentile nations "*all things* whatsoever Christ commanded them;" which comprehensive expression must include the command to propagate the gospel; and the accompanying promise as has been just observed, makes the command especially applicable to future times. Any more restricted interpretation is *further* contradicted by the consideration that every precept of our Lord was reasonable and therefore possible; whereas it was physically impossible for the eleven individuals to whom the command was immediately addressed, to exhaust its requirements within the brief remainder of their lives, even with such miraculous powers as they were gifted with. They *actually* did not fulfil such a task; nor does any part of Scripture shew that they were required or expected to do so. On the contrary it is said "ye shall not have gone over the cities of Israel till the Son of man be come," Matt. x. 23; while the injunctions of inspired apostles, to say nothing of the example of martyrs and confessors, all tend to prove the obligation universal. And although it would be running into the opposite (though less dangerous) extreme of error to conclude that we are all and individually required to become Missionaries in the *literal* sense, yet the precept does require of us all to conform our actions to its spirit; and to promote the spread of the gospel by every means in our power; if not in every case by direct Missionary efforts, at least to employ in the furtherance of that great object our power, our influence, our pecuniary means, our mental talents and acquirements and—our prayers.

VI. Moreover we are bound as Christians to "love and as we have opportunity to do good unto all men," Gal. vi. 10. Proceeding on this maxim, the *souls* of men must claim the first and chief place in our regard; and therefore, it should be our business to promote by every lawful means, "as we have opportunity," the preaching and teaching of the gospel and the conversion of the heathen as the only means of "doing good" to their souls. For the souls of the heathen will perish everlastingly, if they continue in idolatry or unbelief: as is proved by the following among many passages of Scripture. Scriptures they are which will try but not "stagger" the faith of true followers of Abraham, Rom. iv. 18—22, of those who have imbibed the spirit of "little children," Matt. xviii. 3, &c. &c. of those "who have been taught of God," John vi. 45, Is. liv. 13, that "his judgments are unsearchable and his ways past finding out," Rom. xi. 33, and that his "judgments are a great deep," Ps. xxxvi. 6,—of those who know how vain is the attempt "by searching to find out God, to find out the Almighty to perfection," Job xi. 7; and how presumptuous it is in "man to reply against God; the thing formed to him that formed it," Rom. ix. 20, of those whose hearts respond to the words of the mysterious voice that sounded in the visions of the Temanite of old, "Shall mortal man be more just than God? shall a man be more pure than his Maker? Behold he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in cottages of clay, whose foundation is in the dust, which are crushed

before the moth?" Job iv. 17—20; of those finally who rest upon the promises, "What I do thou knowest not now, but thou shalt know hereafter," John xiii. 7. "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known," 1 Cor. xii. 12.

The Scriptures I have to adduce are the following:—"The wicked shall be turned into hell and all the nations that forget God;" and "the heathen will be judged in the sight of the Lord," Ps. ix. 17—19. "All they that serve graven images, that boast themselves of idols shall be confounded," Ps. xcvi. 7. "Idolaters and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death," Rev. xxi. 8, see also 1 Cor. vi. 9, 10; Gal. v. 19—21; Ephes. v. 5. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned," Mark xvi. 16. Also John iii. 18. "He that believeth on the Son shall not see life, but the wrath of God abideth on him," John iii. 36. "Without faith it is impossible to please God," Heb. xi. 6. "Except a man be born again, he cannot see the kingdom of God," John iii. 3, &c. The meaning of this phrase being "born again" is illustrated by another passage. "Being born again, not of corruptible seed but of incorruptible, BY THE WORD OF GOD, which liveth and abideth for ever," 1 Peter i. 23. "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent?" &c. Rom. x. 13—17. It follows that those who are sent to teach the heathen ought not to be restrained in the exercise of what should be deemed the chief and the highest part of their vocation.

But deep as is the guilt of those who offer any impediment to the "free course of the word of God," 2 Thess. iii. 1; those whom they thus deprive of the most favourable opportunity of being made acquainted with the "gospel of peace, the glad tidings of good things," Rom. x. 15, are not therefore excused for their ignorance; this is proved by the texts above quoted, where idolaters and all the heathen are not only *not* excepted from God's denounced curse, but *expressly* and *specifically* declared amenable to it.

The same mysterious and awful doctrine is, if possible, still more specifically taught in many other places.

"When I say unto the wicked, thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." Ezek. iii. 18; compare also xxxiii. 6. "Even those heathen who have sinned without law shall also perish without law," Rom. ii. 12. Even those who "know not their master's will" are "punished with stripes (though fewer,) if they do it not," Luke xii. 48. Here the objection or difficulty presented by the ignorance of the sinner is expressly considered, and declared to be no valid plea for bearing the sentence of condemnation, though it is recognized as a ground for mitigating, in some degree, its severity. "Nevertheless death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression," Rom. v. 14, *i. e.* even over those who had not sinned as Adam did against light and knowledge, and who were deprived even of the light and guidance afforded by the law to a portion of Adam's posterity—even they were accounted sinners in the sight of a holy God and suffered the penalty of sin at his hands. Their ignorance did not excuse them. Again eternal life as respects the Gentiles is represented as being connected with a believing repentance, as a necessary condition. "When they heard these things (accounts of the reception of the gospel by the Gentiles) they (*i. e.* the inspired apostles and the brethren which were in Judea) held their peace and glorified God, saying, "Then hath God also to the Gentiles granted *repentance unto life*," Acts xi. 1, 17 and the context; and in the text, "forbid-

ding us to preach to the Gentiles THAT they might be saved," 1 Thess. ii. 16 ; while the prohibition is shewn to be deeply sinful (they who issued it are said to " please not God and to be contrary to all men," and their sin herein is classed with the " killing of the Lord Jesus and the prophets and the persecution of the apostles,") the connexion is at the same time distinctly implied between the salvation of the Gentiles, and the necessary means, the preaching of the gospel ; i. e. the " teaching," Matt. xxviii. 19, the doctrines of the gospel to the Gentiles and exhorting and entreating them to believe and follow it.

" The times of this ignorance God [formerly] winked at, but now commandeth all men everywhere to repent, because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men in that he hath raised him from the dead," Acts xvii. 30, 31 ; and parallel to this, " And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell in the earth, and to every nation and kindred and tongue and people, saying with a loud voice, fear God and give glory to him ; for the hour of his judgment is come : and worship him that made heaven and earth and the sea and the fountains of waters," Rev. xiv. 6, 7. Here we have a proclamation addressed with awful solemnity to every singular unconverted soul among all the tribes of men. What mortal, high or low, or what earthly power shall stand with impunity between such a messenger and *any of those* to whom the message with its eternal sanctions is directed ?

Further, if we consider the energy of language and boldness of imagery employed by the inspired writers, to paint the misery and hopelessness of the natural state of the heathen, on the one hand ; and to describe on the other hand the magnitude of the change they undergo when they are turned from dead idols to the service of the living and true God—we may thence infer the unspeakable importance of conversion to them, and our consequent duty in love to their souls and in gratitude to our Saviour, see 1 John iii. 16, &c. &c. who " died for all men," 1 Tim. ii. 6 ; 1 John ii. 2 ; 2 Cor. v. 15, &c. &c. for them as well as for us, to " beseech them to be reconciled unto God," 2 Cor. v. 20. The Gentiles or heathen are described as " walking in the vanity of their mind. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart. Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." The apostle goes on to contrast this with the change brought about by conversion. " But ye have not so learned Christ, *if so be that ye have heard of him*, and have been taught by him, as the truth is in Jesus. That ye put off concerning the former conversation, the old man," &c. &c. Ephes. iv. 17—24. The Gentiles are said to be " under the power of darkness" from which they must be delivered before they can be translated " into the kingdom of God's dear Son," Col. i. 13. They are as sheep going astray till they " return unto the shepherd and hishop of their souls," 1 Peter ii. 25. The effects of the change brought about by faithfully preaching to the heathen are said by our Lord himself to be, " To open their eyes, and, to turn them from *darkness to light and from the power of Satan unto God*, THAT they may receive forgiveness of sins and inheritance among them which are sanctified by faith which is in me," Acts xxvi. 17, 18 and again, " To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," Luke i. 79 ; and again Paul addressing a Gentile church says, " Ye were sometimes darkness, but now are ye light in the Lord," Ephes. v. 8. The process of conversion is described as a " passing from death unto life." " Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life and shall not come into condemnation *but is passed from death—unto life*," John v. 24. Once more, Paul addressing a Gentile Church describes them as having been " in times past" Gentiles (or heathens) in the flesh * * * and goes on to say " at that time ye were without Christ,

being aliens from the commonwealth of Israel and *strangers from the covenant of promise*, HAVING NO HOPE AND WITHOUT GOD IN THE WORLD. But now in Christ Jesus ye who sometimes (*i. e.* formerly) in the (Greek *πότε olim*) were far off, are made nigh by the blood of Christ.* * * * * Now therefore ye are *no more* strangers and foreigners, but fellow-citizens of the saints and of the household of God, and are built upon the foundation of the apostles and prophets Jesus Christ himself being the chief corner stone," Ephes. ii. 11, 12, 19, 20.

Awful as these scriptures are, they are dictated by the spirit of Him "with whom there is no variableness, neither shadow of turning," James i. 17; but is "the same to-day, yesterday and for ever," Heb. xiii. 8. "Heaven and earth shall pass away, but not" a jot or a tittle of these words shall remain unfulfilled, Matt. v. 18. "God is not a man that he should lie; neither the son of man that he should repent; HATH HE SAID AND SHALL HE NOT DO IT? or hath he spoken and shall he not make good?" Numb. xxiii. 19. Lastly, and the admonition is directed chiefly to us, "these words" that the spirit of God hath spoken, "the same shall judge us all at the last day," John xii. "O that we were wise, that we understood this, that we would consider our latter end," Deut. xxxii. 29.

The passages I have cited require little comment, plainer or more emphatic statements cannot even be imagined; and if they do not establish the *truth* of the proposition set at the head of this section there is no meaning in language. Mysterious and awful I have admitted the doctrine to be, and I know of no way of meeting the difficulties that undoubtedly belong to it, except by those indirect arguments with which I prefaced the proof of it. These ought to be *sufficient* though not perfectly satisfactory. But "God's way is in the sea, and his paths in the great waters, and his footsteps are not known," Ps. lxxvii. 19. "His thoughts are not our thoughts, nor his ways our ways. For as the heavens are higher than the earth, so are his ways higher than our ways, and his thoughts than our thoughts," Is. lv. 8, 9. Moreover we see but "a part of his ways and are acquainted with but a little portion of his wonders," Job xxvi. 14. But though "clouds and thick darkness are round about him, yet righteousness and judgment are the habitation of his throne," Ps. xcvi. "Justice and judgment are the habitation of his throne, mercy and truth shall go before his face," Ps. lxxxix. 14.

The incomprehensibility to us therefore of any doctrine is no proof against the *truth* of it. That demands a very different test. What is there in the nature of God, nay in our own nature, or in the structure of the meanest insect or plant, or of the most insignificant atom of his creation that is *not* incomprehensible to us? see chapters xxxviii. to xli. of Job. A heathen philosopher reached the climax of wisdom when he had attained to know this, that he knew nothing. And in many parts of science the whole difference between the clown and the philosopher lies herein, that, the one is ignorant even of the difficulty, and the latter sees it, without being otherwise a whit nearer *seeing through* it than his uninstructed fellow-creature. A peasant would ridicule any one who found difficulty in the fall of an apple; the man of science on the other hand has long seen a great difficulty in the matter, without even approaching the solution of it. True, he has given the phenomenon a *name* (gravitation); but the *cause* of it, though he has named that likewise (attraction), and has discovered some of the laws under which it acts, is in its essence as deeply hid from him as ever. In like manner the uninitiated are disposed to ridicule the paradoxes of mathematical science*. But stranger still the mathematician himself, though contemning such presumptuous and narrow-minded ignorance in others, frequently shews himself helpless as an infant to pursue the analogy of

* For instance the doctrine of incommensurable magnitudes; or the famous proposition of conic sections which proves that two lines may approach each other for ever and never meet.

his own favourite theorems to their legitimate deductions. Although he has attained the general conclusion that paradoxes, and what at first sight to his limited powers are contradictions apparently the most complete, may yet be true and *proved true* by the most rigid demonstration conceivable; and still the contradiction though *proved* not fully *explained*; although he acknowledges that his own mind is a wonder to himself; that there are mysteries in its physiology and in its connexion with the material part of him which he cannot explain or understand; that the mode of operation as well as the results of his own reasoning and his own volition are, frequently at least and in some aspects, unintelligible to him who wields them,—yet the extraordinary spectacle is not unfrequently witnessed of a man after acknowledging all this, proceeding to summon his Creator to the bar of that judgment he has himself discovered and confessed the weakness and insufficiency of, even in relation to mere earthly knowledge, and if unable to square the divine purposes, as made known by God himself, to his idea of the “fitness of things,” and his own notions of the proper mode of governing the universe—if baffled in such an arrogant and presumptuous attempt as this, he is neither ashamed nor afraid, *therefore* to give the lie to the plainest declarations of the revealed word of God. But let those who are more modest and more truly philosophical bear in mind, that “all our knowledge runs up into something that is unknown to us,” and not understood. And thus so far as appears it ever must be. The horizon of our view may be extended perpetually, yet still the junction of heaven and earth continue to bound our prospect; and the very widening of the circle will indicate the existence of yet vaster regions unexplored beyond. And thus through the cycles of eternity the more we may discover of the nature of the Infinite One, the more will seem to be left behind unknown: and as the histories of the various families of heaven* pass before us, and their relations to him “after whom they all are named;” the longer and the larger survey we take of them, and the loftier the heights to which our understanding may be ever soaring, and though exulting and rejoicing in every accession to its powers, the readier will it be to confess the impossibility of compassing in its ken the expanding field of enquiry and the multiplying objects that crowd it.

But I will not venture to pursue further a train of speculation that attempts to intrude “within the veil,” lest I should seem to set the example myself of affecting to be wise above that which is written, and of meddling with things “too high for me,” Job xlii. 3, Ps. cxxxix. 6. I would remark however that as the angels themselves are left ignorant of some things, if not of the very things under consideration, which still they “desire to look into,” 1 Peter i. 12, we need not wonder, and ought not to complain that fallen man, in his best estate “a little lower than the angels,” Ps. viii. 5, Heb. ii. 7, should fail in comprehending parts of the ways of God which baffles them.

But the subject may be considered with advantage in another light more useful and practical. What must have been the feelings of Abraham when God commanded him to slay that child of covenant through whom he had promised him an innumerable posterity? How dark and mysterious the ways of God must have seemed to him, and how strongly he must have been tempted to question his goodness and veracity! Yet he was “strong in faith,” and “staggered not through unbelief,” Rom. iv. 20, under the trial. Now one very

* This phrase is not used at random: see Ephes. iii. 15. *Ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομαζέται.* In our authorized version this is translated “of whom the whole family in heaven and earth is named,” but not quite correctly, as that rendering would require *πᾶσα ἡ πατριὰ*. See Valpy's Greek Testament and Bp. Middleton on the Greek article there referred to. Without the article it ought to be translated “of whom every family,” &c. implying that there are many families in heaven. We read indeed in another passage that “there shall be one fold and one shepherd,” John x. 16, but there may be many tribes in one great family, and many families may be gathered into one great fold.

probable reason why God leaves so many of his dealings toward us in awful and inscrutable mystery, may be with the purpose of giving us an opportunity to approve ourselves, under somewhat similar trials, the true spiritual Sons of "faithful Abraham," Galat. iii. 9.

But many, without even condescending to notice the plain words of the "scriptures of truth," still less patiently and humbly to trace out their latent analogies, contemptuously and at once, set them altogether aside, and as I have hinted a little above, presume to argue the question on the high grounds of abstract right, taking for granted that the conscience of the criminal should decide the law for the judge; and that the notions of right and wrong remaining in the breast of corrupted man furnish sufficient grounds for setting aside the truth of God* when these clash together. "*Charity*" is the specious pre-

* The absurdities into which, in Natural Philosophy, the most eminent men have fallen by following what is called the *synthetic* or *deductive* form of reasoning, is well known to all who are in the least conversant with the history of physical science. The true method is to ascend from facts up to the laws, not from assumed axioms to attempt a *priori* to deduce a train of consequences. This great principle, first unfolded by Bacon, has by none been more beautifully exemplified or more piously acknowledged than by the "Prince of Philosophers" Sir I. Newton. (See Mac-laurin's account of his discoveries. Not having present access to the work, I cannot quote or refer more particularly to the passage to which I allude.) Now it seems to me that "tests," are to the theologian what "facts" are to the natural philosopher, and that it is only by a cautious and reverend generalization of these, that we can attain to any thing like a correct notion of the principles of that "divine philosophy," which embraces the science of God's Government. Upon this principle, we must not say God will act thus and thus *because it is right*; "but relying not on the conclusions" which man's wisdom teacheth; but on those which the Holy Ghost teacheth; and ascertaining by carefully "comparing spiritual things with spiritual," 1 Cor. ii. 13, and Scripture with Scripture *how* God will act, we ought to infer that what "the Judge of the whole earth," declares he will do is *therefore necessarily* "right," Gen. xviii. 25, whether it tallies with our preconceived ideas or not. To proceed in any other way is to set aside the use of a revelation altogether. It is to suppose we come to dictate not to learn, and leads both into impiety and practical absurdity. Who setting out from mere general ideas of the wisdom, power and goodness of God, could have imagined that sin would be so soon permitted to mar the fair world of his creation? Who that had seen naught but life could have conceived of death, or its frightful accompaniments, the noisomeness, and the corruption, and the worm that riot in the grave over the strength and the beauty of man? Who could have conceived the stupendous method of redemption and the suffering of "the just for the unjust?" Who could have predicted that the vast majority of the human race should have been left for ages uninformed of the method of salvation or the way of holiness? Who could have supposed that so many of those to whom the gospel has been offered should despise and reject it; and that God should nevertheless bear with them so long? Finally, of those who would restrict the Infinite God to the one attribute of mercy, representing him shorn of holiness, justice, truth and incomprehensibility, which of them could have conceived the destruction of a world for sin by the flood, including as it must, myriads who "knew not to discern between their right hand and their left," Jonah iv. 11? Or how could they account on their narrow principles for the sin of eating an apple being visited with a curse not only on Adam himself and "on the ground for his sake," and probably on the inferior animals, but on all his descendants to the latest generations? "Unto the woman he (God) said I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband and he shall rule over thee. And unto Adam he said, because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee saying, Thou shalt not eat of it: cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art and unto dust thou shalt return," Gen. iii. 16—19. "By one man sin entered into the world and death by sin; and so death passed upon all men for that all have sinned * * * by the offence of one judgment came upon all men to condemnation * * * by one man's disobedience many were made sinners * * * moreover sin hath reigned unto death," Rom. v. 12, 18, 19, 21. O there are other things in heaven and earth than are dreamt of in our "*philosophy*!"

text for their unbelief; and on this very unbelief, they found a reason for discouraging, or neglecting to promote the efforts making for the conversion of the Gentiles.

What malice could work them worse evil than *such* charity? It would be difficult to shew how there is more charity displayed in disbelieving the eternal or "second death," of the heathen, in *the face of evidence to the affirmative*, than there would be in denying contrary to all experience that they are subject to natural or temporal death. Love tends rather to make us anxious and foreboding about the objects of it than the first to say "all is well with them."

In fact it is neither the extent, nor the degree, nor the duration of sin and misery, but *its existence at all* under the providence of a holy, merciful and almighty God, that is the grand problem. The sceptic may teach to believe or disbelieve what he may; but he can neither deny this fact nor lead us a step towards the solution of it.

It may help us to a right view of this momentous subject to consider that the unconverted heathen are in much the same condition now that we should *all* have been in, had not God interposed and sent his Son to die for us. Now this is uniformly represented in Scripture as an act of astonishing and unmerited grace not *required* by God's justice but wonderfully saving it, as I shall proceed presently very briefly to shew. And if God might justly have left us all to that death which he denounced against our sins, and which they merited, how does it necessarily impeach his justice to suppose that he may still so deal with some of us? A free and unmerited gift may be justly withheld either in whole or in part; for surely God is free to do what he will with his own, see *Matt. xx. 15.*

Now, that *but* for the death of Christ we must all have perished everlastingly is evident from this, that that is every where in Scripture represented to constitute the sole *ground* of our salvation; and faith in that atonement the only means of appropriating the benefits of it. Now if this sacrifice had not been offered and accepted, it is plain there would have been no object for faith to rest upon; and faith and the fruits of it could never have existed. To prove this in detail from Scripture, it would just be necessary to transcribe the Bible, for what part of the word of God, from the history of the first transgression does not speak of a holy and jealous God, and on the part of man of a broken law and of man's inability to help himself. I shall therefore give only a few texts taken almost at random. "We are all corrupt and have done abominable works; we are all together become filthy, there is none that doeth good, no, not one," *Ps. xiv. 1, 3,* again "Whosoever shall keep the whole law and offend in one point is guilty of all," *Jam. ii. 10.* "The soul that sinneth it shall die," *Ezekiel xviii. 20.* "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," *Rom. i. 18.* "By one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned," *Rom. v. 12.* The few following texts among a multitude of others, prove that the salvation of any of us is to be ascribed only to the undeserved goodness and mercy of God in Christ. "The wages" (suitable recompense) "of sin is death; but the gift of God is eternal life through Jesus Christ our Lord," *Rom. vi. 23.* "Now we know that what things soever the law saith, it saith to them that are under the law, *that every mouth may be stopped, and all the world become guilty before God.* Therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law, and the prophets, even the righteousness of God which is by the faith of Jesus Christ unto all and upon all them that believe. For there is no difference; *for all have sinned and come short of the glory of God,* being justified freely by his grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the

forbearance of God. To declare, I say, at this time his righteousness; that he might be just and the justifier of him which believeth in Jesus," Rom. iii. 19—26. "Knowing this that a man is not justified by the works of the law but by the faith of Jesus Christ," &c. Gal. ii. 16. "By grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works lest any man should boast," Eph. ii. 8, 9. "Not by works of righteousness which we have done, but according to his mercy he saved us," &c. Tit. iii. 3. "O Israel thou hast destroyed thyself, but in me is thine help," Hosea xiii. 9. "Blessed be the Lord God of Israel; for he hath visited and redeemed his people through the tender mercy of our God, whereby the day spring from on high hath visited us," Luke i. 68—78. "But God is rich in mercy; for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ (*by grace are ye saved*) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come he might shew the *exceeding riches of his grace* in his kindness towards us through Jesus Christ. For *by grace are ye saved THROUGH FAITH*; and that not of yourselves, it is the gift of God," Eph. ii. 4—8. And so in passages innumerable.

The same great doctrine of man's sin, and the necessity of a Redeemer is symbolized by the sacrifices of the law, typical of the one perfect and complete sacrifice offering, and oblation for sin which our great High Priest offered once for all on Calvary, through the eternal spirit, without spot to God, Heb. ix. 14; x. 12, 14.

To recapitulate. It has been my object in this part of the discussion, to prove that love and charity require us to omit no lawful and practicable means of promoting the conversion of the heathen; seeing that "unless they repent they must all perish," Luke iii. 4.

This I have shewn *first, directly*, by quoting the express declarations of Scripture asserting it.

Secondly, by proving from Scripture more generally the hopelessness and misery of their present condition, and by pointing out the vast importance attached to their repentance and conversion.

Thirdly, more indirectly, by adducing proofs of the future condemnation of all unconverted sinners in general; and particularly of those guilty of certain specified sins, which the heathen of all countries, and of this especially are notoriously addicted to.

I have next combated the objections apt to rise in our minds by the consideration that God's ways are incomprehensible; illustrating by analogies from abstract science that seeming contradictions may nevertheless be true, urging further, that if a little instruction can make this evident "in mere earthly things," John iii. 12, and thus put one human understanding so much in advance of another, gifted perhaps with equal original powers and thence inferring *a multo fortiori* how utterly incapable must any created mind be to judge of "heavenly things," John iii. 12, and of the nature and conduct of him who formed it; and the impossibility in general of the finite ever comprehending the infinite.

Next I have suggested *one* probable reason of our being left in so much ignorance to be, to furnish us with a test of probation, and hinted at the improvement to make of this idea. And incidentally, I have shewn from the history of physical science, that we are not competent to predicate conclusions and consequences even from ascertained data; and that as it is only by induction of facts that we can rise to a knowledge of the laws of nature; so it is only by a reverent comparison of Scripture with Scripture that we can attain any certain knowledge of the mind of God and the principles of his Government; and that to attempt to lay down a course for him is sinful, absurd and presumptuous in the last degree.

Lastly, I have endeavoured to refute the fallacy of the most specious reasons to be assigned in behalf of those who still oppose themselves; and have proceeded to argue, that it is no more necessarily unjust in God to condemn the heathen,

than *it would have been* to condemn us all, had he not sent his Son to die for us. And I have proved from Scripture that we might all have *justly* been left to perish; and that God's interposition to save some of us is uniformly represented in Scripture as an act of wonderful and wholly unmerited grace; not only not required by his justice, but only miraculously reconciled with it.

Let not my object be misrepresented or misunderstood in establishing with so much pains so sad a truth. The hopeless condition in which myriads of fellow-creatures are born, and live, and sin, and die, and pass to their account, can afford no pleasing matter of contemplation to any benevolent mind. But what God has seen fit to reveal, we cannot safely remain ignorant of or neglect. The practical importance of this particular doctrine is immense; since the evangelizing of the heathen depends in great measure upon the reception of it; whether as furnishing a motive for Christians to preach the gospel or for the heathen to listen and receive it. The large majority of those who disbelieve it, will be found lukewarm, if not open adversaries to this great cause. Their opinion is sometimes termed the "*charitable*" one, though as I have endeavoured to show, on very fallacious ground. Ours is at least the *safe* one, both for them and for us; and it leads us to follow the course of which Paul and all the holy apostles, prophets and martyrs of old give us the example. On the other hand, if they are in delusion—and I am convinced the word of God puts it beyond a doubt with those who simply look to it for teaching—and if the delusion should extend to and become general among religious people, how tremendous the consequences of *error on this side!*

Let us beware then of crying "Peace, Peace, when there is no peace." For there is no peace saith my God to the wicked*," Is. xlvi. 22; lviii. 21. Let us beware of ever disparaging the truth as being "speculative," or of palliating error as being "charitable." But let us "hold fast" every part of God's revealed truth, for it is indeed "our life," (carefully Prov. xxiii. 23, and iv. 13,) and every violence done to it is fraught with death to the souls of men.

III.—*Slavery in British India.*

[We have transferred the accompanying paper from the *British and Foreign Anti-Slavery Reporter* to the pages of the *Observer*, containing as it does a fair digest of the Report of that Committee appointed to investigate into and report upon the nature and extent of Slavery in the East Indies. We do this without binding ourselves to subscribe to every sentiment of the reviewer; we hope to be able at an early day

* That the heathen are accounted "wicked," in the sight of God I have already abundantly proved. I wish to take this opportunity of remarking further that in the text, "The wicked shall be turned into hell and all the nations that forget God," Ps. ix. 17, the word "*and*," is not found in the original; and if it be necessary to supply a word at all, "*even*," would perhaps be preferable, thus making the second clause expository of the first, agreeably to the constant Hebrew idiom. If this view be right, in the term "wicked," in this place, the Gentiles are not only *included* but specifically, and principally intended. We learn then from the passage that the wicked are, emphatically speaking, synonymous with the nations that forget God ("who shall be turned into hell.") They again are identified with the Gentiles by Rom. i. 28, where it is said of them that "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do those things which are not convenient," &c. Of course nothing here stated militates against the truth that the wicked among nominal Christians shall meet with a far more dreadful doom than the heathen.

to take up the subject with all its actual grievances, and they are not a few. They differ, it is true, from the calamities attendant on West Indian Slavery, but they are not less odious, and should call forth the warmest energies of the Christian world for their removal.—ED. C. C. O.]

Since the publication of the last *Reporter*, two volumes of parliamentary papers have been issued, in continuation of the documents presented to the House of Commons in 1838, on the subject of Slavery in British India. The first of these volumes (No. 238—1841) embraces the correspondence of the Directors of the East India Company with the local authorities in India, on the preparation of a report on slavery in India by the Law Commissioners—on the state of slavery generally—on the protection of slaves—on the power of correction possessed by a master over his slave—on objections to any legislative enactment defining the rights of masters—on the proposed law enacting that offences against slaves shall be punished in the same manner as offences committed against free persons—on the state of the law and practice relative to the sale of children in India—on debtor slavery in the Tenasserim provinces—on slavery in Assam—on the condition of the charmars, or rustic slaves, in Malabar—on the kidnapping of children in the Madras presidency—on the slave-trade in the Persian Gulf and Bombay—on the importation of African slaves into Cutch and the Portuguese settlements of Demaun and Diu—on defects in the existing law for the punishment of parties charged with exporting slaves and free persons and selling them in a foreign territory, and on various other points arising out of the foregoing particulars.

In this volume also we have the particulars of the emancipation of the East India Company's slaves in Coorg. They amounted in number to 1115. Nearly two years after their liberation from bondage, the superintendent of Coorg, in a letter to the commissioner, dated 14th August, 1839, thus adverted to the conduct they had exhibited under their new circumstances:—"I have much pleasure," he said, "in stating that I have not heard a single instance of any of the individuals who were emancipated from slavery at the beginning of the last year having misconducted themselves, as it was at first apprehended they would do. Indeed, as far as I can judge from what has fallen under my observation, I have every reason to believe that they are remarkably quiet, well-behaved, industrious people. A number have continued in the service of the ryots to whom they were formerly attached; but it will be observed under the head of 'house-tax' in the accompanying memorandum, that 383 families of them have, during the past season, established themselves as independent labourers. Between 50 and 60 families cultivated on their own account small patches of land." This is a cheering account, and is a full proof that the Indian slave can appreciate his freedom, and make a right use of it too. We are happy to perceive that it is the intention of the Company to liberate the slaves they hold on their estates in Malabar. The number of men, women, and children who will thus enjoy the blessings of freedom is reported to be 2009. One thing, however, surprises us, that, although measures began to be taken as far back as 1836 for the accomplishment of this important work, the papers before

us do not indicate that it has been consummated. We hope it has taken place, although we have not any official notification of it, unless it be implied in the following extract from a revenue despatch to the government at Fort George, under date the 17th August, 1838, to the following effect:—"We entirely approve this proceeding, and we desire that you will take into consideration without delay the means of extending a similar benefit to the slaves on the estates of private individuals in this and other districts." Whether the latter proposition was agreed to by the local authorities does not appear, though we hope that on inquiry, we shall find the East India Company does not now possess a single slave, or derive any revenue from so unhallowed a source.

The second volume (No. 262—1841) treats of the systems of slavery and bondage prevailing in the territories which were subject to the presidency of Bengal prior to the year 1814; and the practice of the courts and magistrates in cases respecting slavery and bondage. To this are added, short digests of the papers already presented to parliament, on the system of slavery prevailing in the presidencies of Madras and Bombay; and an appendix which contains the evidence of thirty-two native and four European witnesses, on the extent, nature, and incidents of slavery in Bengal. Most of the natives were slave-holders. From their evidence, and the information collected by the law commissioners from other sources, we learn that slavery, both domestic and prædial, is more generally diffused than we had previously expected it to be. On this point we make a few extracts from the report before us. Referring to Bengal—the districts south, as well as east and north of the Ganges—Orissa, Behar, Oude, Allahabad, Agra, Delhi, Saugor, and Nerbudda territories, Kumaon, Assam, Arracan, the Tenasserim provinces, Prince of Wales's Island, Malacca and Singapore, the commissioners say:—"It may be stated generally, that slavery prevails, more or less, throughout the whole of these territories;" and in the more detailed account they say, "it prevails to a great extent in the northern and central divisions of Cuttack, particularly in the chukla of Bhudruck in the former, and the chukla of Jehazpore in the latter division." One of the witnesses examined, himself the owner of fifty slaves, stated that in those districts a wealthy zemindar will possess as many as 2000 slaves; and it is stated that there are 200 or 250 landholders who have that number each. In the province of Bengal south of the Ganges, they say that the slavery which "does exist appears to be almost exclusively of the domestic kind. This part of Bengal includes Midnapore, Hoogly, Burdwan, Beerbhoom, Moorsheadabad, twenty-four Pergunnahs, the city of Calcutta, Nuddea, Jessore, Backergunge. "In the city of Calcutta, the majority of the Mohammedan, Portuguese, Armenian, Parsee, and Jew inhabitants possess slaves."

In the districts lying beyond the Ganges, slavery prevails to a great extent. "In Chittagong all the Mohammedan inhabitants of respectability possess slaves." One of the witnesses, a landholder, stated that he had twenty-four Mussulman slaves; and "we are informed," say the commissioners, "that the Hindu slaves are even more numerous than those of the Moslem faith." "In Tipperah the slaves are

supposed to constitute a fourth of the population." A single family frequently possess from ten to twenty-five slaves, and Hindus and Mohammedans are alike slaveholders. "In Dacca Jelalpoore most of the better class own slaves." "In Mymensingh all the great Zemindars hold slaves in proportion to their wealth, *who are settled upon their estates.*" One landholder, whose agent was examined, possessed 1400 slaves. On many estates they compose the greater part of the cultivators. Even persons of small means, such as clerks, "have generally five or six slaves." In the district of Sylhet no just estimate can be formed of "the multitude of persons existing in that servile condition." One witness, a Mussulman from that part of the country, stated that he had "about 25 families of hereditary slaves" in one talook, and "about 120 families in another." Another witness, a Hindu, stated that his "father, who is the proprietor of a small talook, owns about 75 families of slaves." In 1813 the slaves in Sylhet were estimated at one-sixth of the population, "they are now supposed to amount to nearly one-third." In Rajeshahy "most persons of respectability, both Hindus and Mohammedans, have domestic slaves. In Rungpore and Gowalpara "there are many slaves among the domestics, especially towards Assam, and every where along the northern frontier." Among the Garrows the slaves form "two-fifths of the whole population." In Dinagepore "the number of slaves is very small." In Purneah the slave population is estimated by the commissioners on the authority of Dr. Buchanan, at 24,560; it is probable, however, that the number is larger. "In the districts composing the province of Behar slavery prevails to a great extent." "To possess slaves is considered a mark of distinction." In Behar and Patna, according to Dr. Buchanan, who made his surveys in 1807 to 1811, there were 131,280 slaves; in Bhaugulpore, 17,736; in Shahabad, 21,340. The limits of the several districts, however, have since been altered. In Sarun "some of the great landholders have as many as 200 slaves." In Goruckpore, province of Oude, the slave population is estimated at 1648, four-fifths of whom are engaged in agriculture. In the provinces of Allahabad, Agra, and Delhi, we have very little information. Slavery exists "principally in the cities and towns," and is supposed "to be almost exclusively of the domestic kind." In Ghazeepore "slavery is chiefly confined to the towns." In Jaunpore "the slaves are supposed to be very few." In Benares "most families of respectability possess them." In Bundelcund "Hindoo slavery is very limited, but Mussulman slaves are common." In Cawnpore domestic slaves are to be found in the families of Mohammedans. In Etawah "many families of substance possess domestic slaves." In Muttra the number of slaves is small. In Allygurh "slavery is confined to the houses of the wealthy." In the districts of Bareilly and Mooradabad "almost all families of respectability, especially Mohammedans, keep them." In Saharunpore the number of slaves is said to be very trifling. In the Delhi territory the number of slaves is stated to be confined to the city of Delhi, though in all the surrounding independent states, especially where the chiefs are Mohammedans, it is more common. In the

Hurriannah division the Rajpoots only possess a few slaves. In 1813, Sir Charles Metcalfe, then resident at Delhi, addressing government on the means of checking the traffic in slaves within the territory, observed, "the natives of this country are undeniably greatly addicted to the purchase of slaves, especially of the female sex; some because slaves are kept at a less expense than other servants; others for the sake of the privacy of the apartments of their wives; others for the gratification of their own vicious propensities; others for the purpose of public prostitution. They will go to any expense, and run any risk to possess slaves." This is the substance of the information furnished by the commissioners on the extent of slavery in Bengal. We regret much that these gentlemen were not able to ascertain the number of prædial slaves in that presidency, though in some districts it is quite clear they abound. It will be our duty hereafter to inquire into the nature of their employments, with a view of ascertaining whether any portion of the sugar, rice, and cotton imported from British India into this country is the produce of slave labour. In the meantime we fear we must state it to be our impression that slaves are employed in the cultivation of these articles; and that now the duties on sugar and rum, the produce of the East as well as the West Indies, are equalized, it becomes the more necessary that the people of this country should urge the abolition of slavery in British India, not merely on the ground of its essential injustice, but as a duty which they owe to the sugar growers in our emancipated colonies, and as an example to the world.

We cannot follow the commissioners in our present number, through the various details they give of the origin of slavery in British India—of the castes to which Hindu slaves usually belong—of the extent of the master's dominion over his slave—of the modes in which slaves are employed—of the coercion used to enforce obedience or exact labour—of the food, clothing, and lodging of slaves—of the treatment and general condition of slaves, and of the moral evils connected with the system of slavery in that part of the British dominions; and there is the less necessity for doing this, as the digest of the parliamentary papers on these points contained in the pamphlet entitled "*Slavery and the Slave-Trade in British India*," which has been recently published, and which we have strongly recommended to our readers, contains the pith of what they have collected and submitted to the consideration of the government. Of course we shall notice the additional evidence the commissioners have collected on slavery in the presidency of Bengal, so that our readers may have the whole subject completely before them. We cannot, however, refrain from stating here, that one or two additional features of the system of Indian slavery, not less hideous and brutal than those which mark the slavery of the United States, have been brought to light; and, notwithstanding the attempt which is made to gloss over the evil, and the obstacles which are thrown in the way of its abolition, we believe that, when the facts of the case are known, it will be impossible to screen it from universal execration, and from the doom it deserves.

In suggesting measures for correcting "the abuses of slavery," to use the expression of the commissioners, as though slavery itself were

not the greatest abuse, these gentlemen differ in opinion. Messrs. Cameron and Millett would take from the masters the power of punishment altogether; but Messrs. Amos, Elliott, and Borradaile, were of opinion, that whilst the *status* of slavery remained, it would be inexpedient to withdraw from the masters the power of punishment.

The remedial measures proposed by Messrs. Cameron and Millett, are as follows:—viz. 1. That it shall be unlawful for any free person to become a slave by any means whatever. 2. That it shall be lawful for any free person of full age to contract to serve another for life, or for any number of years. 3. That it shall be lawful for parents or guardians of minors to apprentice them till majority, or for a shorter period. 4. That all contracts under recommendations two and three shall be void upon the ill treatment or prostitution of the service, or apprentice, and shall be void *ab initio* if made with a view to prostitution. 5. All contracts to be registered within a limited time by some public officer. Other recommendations, of which there are five more relating to persons of free condition, are mere adjuncts to the former which are here given. Their recommendations as to slavery are—1. That it shall be unlawful for any person to acquire any slave, or to hire the services of any slave from his master, except persons who are the issue of Hindu, Mohammedan, or Parsee fathers and mothers. 2. That any act which would be an assault if done to a free-man shall be an assault and punishable as such if done to a slave by his master, or by any other person. 3. That no sale or gift of a slave, nor any transfer of his services for a limited period, except where land in the cultivation of which such slave is employed is sold, given, or transferred for a limited time, shall be valid, unless it be made in writing and authenticated by some public officer, and unless it be made with the consent of the slave, if adult, or of his parent or natural guardian, if a minor. 4. That no slave shall be sold by public authority in execution of a decree of court, or for the realization of a decree of court, or for the realization of arrears of revenue or rent. 5. That any slave who has been treated with cruelty by his master, or has become a common prostitute through the influence of her master, shall be entitled to emancipation. 6. That any slave shall be entitled to emancipation, if a reasonable price be tendered to his master. 7. That whenever any slave is entitled to emancipation, the wife or husband, and the minor children of such slave, shall be free, provided they are slaves of the same master. 8. That any person exporting a slave by land from the British territory into those of any foreign power against the will of the slave, or removing a slave against his will with a view to such exportation, shall be punishable by fine or imprisonment. 9. That any person who shall remove from the British territories any slave who may have taken refuge therein, or any slave whom he may have brought into these territories, and who is unwilling to return, shall be punishable by fine, or imprisonment. Other recommendations incidental to some of the foregoing are noticed by the commissioners, but those quoted are the most material.

The recommendation of the commissioners with respect to bondsmen are the following: viz. 1. That no right to the services of any

bondsman shall be transferred without his consent. 2. That no right to the services of any child or other descendant, or of the wife of any bondsman, shall accrue upon the death of any bondsman to the person entitled to his services, notwithstanding any agreement to the contrary expressed or implied between the bondsman and the person entitled. 3. That all contracts of bondage shall be void upon the ill-treatment of the bondsman, or upon the ill-treatment or prostitution of the bondswoman, &c.

For the prevention of the slave-trade, under the statute 5th George IV. cap. 113, the recommendations of the commissioners are, 1. That the government of India should request the home authorities to cause commissioners of vice-admiralty to be sent to all places within the limits of the Company's charter where there is a court of admiralty, and where no vice-admiralty commission exists. 2. That the government of India should request the home authorities to apply to parliament for an act declaring and enacting, or simply enacting, that the government of India, and the governments of Madras and Bombay, and of the Straits, shall exercise the same powers, as, by the above-mentioned statute, are to be exercised by the governors of any colonies, &c. belonging to Her Majesty; and that the officers of the East India Company shall exercise the same powers, as by that statute, are to be exercised by Her Majesty's officers, civil and military.

Messrs. Cameron and Millett add, "Several other measures have occurred to us which might perhaps contribute to secure both to master and slave, the benefits which each party looks for from that relation, which we nevertheless abstain from recommending. The reason is, that we are anxious the law should be, as far as possible, in such a state as to oppose no obstacle to the dissolution of slavery, whenever it shall cease to be in accordance with the feelings of the people; and also in such a state as to oppose no obstacle to that change in the feelings of the people."

The other commissioners, Messrs. Amos, Elliott, and Borradaile, in a separate report, observe, that "while they cannot concur in the observations and conclusions of their colleagues on some important points, yet they agree with them for the most part in the opinions expressed, and the recommendations offered." They add, that "the main difference between them relates to the power of coercion and restraint which the masters of slaves now possess and exercise, for the purposes of enforcing their services, maintaining discipline among them, and preventing their absconding, the effect of that power, and the consequences of abolishing it." They are unwilling to withdraw that power—the compulsory power of the masters over their slaves—and hint that compensation would be required, if it were done. But they think "the injury that would be most felt, arising from the relaxation of discipline among domestic slaves, and consequent disorder in families, would admit of no compensation, and there would be no other means of allaying the discontent which it is feared would be excited by a law calculated to produce such results." They concur with their colleagues in their recommendations respecting the slave-trade abolition act; but not on "the importation and exportation of slaves to and

from the British territories by land." In other words, these gentlemen would not make the soil of British India sacred to freedom of fugitive slaves. In conclusion they say, "though they have maturely considered their various recommendations, they could have wished for some further time in order to explain and illustrate their sentiments more fully." We could have wished it also, for certainly, at present, it is difficult to conceive how the learned commissioners could have arrived at the conclusions they appear to have reached. We must not, however, forget that these gentlemen have had the difficult task assigned them, of suggesting measures for "mitigating the state of slavery," and for "ameliorating the condition of slaves, a thing which we believe to be impossible. It must be cut up root and branch: for, so long as the thing is allowed to remain, its pernicious fruits will remain also. What those fruits are we shall have occasion to see, when we come to a closer and more extended examination of the report before us.

The extent of slavery in the Saugor and Nerbudda territories cannot be ascertained. In Kumaon a census of the slave population has never been taken. We find, however, from the testimony of several natives, that "whoever has the means buys slaves"—that "Brahmins, Dalaras, Dastries, Rajpoots, Sahukars, and other persons of respectability, have about twenty or twenty-five domestic slaves, male and female"—that "persons of every class (Brahmin excepted) may be slaves;" and that one class of the slaves named (halis, or domes) are employed in agriculture, "for the support of the country is therefrom." In Assam the adult slave population is estimated to be about 11,000, or 12,000, of whom it is calculated about a quarter are married; allowing four births to one marriage, this would give altogether a slave population of 27,000 souls." Independent of these, there is another class amounting to about 3000 or 4000 in number, who have placed themselves under the protection of the great men of the province. Their state approximates to slavery. Arracan and the Tenasserim provinces, it is said, that "the system of holding the person in bondage is one of common practice in the province would seem to admit of no doubt;" and that "the inhabitants of this country advance money to men and women, and retain them as slaves. . . . This practice is the bane of the country." We are further informed, that parents, to meet the demands of a creditor, will "place their children in bondage;" that they will sell them "with a view to secure a retirement free from labour;" that female children are "sold and bought to be maintained in a state of concubinage;" that "a husband, embarking in an adventure requiring a sum which he happens not to possess, pledges his wife as a bondmaid," to the individual from whom he borrows; and that a father borrowing money to game with (not an uncommon case) will make his child "the bondsman of another." These, among others, are the sources of slavery in those parts of our Indian empire.

The latter part of the volume is taken up with correspondence on the subject of slavery in the Madras and Bombay presidencies, with illustrations of the proceedings in the law courts in which slaves have been interested. To this point we shall return hereafter, though but little is added to our previous store of knowledge. We are also fur-

nished with further information on the slave-trade which exists in the Persian gulf, and are pleased to learn that his highness the Inaum of Muscat has entered into an additional treaty with this country, which is likely to prove more efficient in its operation than that which previously existed, though we are convinced that no measure short of the entire abolition of slavery in British India will destroy that nefarious traffic.

We regret to learn that an extensive slave-trade in the persons of children has recently been discovered in the Madras presidency. For years it has been carried on without having apparently attracted the attention of the authorities. It appears that a native vessel, called the *Moydeen Bux*, was discovered at Madras to have on board thirty-two children "of very tender age, none being above seven or eight years old, and some apparently being no more than four years old." These children, it was found upon examination, had either been bought, kidnapped, or obtained by fraud or force, somewhere in the neighbourhood of Bimlipatam; they were shipped at Colingapatam for Nagore; and the disgraceful practice of kidnapping and selling children has prevailed for a length of time. It appears also, from the statement of one of the parties implicated in this transaction, that the children thus obtained have not only been disposed of at Nagore, but have been taken to Sumatra and other places, and sold into perpetual slavery! The wretches engaged in this traffic were to have been tried for the offence; but, through the culpable neglect or carelessness of the officer who drew the indictment, they escaped all punishment.

Our readers will see from this glance at the papers recently printed by order of the House of Commons, to be followed by others giving a more extended and particular account of slavery in Madras (where prædial slavery exists to the greatest extent, and in its worst form), and also in Bombay (with which, perhaps, the African slavetrade has most prevailed), that they have a great work before them, and that no efforts must be spared to remove from British India the foul abomination of slavery, which degrades so many millions of their fellow-subjects, which has now become the reproach of our country, and which must be abolished to perfect the great work in which British abolitionists have been so long and so honourably engaged.

IV.—*State of the Mission at Vixagapatam,—Mr. Malcom's errors corrected.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

As I know you are glad to receive any information in reference to the progress of Christian Missions on this vast continent*, I have thought of addressing a few lines to you, giving you a brief statement of the Telúgú Mission at this station within the last six years. It is

* It will always afford us pleasure to hear from our esteemed correspondent.

my wish especially to correct some mistakes which have gone forth in reference to the Mission, and which have arisen chiefly from a want of correct information, and from persons seeking their account of it from *second hand* resources.

Mr. Malcom in his hasty work, entitled *Travels in Hindostan and Burmah*, in which he has touched upon many things which he had much better have left alone, has given a *passing notice* of this Mission which he has never visited, and concerning which he has made some mistakes, as might be expected from one who did not seek his information from the *Missionaries themselves* who were stationed here, but from a person of his *own denomination* who visited the place for a few months. In his celebrated work he has mentioned my name as being chiefly engaged in English preaching, as though I neglected the heathen, for whose salvation I have professedly devoted my chief time and energies.

Now this I can affirm with good conscience, that ever since I left the shores of my native land, my chief labours have been directed to the benefit of the perishing heathen. It is true, indeed, that on my first arrival I did preach for some time in English twice a week, but then what was the state of things at that time? I found a number of my own countrymen who were sunk in ignorance and vice perishing for lack of knowledge, and no man caring for their souls. At that time the Gospel was not preached in the Established Church, and but for the labours of the Missionaries, our ignorant and depraved fellow-countrymen would have been left to perish in their sins. At the earnest request of many we continued to preach the Gospel every sabbath and once in the week, and we have good reason to hope that our labours were blessed to the salvation of some. Upwards of 50 Europeans and East Indians were in the course of a few years added to the communion of the church. Some who had been notorious for vice became the meek and humble followers of the Lamb, and many are now living witnesses of the fruit of our labours. To God we desire to give all the glory. Notwithstanding my labours amongst my own countrymen, the principal part of my time and attention was directed to the salvation of the perishing heathen, and every day in the week, Sunday excepted, I was engaged in the diligent study of the Telúgú language in order to qualify myself for usefulness amongst them.

After I was able to preach in the native language I relinquished one of the English services, and in conjunction with my former esteemed colleague, now in England (the Rev. J. Gordon), I preached alternately on Sundays and Wednesdays, *i. e.* on an average once a week in English. The day-schools which the former Missionaries set on foot were continued, and two native orphan schools were established, one under the care of Mrs. Gordon, and the other under the care of Mrs. Porter.

At the earnest request of many of the natives, a native English school was established which was very well attended. Besides the superintendance of these schools, which were established exclusively for the benefit of the heathen, the Gospel was preached in the native languages regularly in the town three times a week, and in several of

the villages around this station. In these labours we were assisted by one Tamul catechist and one Telúgú reader. During the cold season we were alternately engaged in itinerating amongst the villages in this populous district. These plans were in operation towards the end of the year 1839, during which Mr. M.'s celebrated work was in the course of publication.

Two out-stations, Chicacole to the north and Aukapilly to the south of this station, have also been taken up in connection with this Mission, and I am thankful to say the former is now occupied by our esteemed brother Mr. Wm. Dawson, the son of the former Missionary at this station and an excellent Telúgú scholar. His prospects are encouraging; six adult heathens have been baptized, besides several orphan children. He has an interesting orphan school and four day-schools under his superintendance. There are also two small chapels in different parts of the town which are very well attended. The town of Chicacole contains at a moderate computation upwards of 40,000 inhabitants, and loudly calls for another Missionary. Aukapilly, the other station to the south, has also been visited frequently, and a school has been established containing upwards of 30 boys. This station is about to be regularly occupied by Mr. Thompson, a member of the Mission Church at Vizagapatam, who has been for some time preparing for Missionary labour under the auspices of the Indian Missionary Society. I am happy to say we have another member who is preparing himself for the same blessed work, and whom we hope will be stationed at some large village in this populous district. You may see by this that the English church is in fact a Missionary one, and has an important bearing upon the heathen around us. Indeed my constant aim since I arrived in the country, has been to raise up suitable agents to carry forward the work of the Lord amongst the neglected village population, who are in general more willing to listen to the truth than the people in the towns. During the past six years 26 adults and several children have been baptized at this station. A few of these are Roman Catholics, the greater number were heathens. Five only of the above number were Telúgús, the rest were Tamulians or Mahrattas. Two of our Telúgú converts were removed from us by death at the commencement of this year, leaving behind them a very satisfactory testimony of their preparation for the great change. May the Lord speedily raise up others to fill their place.

At present there are in connection with this Mission two ordained European Missionaries and three assistant Missionaries. You will no doubt be gratified to hear that the three latter have been raised up in this country, and are able to preach the glad tidings of salvation with acceptance in the native language. At present there is a spirit of inquiry amongst the native population but I regret to say the fear of the world appears to predominate over the conviction of their consciences. In reference to the publication of the Telúgú scriptures, Mr. Malcom has also committed another mistake; he states in his work that the book of Isaiah was published. Now at the time he wrote his book, the following portions of the sacred scripture in Telúgú were only published.—"The New Testament complete; the Book of Psalms;

the Book of Genesis and Exodus, as far as the 20th chapter." This year an edition of the Five Books of Moses and the 1st and 2nd Book of Chronicles has been printed, but I regret to say that these portions sadly need revision. Within the last two years we have established a Printing Press at this station, which I am thankful to say is now in active operation, our brother Mr. Johnstone, assistant Missionary, has the charge of this establishment. Upwards of 6000 Christian tracts and catechisms on Scripture doctrine have been printed, many of which have been circulated in the surrounding district. The native English school is now under the efficient superintendance of our brother Mr. Hay, and has much increased since he took charge of it. Our native orphan school now numbers upwards of 70 children. The girls are under the care of Mrs. Porter, the boys are under the charge of Mr. Johnstone. Should this letter prove acceptable I hope in a future communication to give you a more detailed account of the schools in connection with this Mission, and of our prospects of success. In conclusion I would intreat an interest in your prayers and those of the friends of Missions in general, on behalf of the much neglected Telúgú people, that the Son of Righteousness may speedily arise on their benighted land with healing beneath his wings.

I remain,

Your's sincerely in the bonds of the Gospel,

Vizagapatam, Sept. 16th, 1841.

EDWARD PORTER.

NOTE.—We regret to state that if all we have heard be correct, Mr. Malcom's work abounds with similar errors in reference to other stations as well as Vizagapatam.—ED.

V.—*Notices of Japan : Sketch of the Religious Sects of the Japanese.*

[From the Chinese Repository.]

The history of Japan is, in its commencement at least, so connected with the religion of the country, that, in the little here intended to be said of either, the latter seems naturally to take precedence of the former.

The original national religion of Japan is denominated *Sinsyu*, from the words *sin* (the gods) and *syu* (faith); and its votaries are called *Sintoo*. Such, at least, is the general interpretation; but Dr. Von Siebold asserts the proper indigenous name of this religion to be *Kami-no-michi*, meaning, 'the way of the *kami*,' or gods, which the Chinese having translated into *Shin-taou*, the Japanese subsequently adopted that appellation, merely modifying it into *Sintoo*.

The Sintoo mythology and cosmogony, being as extravagantly absurd as those of most oriental nations, possess little claim to notice, except in such points as are essential to the history of Japan, and the supremacy of the *mikado*.

From primeval chaos*, according to the Japanese, arose a self-created supreme god, throned in the highest heaven—as implied by his somewhat long-winded name of *Ame-no-mi-naka nusino-kami*—and far too great to have his tranquillity disturbed by any cares whatever. Next arose two greater gods, who fashioned the universe out of chaos, but seem to have stopped short of this planet of ours, leaving it still in a chaotic state. The universe was then governed for some myriads of years by seven successive gods, with equally long names, but collectively called the celestial gods. To the last of these Iza-na-gi-mikoto, the only one who married, the earth owes its existence. He once upon a time thus addressed his consort, Iza-nami-mikoto: “There should be somewhere a habitable earth; let us seek it under the waters that are boiling beneath us.” He dipped his jewelled spear into the water, and the turbid drops, trickling from the weapon as he withdrew it, congealed, and formed an island. This island, it should seem, was Kiusiu, the largest of the eight that constituted the world, *alias* Japan. Iza-na-gi-mikoto next called eight millions of gods into existence, created ‘the ten thousand things’ (*yorodzu no mono*), and then committed the government of the whole to his favorite and best child, his daughter, the sun-goddess, known by the three different names of Ama-terasu-oho-kami, Ho-hiru-meno-mikoto, and Ten-sio-dai-zin, which last is chiefly given her in her connection with Japan.

With the sovereignty of Ten-sio-dai-zin began a new epoch. She reigned, instead of myriads, only about 250,000 years, and was followed by four more gods or demi-gods, who, in succession, governed the world 2,091,042 years. These are terrestrial gods; and the last of them, having married a mortal wife, left a mortal son upon earth, named Zin-mu-ten-woü, the immediate ancestor of the *mikado*.

But of all these high and puissant gods, although so essentially belonging to Sintoos mythology, none seem to be objects of worship except Ten-sio-dai-zin, and she, though the especial patron deity of Japan, is too great to be addressed in prayer, save through the mediation of the *kami*, or of her descendant, the *mikado*. The *kami*, again, are divided into superior and inferior, 492 being born gods, or perhaps spirits, and 2,640 being deified or canonized men. They are all mediatory spirits.

But with divinities thus numerous, the Sintoos are no idolaters. Their temples are unpolluted by idols, and the only incentives to devotion they contain are a mirror, the emblem of the soul’s perfect purity, and what is called a *gohei*, consisting of many stripes of white paper, which, according to some writers, are blank, and merely another emblem of purity; according to others, are inscribed with moral and religious sentences. The temples possess, indeed, images of the *kami* to whom they are especially dedicated, but those images are not set up to be worshipped; they are kept, with their temple treasures, in some secret receptacle, and only exhibited upon particular festivals. Private families are said to have images of their patron *kami* in shrines and chapels adjoining the varandah of the temple; but Meylan

* Siebold; the authority for nearly the whole of this chapter.

confidently avers that every *yasiro* is dedicated solely to the one Supreme God, and Siebold considers every image as a corrupt innovation. He seems to think that in genuine *Sinsyu*, Ten-sio-dai-zin alone is or was worshipped, the *kami* being analogous to Catholic saints, and that of these no images existed prior to the introduction of Budhistic idolatry.

There is, as there was likely to be, some confusion in the statements of different writers upon the whole of this topic ; amongst others, respecting the Sintoo views of a future state, of which Dr. Siebold, upon whom the most reliance must ever be placed, gives the following account : " The Sintooist has a vague notion of the soul's immortality ; of an eternal future state of happiness or misery, as the reward respectively of virtue or vice ; of separate places whither souls go after death. Heavenly judges call them to account. To the good is allotted Paradise, and they enter the realm of the *kami*. The wicked are condemned, and thrust into hell."

The duties enjoined by *Sinsyu**, the practice of which is to insure happiness here and hereafter, are five (happiness here, meaning a happy frame of mind) : 1st, Preservation of pure fire, as the emblem of purity, and instrument of purification. 2d, Purity of soul, heart, and body to be preserved ; in the former, by obedience to the dictates of reason and the law ; in the latter, by abstinence from whatever defiles. 3d, Observance of festival days. 4th, Pilgrimages. 5th, The worship of the *kami*, both in the temples and at home.

The impurity to be so sedulously avoided is contracted in various ways ; by associating with the impure ; by hearing obscene, wicked, or brutal language ; by eating of certain meats ; and also by contact with blood and with death. Hence, if a workman wound himself in building a temple, he is dismissed as impure, and in some instances the sacred edifice has been pulled down and begun anew. The impurity is greater or less—that is to say, of longer or shorter duration—according to its source ; and the longest of all is occasioned by the death of a near relation. During impurity, access to a temple, and most acts of religion, are forbidden, and the head must be covered, that the sun's beams may not be defiled by falling upon it.

But purity is not recovered by the mere lapse of the specified time. A course of purification must be gone through, consisting chiefly in fasting, prayer, and the study of edifying books in solitude. Thus is the period of mourning for the dead to be passed. Dwellings are purified by fire. The purified person throws aside the white mourning dress, worn during impurity, and returns to society in a festal garb.

The numerous Sintoo festivals have been already alluded to ; and it may suffice to add, that all begin with a visit to a temple, sometimes to one especially appointed for the day. Upon approaching, the worshipper, in his dress of ceremony, performs his ablutions at a reservoir provided for the purpose ; he then kneels in the verandah, opposite a grated window, through which he gazes at the mirror ; then offers up his prayers together with a sacrifice of rice, fruit, tea, *sake* or the

* Siebold.

like ; and when he has concluded his orisons, depositing money in a box, he withdraws. The remainder of the day he spends as he pleases, except when appropriate sports belong to it. This is the common form of *kami* worship at the temples, which are not to be approached with a sorrowful spirit, lest sympathy should disturb the happiness of the gods. At home, prayer is similarly offered before the domestic house oratory and garden *miya* ; and prayer precedes every meal.

The money contributions, deposited by the worshippers, are destined for the support of the priests belonging to the temple. The Sintoo priests are called *kami nusi*, or the landlords of the gods ; and in conformity with their name, they reside in houses built within the grounds of their respective temples, where they receive strangers very hospitably. The *kami nusi* marry, and their wives are the priestesses, to whom specific religious rites and duties are allotted ; as, for instance, the ceremony of naming children, already described.

But pilgrimage is the grand act of Sintoo devotion, and there are in the empire two-and-twenty shrines commanding such homage ; one of these is, however, so much more sacred than the rest, that of it alone is there any occasion to speak. This shrine is the temple of Ten-sio-dai-zin, at Isye, conceived by the great body of ignorant and bigoted devotees to be the original temple, if not the birth-place, of the sun goddess. To perform this pilgrimage to Isye, at least once, is imperatively incumbent upon man, woman, and child, of every rank, and, it might almost be said, of every religion, since even of professed Buddhists, only the bonzes ever exempt themselves from this duty. The pious repeat it annually. The *siogoun* who has upon economical grounds been permitted, as have some of the greater princes, to discharge this duty vicariously, sends a yearly embassy of pilgrims to Isye. Of course, the majority of the pilgrims journey thither as conveniently as their circumstances admit ; but the most correct mode is to make the pilgrimage on foot, and as a mendicant, carrying a mat on which to sleep, and a wooden ladle with which to drink. The greater the hardships endured, the greater the merit of the voluntary mendicant.

It need hardly be said that no person in a state of impurity may undertake this pilgrimage ; and that all risks of impurity must be studiously avoided during its continuance ; and this is thought to be the main reason why the Buddhist priests are exempt from a duty of compliance with *Sinsyu*, enjoined to their flocks. The bonzes, from their attendance upon the dying and the dead, are, in Sintoo estimation, in an almost uninterrupted state of impurity. But for the Isye pilgrimage, even the pure prepare by a course of purification. Nay, the contamination of the dwelling of the absent pilgrim would, it is conceived, be attended with disastrous consequences, which are guarded against by affixing a piece of white paper over the door, as a warning to the impure to avoid defiling the house.

When the prescribed rites and prayers at the Isye temple and its subsidiary *miya* are completed, the pilgrim receives from the priest who has acted as his director a written absolution of all his past sins, and makes the priest a present proportioned to his station. This

absolution, called the *oho-haraki*, is ceremoniously carried home, and displayed in the absolved pilgrim's house. And from the importance of holding a recent absolution at the close of life, arises the necessity of frequently repeating the pilgrimage. Among the Isye priestesses, there is almost always one of the daughters of a *mikado*.

The Isye temple is a peculiarly plain, humble, and unpretending structure, and really of great antiquity, though not quite so great as is ascribed to it, and is surrounded by a vast number of inferior *miya*. The whole too is occupied by priests, and persons connected with the temple, and depending upon the concourse of pilgrims for their support. Every pilgrim, upon reaching the sacred spot, applies to a priest to guide him through the course of devotional exercises incumbent upon him.

In addition to the *kami nusi*, who constitute the regular clergy of Japan, there are two institutions of the blind, which are called religious orders, although the members of one of them are said to support themselves chiefly by music—even constituting the usual orchestra at the theatres. The incidents to which the foundation of these two blind fraternities is severally referred, are too romantic, and one is too thoroughly Japanese, to be omitted.

The origin of the first, the *Bussats sato*, is indeed, purely sentimental. This fraternity was instituted, we are told, very many centuries ago, by Senmimar, the younger son of a *mikado*, and the handsomest of living men, in commemoration of his having wept himself blind for the loss of a princess, whose beauty equalled his own. These *Bussats sato* had existed for ages, when, in the course of civil war, the celebrated Yoritomo (of whom more will be spoken) defeated his antagonist, the rebel prince Feki (who fell in the battle), and took his general, Kakekigo, prisoner. This general's renown was great throughout Japan, and earnestly did the conqueror strive to gain his captive's friendship; he loaded him with kindness, and finally offered him his liberty. Kakekigo replied, "I can love none but my slain master. I owe you gratitude; but you caused prince Feki's death, and never can I look upon you without wishing to kill you. My best way to avoid such ingratitude, to reconcile my conflicting duties, is never to see you more; and thus do I insure it." As he spoke, he tore out his eyes and presented them to Yoritomo on a salver. The prince, struck with admiration, released him; and Kakekigo withdrew into retirement, where he founded the second order of the blind, the *Fekisado*. The superiors of these orders reside at Miyako, and appear to be subject alike to the *mikado*, and to the temple lords at Yedo.

Sinsyu is now divided into two principal sects: the *Yuitz*, who profess themselves strictly orthodox, admitting of no innovation; they are said to be few in number, and consist almost exclusively of the *kami nusi*; and Siebold doubts whether even their *Sinsyu* is quite pure: the other, the *Riobu Sintoo*, meaning two-sided *kami* worship, but which might perhaps be Englished by Eclectic *Sinsyu*, and is much modified, comprises the great body of *Sintoo*. Any explanation of this modification will be more intelligible after one of the co-existent religions—namely, Buddhism—shall have been spoken of.

It might have been anticipated that a religion, upon which is thus essentially founded the sovereignty of the country, must for ever remain the intolerant, exclusive faith of Japan, unless superseded for the express purpose of openly and avowedly deposing the son of heaven. But two other religions co-exist, and have long co-existed, there with *Sinsyu*.

The first and chief of these is Buddhism, the most widely diffused of all false creeds, as appears by an authentic estimate of their respective followers, in which we find 252,000,000 Mahomedans, 111,000,000 believers in Brahma, and 315,000,000 Buddhists. A very few words concerning this creed may help to explain its co-existence and actual blending with *Sinsyu*.

Buddhism does not claim the antiquity, the cosmogonic dignity, or the self-creative origin of *Sinsyu*. Its founder, Sakya Sinha—called Syaka in Japan—was not a god, but a man, who, by his virtues and austerities, attaining to divine honors, was then named Budha, or the Sage, and founded a religion. His birth is placed at the earliest 2420, and at the latest 543 years before the Christian era. Since his death and deification, Budha is supposed to have been incarnate in some of his principal disciples, who are, like himself, deified and worshipped, in subordination, however, to the Supreme God, Budha Amida. Buddhism is essentially idolatrous; and in other respects, its tenets and precepts differ from those of *Sinsyu*, chiefly by the doctrine of metempsychosis, whence the prohibition to take animal life, the theory of a future state, placing happiness in absorption into the divine essence, and punishment in the prolongation of individuality by revivification in man or the inferior animals; and by making the priesthood a distinct order in the state, bound to celibacy.

The Buddhist somewhat hyper-philosophic theory of heaven does not appear to have been taught in Japan; and in the rest, there is evidently nothing very incompatible with *Sinsyu*. The Buddhist bonze, who, after it had for five hundred years failed to gain a footing, established his faith in Japan A. D. 552, skilfully obviated objections, and enlisted national prejudices on his side. He represented either Ten-sio-dai-zin as having been an *avatar* or incarnation of Amida, or Budha of Ten-sio-dai-zin—which of the two does not seem certain—and a young boy, the eldest son of the reigning *mikado's* eldest son, as an *avatar* of some patron god. This flattering announcement obtained him the training of the boy, who, as a man, refused to accept the dignity of *mikado**, although he took an active part in the government of his aunt, raised subsequently to that dignity. He founded several Buddhist temples, and died a bonze in the principal of these temples.

Buddhism was now fully established, and soon became blended with, thereby modifying, *Sinsyu*, thus forming the second sect, called *Riobu Sinsyu*. There are many other sects in which, on the other hand, Buddhism is modified by *Sinsyu*; and these varieties have probably given rise to the inconsistencies and contradictions that frequently occur in the different accounts of *Sinsyu*. Further Buddhism itself is,

* Klaproth.

in Japan, said to be divided into a high and pure mystic creed for the learned, and a gross idolatry for the vulgar. The *Yama-busi* hermits are Buddhist monks, although, like the priests of the *Ikko-syu*, they are allowed to marry and to eat animal food.

The third Japanese religion is called *Sintoo*, meaning 'the way of philosophers'; and, although by all writers designated as a religion, far more resembles a philosophic creed, compatible with almost any faith, true or false. It consists merely of the moral doctrines taught by the Chinese Kung footze (Confucius), and of some mystic notions touching the human soul—not very dissimilar to those of high Buddhism—totally unconnected with any mythology or any religious rites.

Sintoo is said to have been not only adopted, immediately upon its introduction into Japan, by the wise and learned, but openly professed, accompanied by the rejection of *Sinsyu* mythology and worship and by utter scorn for Buddhist idolatry. But when the detestation of Christianity arose, some suspicions appear to have been conceived of *Sintoo* as tending that way. Buddhism was, on the contrary, especially favored, as a sort of bulwark against Christianity; and thenceforward every Japanese was required to have an idol in his house—some say a Buddhist idol; others, the image of his patron *kami*. The last is the more probable view, as Dr. Von Siebold distinctly states that, at the present day, the lower orders are Buddhists; the higher orders, especially the wisest amongst them, secretly *Sintooists*, professing and respecting *Sinsyu*, avowedly despising Buddhism; and all, *Sintooists* and Buddhists alike, professed *Sintoo*.

Such is said to be the present state of religion in Japan. But the subject must not be closed without mentioning a story told by president Meylan, of a fourth religion, co-existing with these three, prior to the arrival of the first Christian missionaries. He says that about A. D. 50, a Brahminical sect was introduced into Japan, the doctrines of which were, the redemption of the world by the son of a virgin, who died to expiate the sins of men, thus insuring to them a joyful resurrection; and a trinity of immaterial persons, constituting one eternal, omnipotent God, the creator of all, to be adored as the source of all good and goodness.

The name of a Brahminical sect given to this faith cannot exclude the idea, as we read its tenets, that Christianity had even thus early reached Japan; and this is certainly possible through India. But it is to be observed, that neither Dr. Von Siebold, nor any other writer, names this religion; that Fischer, in his account of Japanese Buddhism states that the qualities of a beneficent creator are ascribed to Amida, and relates much as recorded of the life of Syaka, strangely resembling the gospel history of our Saviour, whilst the date assigned to the introduction of this supposed Brahminical sect pretty accurately coincides with that of the first unsuccessful attempt to introduce Buddhism. Further, and lastly, whoever has read anything of Hindoo mythology must be well aware that the legends of the Brahmins afford much which may easily be turned into seemingly Christian doctrine. But whatever it were, this faith was too like Christianity to survive its fall, and has long since completely vanished.

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

II.—MISSIONARY ENCOURAGEMENTS.

In sin alone is despair;—the gospel is all encouragement. Missionaries, above all men, ought to be standard-bearers of Hope; from the portals of Heaven, to the gates of Hell, is their field of expectation:—from age to age, even until the end of time, flows the deep, cool and constant stream of their evangelic consolation. True it is, that they have to contend with the impossibilities of spiritual *death* in others, and with the impracticabilities of spiritual *weakness* in themselves;—true it is, that sin, with all its progeny of evils, meets them every where, counteracting their designs and countermining their operations:—true also it is that India, as a special field of ministry, may present her special forms of trial, from people, church, converts, missions themselves;—nay, there may be indications of displeasure from God himself against his servants in this country,—in that he refuses to work much by them:—all this may be, and all this is admitted to be: yet is there encouragement to surmount the trial, and a triumph of spirit above the defeats of the flesh. This is beautifully expressed by the Apostle Paul in these most striking words, “Now, thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: to the one we are the savour of death unto death; to the other, the savour of life unto life!—and who is sufficient for these things?” (2 Cor. ii. 14.)

Having formerly set in array our Trials in this land of sin, let us now bring up our army of Encouragements to confront them. We shall divide our little host into two bodies—First, *General* encouragements, under its several divisions—this the main body:—Secondly, a reserve, consisting of some *special* encouragements, connected with peculiar circumstances of a variable or local kind.

1. There are *general* encouragements of the highest possible order, and of the surest possible effect, which pertain to the missionary work. They attend it in all ages, in all places, and under all circumstances; never varying, never failing, they are the fixed quantities of faith and hope—the immoveable basis of patience, perseverance, and ultimate triumph.

1. **THIS IS THE WORK OF GOD.** It is carried on by human agency, but it is the Lord’s work. God is Love, and this is the work of love. God is true, and this is the work of truth. God is pure, and this is the work of purity. God is sovereign, and this is the work of making men subject to him. God is offended, and this is the work of reconciling his enemies to him. God is supplanted by idols, this is the work of glorifying him alone. God is unknown, and we reveal him. His Son is unheard of, and we proclaim him. To do all this is agreeable to the nature, and is the very will, of God:—in doing this then we know we please him—and that his glory is associated with our operations. Surely then, whatever trials we may have to endure, we may well be encouraged by the thought and sure knowledge that our work is the “work of God”—and we may well say, “This work I cannot resign, in this work I cannot despair; until I resign my God, and despair of Omnipotence!”—Happy he that in his missionary work, “waiteth upon God!” “He shall mount up on wings, as an eagle; he shall run and not be weary; he shall walk, and not faint!”

2. **THIS IS THE COMMAND OF CHRIST.** “Preach the gospel to every creature”—“Teach them all things, whatsoever I command you”—and

“Lo! I am with you always, even unto the end of the world!” To preach the gospel, and to teach the things of Christ, constitute missionary work;—and to do this is the express command of our Lord and Saviour. Now then, whatever trials we may have and however small success, in the fulfilment of this work of God, we have this to say—“JESUS commanded me!” To every scoff of the world, every cavil of the flesh, every doubting of the church, and every fainting of the human spirit, we have this triumphant answer to make, “It is Christ’s command!” “You have no success”—I have my Master’s command. “You have no prospects here”—I have my Master’s command, “You have scarcely a convert”—I have my Master’s command, “You have no hold of the people”—But, I have my Master’s command. Go and preach to them and teach them! Thus may the faithful missionary deal with his trials as regards his work;—after those trials have been sanctified to his soul. Satan with his host of temptations will, nay must, flee before this answer of faith—“The Lord hath commanded this to be done, and done it shall be!” Happy is the servant who can labour in midnight darkness, and say with noonday joy, “This is the Lord’s work;—for noon, and for night, this is His *one* command!”

3. **THIS IS THE MINISTRATION OF THE HOLY SPIRIT**, in which we have a part. Christ told his disciples, that when he departed, he would send to them the Holy Spirit to be his acting substitute with them; and that by his Spirit, he would do all things for them; yea, that by Him the world would be “convinced of sin, righteousness, and judgment.” All evangelical preaching, all spiritual conversion, is of the Spirit of God. He is Supreme Agent in the missionary work—He is identified with it—it is a part of his federal ministration. The true missionary, in his true work, is the Spirit’s immediate instrument, for the accomplishment of the Spirit’s purposes, in the Spirit’s own manner;—and if, in such circumstances he have trials to endure, or evils to conflict with, he may then lift up his heart and say, “Oh Eternal Spirit, these are for **THEE**, not for me—before **THEE** this mountain shall become a plain!” So shall the opposing of infinity to the finite, and the offset of omnipotence against creature-weakness, cheer the soul and cause it to say, “If God be for me, who can be against me!”—Oh how little is this considered, that as our trials are Christ’s trials for present sympathy, so are they the Spirit’s trials for ultimate victory! Oh that we were full of the Holy Ghost, then our faith would be great as our weakness; our hope would be strong as our disappointment; and missionary life would be a perpetual triumph of encouragement over trial. This is the grace of the Holy Spirit, the great Missionary Comforter:—all-sufficient is he as the Grand Encourager—the Guide of all who glorify Christ. Against all failures they say, “Here is the ministration of the Spirit still”—against all possible blanks and voids they say, “Here is still the Holy Ghost!”

4. **THE FIELD IS ONE**. All true Missionaries are on one field, even the world;—and they themselves are one in faith and labour. So far as work is concerned, what is done in one part of the world is the same with what is done in another;—the success of one is the success of another; the success of one and another is the success of all. Whilst we mourn over Asia, let us rejoice over Africa;—if we are sad over India, let us be glad over the islands of the South Sea;—if China be shut, let us rejoice that Hindoosthan is open. If here we be not revived, yet *we*, the same *we*, are revived in another land:—if on this ridge, the corn be still green, then are we sorry; but if, on another, it be all ripe, then are we all glad. My brother’s conversions are mine, to cheer me—whilst my trials are his, for his spiritual good. Oh happy reciprocity of brotherhood! But, alas, how little felt! Why do we not lend to one another, and borrow from one another again, in our missionary work—so that all the reapers, the ear-

ly reapers and the late reapers, yea and the sowers as well as the reapers may rejoice together. If I have no spiritual children, I will be happy in my brother's offspring;—and if my converts be none, I will be much encouraged by seeing that his are many. Oh that we had this spirit in us all; and that we could always have such confidence in each other's spiritual judgment, as would enable us to rely without reserve on each other's opinion of true conversion! When we view the state of God's work over the whole field of the world, there is much to encourage the fainting spirit in lifeless India;—therefore like the Christians of Jerusalem rejoicing when they heard of the doings at Cesarea and Antioch, let us give thanks, that the joy of the whole field is *one* and is *ours*.

5. THE RESULT IS FIXED—FINAL SUCCESS IS CERTAIN. So saith the Lord—and that is enough. “The Earth shall be full of the knowledge of the Lord, as the waters cover the channels of the deep!” So saith the inspired Isaiah—and what saith the inspired John in prophetic vision? “The seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever!”—Yea, saith David, “All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth!”—Many trials of men, many judgments of God, shall there be; but the gospel shall prevail, and missions shall triumph. By the prospect-glass of faith, through the medium of prophecy, we see the whole world blessed of Christ and blessing Christ;—and this whole includes the part in which *we* labour:—so that the future becomes the comforter of the present;—and instead of doing as the world, encourage ourselves from that which *is* as to that which *shall be*, we encourage ourselves from that which shall yet be, as to that which now is. Thus, the certainty of the result promotes the end to be accomplished;—and the child of the decree becomes the son of the promise, and the sure heir of hope and joy. In this matter we may enter Heaven itself by faith, and behold it replenished for its eternal glories. How vast a part of that replenishment is yet future!—Probably the greatest part of the heavenly kingdom is yet to be gathered—and that certainly shall be brought in by the everlasting gospel. Glorious encouragement to labour, and to endure! that heaven yet waits for the latter days, and for the universal conversion that shall make the end more glorious than the beginning! Who would not labour in faith and patience to be a final partaker of so sure a result?

6. MEANWHILE, WE OURSELVES ARE THE CARE OF OUR HEAVENLY FATHER. He numbers the hairs of our heads, and sustains our burdens as His own. We labour in His sight, we sigh in His ear, we cry to His throne, we rest at His feet. “Thou tellest my wanderings; put my tears into thy bottle! Are they not in thy book?” He loves us because we speak of his Son—and he will own us because we have followed his Son, away from father and mother and brother and houses and lands, unto pain and sickness, trial and privation, wasting and death! We are accepted of God in Christ, whether India accept of us or not; and those who sustain rejection well, may have a higher place, than some who have maintained popularity well:—the Lord hath regard to those that mourn and are meek amidst the trials of life and faith, even as to those that turn many to righteousness and who shall shine forever. Here then is the weary child's resting-place, his Father's arms:—Here is the sick child's comfort, his Father's face:—Here is the dying child's refuge, his Father's bosom! This is our universal and eternal encouragement—“Lord, I am thine—save me!” “O God, thou art my God.”—Rich are these words—“Let all those that seek thee rejoice, and be glad in thee: Let such as love thy salvation say continually, The Lord be magnified! *I am poor and needy, yet* **ГЕHOВАН**

thinketh upon me; thou art my help and my deliverer, make no tarrying, O MY GOD!"—Thus began we with the work of God, and thus end we with his CARE.

II. We now come to those grounds of encouragement which may be termed *Special*. These have a local connexion with India, and a temporary connexion with the present age; and so as to time and place, may be reckoned under the head of specialties. These are not intended to be matters of faith, like the details of the former head; but rather, as matters of fact, addressed to reason, to afford grounds for inference, varying in strength from the simplest probability to the strongest certainty. About these a difference of opinion may prevail, both as to the extent of fact and the propriety of the inference;—but, out of the whole combined, and taken in the mass, there arises a strong impulse of hope and encouragement as to the sure and successful result of our missionary work in India.

1. There is the remarkable process of *separative preparation*, by which this country has been entirely detached from the great mass of heathen and Muhammadan territory around it, and united in political bonds to the most powerful and the most communicative kingdom of Christianity in the world. And there is one remarkable feature in the mode of British acquisition of India, that so far as regards the Supreme power, it has been reluctantly made—no plan for the conquest of this country was ever entertained, save by subordinate agents; on the other hand, instructions have been constantly issued, declaring it the wish of the Supreme power, that conquest should be restrained, and acquisitions be consolidated not extended. Yet still, impelled by what seemed a strange necessity, Britain has advanced, and every thing has fallen that opposed her; until now she is queen of India, crowned by unexpected results, not by deliberate intentions. And what mean we by this, but that God in his providence has transferred the power of Pagan India into the hands of Christian Britain;—and seeing that all nations are in the hand of Christ as Mediatorial king, for the establishment of his heavenly kingdom, what more natural supposition than that it is for the end that India may be Christianized? And is it less remarkable that this very process of adjunction took place, about the very period when Britain was becoming a missionary nation? and that the first consolidation of Indian empire, and the renewal of that charter which granted in 1813 Missionary liberty over all its boundaries, were not far removed in point of time?—These and many such things might be noted by us:—for that chain of providence which had separated India and prepared it to be visited by the Gospel of Christ is not to be overlooked by those who labour in this singular land. Even worldly men themselves plead some providential design in the Britainizing (if we may use the term) of India; how much more may the Christian hope for its Christianizing! This is the higher end, this the more glorious result.

2. *How quiescent is India*, as to the ministration of the gospel of Christ! She makes no resistance to all the evangelical organization and operation that exist within her bounds, for the destruction of her ancient superstition or more modern delusions. True, if her sons become converts, she persecutes *them*, few, weak and helpless as they are;—but, the gospel is untouched, and its ministers are free to convert still more. The law, which protects the idolater, protects the Christian too;—the magistrate, who decides for the Mussulman, decides for the British preacher too.—The land is as if tied up hand and foot, so that it can do nothing but submit and be still:—it must hear, and it does hear;—it must forbear, and it does forbear;—it may hate, but it may nothurt any save its own;—it may be apa-

thetic, but the foe's apathy becomes our victory, not as to present conversion, but as to the present ministration of the Truth. It is an astonishing sight to see a nation of superstitious men, even millions of unbelievers, from whatever cause, thus quiescent and submissive, whilst their religion is being destroyed;—and stranger still when it is remembered, that the government which accomplishes all this, claims no connexion with Christ, and disowns all evangelizing aims.—Thus however does India submit; as if “four angels were holding the four winds,” until the redeemed of the Lord be sealed. Let us be thankful that we have a just and powerful government, able and willing to keep peace in this vast empire, until the kingdom of our Lord be fixed here:—and if that government be not Christian itself, let us be encouraged by this great mercy, that it hinders us in nothing good—and that by its energetic and steady rule it enables us in peace and safety to do all the good that we would do. The whole country is open—its towns, its villages, its bazars, its ghauts, are open;—its roads, its rivers, its nullahs, its canals are all open.—We may teach, we may preach, we may convert, we may confirm as we please:—we establish missionary stations, missionary bungalows, missionary schools, missionary dwellings, as we please. We may speak, we may write, we may preach, we may print, and who maketh us afraid? We may act, we may move, we may rest, we may begin, we may end, we may continue—and who is there at present to hinder us? Is this liberty accidental as to the gospel? Is it unmeaning as to missionary labour? Can we look on all this splendid freedom of action spread over a quiescent empire of sin, and not be encouraged to persevere in our work of God. Pray for the peace of India—for “blessed are the peace-makers!”

3. *The attention of the Church of Christ being fixed to such a degree on India, seems a most favourable ground of hope and encouragement.* For the mind of Christ dwells in the church, and whither his mind turns, thither is she made also to turn. His Spirit animates his spiritual people, so that as the Spirit would go, they are led, in their hearts' desire, and their prayers, their acts of service and their gifts of mercy. True indeed it is that Paul was thus drawn out towards his countrymen (Rom. x. 1), and yet there was to be no fruit; but there was this clear difference, (1.) His was very much a natural affection—it was towards his “kinsmen according to the flesh;” not so here: (2.) His desires and efforts were all rejected plainly and violently and steadfastly by those to whom they were directed—not so here: (3.) He was divinely and irresistibly moved to give up those very kinsmen for whom he had laboured—not so here as yet. Besides, we have the universal church united in this aspect towards India;—England, Scotland, Ireland, have their missionaries here;—America and Europe have their missionaries here;—Denmark has had, Germany now has her missionaries here. The Churchman, Dissenter, Presbyterian, Episcopalian, Independent, Baptist, and Wesleyan, all have missionaries here.—Prayers, donations, plans, societies, churches, tend hither.—It hath been so for years—it is so now—and the feeling increases instead of diminishing year by year. Does all this intent and constant desire, all this united and continued effort, indicate nothing for good to India? We believe it does indicate something;—and that the vast accumulation of prayer now before the throne of God will yet be answered in a proportionate blessing. And although there may have been much sin mingled with many of those prayers, our trust is, that when God hath ended his controversy with his servants on that account, he will then answer these supplications, old indeed in man's esteem, but in his sight as of yesterday;—and Oh, how rich a scene, how glorious a day, when all the prayers of all Saints shall be answered, and God be glorified as the hearer of prayer, in India!

4. *Universality as to mode of operation* by the church in India, seems a most favourable token of good result. Every method of usefulness that has been devised by the church in other places, is put into full exercise here for good—indicating that degree of earnestness, and diligence, and active multifarious wisdom, which God hath promised especially to bless. “In the morning sow thy seed, in the evening withhold not thine hand; for thou knowest not which shall prosper, this or that, or whether both shall be alike good.” Rivalry of scheme is to be shunned and dreaded;—universality of plan is to be desired and pursued. This employs every one, or it draws on every one;—and it has thus the effect of interesting and uniting every one. It increases Christian love, for every one is in good temper when he is fully occupied according to his own preference, and let alone in his own active choice;—and it brings out the body of Christ in its relative completeness before those who are to be converted. Some preach, some teach; some write, some print; some give, some receive; some itinerate, some abide at home; some form Bible Societies, some Tract Societies, some School-book Societies, some Orphan Societies, some Female Education Societies;—and many such like things are there in India, for the conversion of the people to Christ. Now we feel much encouraged in considering this combination of manifold labour as indicating that the church is in earnest;—and also as affording to the sovereign grace of God room for that freedom of movement in the conversion of sinners, which it claims, but which exclusive schemes must ever deny. This too is good.

5. *The patient continuance of supply*, on the part of the church, amidst much trial and constant bereavement, constitutes a most favourable basis of hope for the future. In a former part we considered the painful process of missionary change in this country;—how much weakness, how much sickness, how much necessary absence, how much removal, how much death;—and in consequence, what draining of men and funds, although in the best of causes. Yet there is always a fresh supply;—as one falls, another steps forward;—whilst some are beginning to sink, others are beginning to rise. The work goes on without interruption;—willing and devoted men are never wanting;—nothing has yet been yielded;—the ground broken has been retained. No man thinks, or speaks of surrender;—even the men of sighs are full of hope;—the sick men call upon their brethren to stand forward.—Who dreams of flight from India? Who despairs of final success? None—or, at least, we have heard of none. There are as many ready to come to this land now, as at first—the living candidates would be more than the dead martyrs—and all this where there is no praise of man for the enterprize, no missionary romance to incite, no worldly lucre to reward. By such patient and meek perseverance of old did the church prevail; and there can be little doubt that in due time the Lord will graciously own his suffering and persevering church in this land, and more than recompense all her pains. Our Lord first tries and then crowns;—and the very grace of patient perseverance which he has granted to his church in the matter of Indian Missions, seems to indicate approaching glory. Nay, an increase of afflictions, on this basis, would only be an increase of hope—and in the “valley of Achor” we should look around for the “door of hope.”—A broken heart, with a contrite spirit, is ever triumphant;—but a faint mind is ever vanquished and flees.

6. *Native confidence in Missionary character*, is another most hopeful token of ultimate results. The people of India very generally make the distinction between nominal and real religion;—and no man will find the mere name of Christian a passport to the confidence of their hearts. But if a man lead a pure, benevolent, righteous and actively useful life,

him will they trust. The gospel preached, they may reject—the gospel professed, they may slight—but the gospel fairly and fully exemplified in life and action, they universally respect. They may hate the tree, but they admire its fruits. And we may without hesitation say, that the missionary character generally has commanded the esteem, the confidence, and the praise of the great body of natives who have lived long in contact with it—so that they will rely on a missionary's word, and repose on the sincerity of his heart. Doubtless there have been painful exceptions:—but they also have been exceedingly rare. True piety, as a general rule, has the confidence of the Hindu and the Mussulman in India. Now where there is trust in gospel character, a basis is laid for trust in gospel truth:—where there is much confidence in the Christian servant, there is so much of a preparation for confiding in the Master himself, who is Christ. True, the mind may continue till death in a merely passive indifferent state—true also, on other sinful grounds, Christ may still be rejected; but all this alters not the fact, that in itself considered, native confidence in missionary character is a sign of present gospel influence, and a token of something more and better in the time to come.

7. There is also a growing *anticipation* among the more intelligent natives (we mean Hindus), that Christianity will become prevalent in this land. This feeling seems to grow, as they see Christian operations extending;—and pandits frequently profess their belief, that in a generation or two, Christianity will be very general. The root of this is not, as might be supposed, in the fact that a Christian power is politically dominant in the country, but is strangely enough to be found in their own shâsters.—In the prophetic shâster (Bhâbishya Purân)*, there is a prediction to the effect, that “in the Kali Jug (or last age) all distinction of caste shall cease and all men shall be one. In the Kali Jug also men will forsake image worship, and all shall worship Brumho, (God).”—By believing this prediction Hindus are prepared for a religious change; and seeing no source of change now in their country but the religion of Christ, they naturally enough suppose that this religion is connected with the predicted revolution. Devout Hindus indeed do not consider the Kali Jug to be productive of any thing but evil;—and the triumph of Christianity they would consider to be such an evil; still the *fact* remains, that there is an anticipation of the downfall of Hinduism—and also the counter-part, that Christianity now introduced, whether for good or evil (as they may reckon), is to spread and prevail over the land. This belief will, we doubt not, spread more and more—and whilst it weakens the hands of the predestinated Hindu, it may well tend to encourage the commissioned minister of the gospel of Christ. There was much expectation when Messiah was born;—and let us be glad that Hindu shâsters lead their votaries to anticipate a grand change at the time when the gospel has entered into this empire of the east. This is some indication that the Prince of darkness sees the dawn of day.

* ভবিষ্যপুৰাণ

একবৰ্ণা ভবিষ্যন্তি সমায়াতে কলৌ যুগে ।

বৃহদ্বাদী ভবেন্নিত্যং সমায়াতে কলৌ যুগে ।

ইহার অর্থ ।

কলিকাল আগত হইলে সকলে এক জাতি হইবে, অর্থাৎ জাতি ভেদ থাকিবে না। কলিযুগ আইলে সমুদয় লোক বুদ্ধবাদী হইবে অর্থাৎ প্রতিমা পূজা ত্যাগ করিয়া পরমেশ্বরের আরাধনা করিবে।

8. There is also somewhat that is encouraging in the gradual *separation of our government from idolatry* in this country, The separation is yet far from complete in details;—but much has been done from time to time; much that has been ordered, has not yet been done. No doubt the determined agitation of the Christian community, both here and at home has been the chief cause of this improvement;—but still, it is well that a government can be moved to perform what is good through the influence of the Church;—and it is well that the Church, through legitimate channels, hath such useful influence in the country where her missions lie. Even the beginning of the past year (1840) was ushered in by one of the most important, and (to the writer's mind) most valuable acts of legislation which India has yet witnessed, the abolition of all idolatrous oaths and the substitution and consequent *assertion* of the name of God, the one God, in all the courts of Hindustán. This was a grand movement away from idolatry towards God, by the government of the country; and we fear that Christians have not been sufficiently thankful for this mighty boon, granted in the face of the strongest prejudices, and procured not without some painful sacrifices. Bengal scarcely now presents to eye any external connexion of government with idolatry;—but Madras still does, in a painful degree. The revenue of Jagannáth's gold is still the snare of Britain's faith;—and respect for the persons of men is still a pretext for the virtual dishonour of God. But the leaven is working now, which neither avarice nor policy can arrest;—and it will extend, nay it *must*, until the state knows no idol even by name. It is this evident and determined tendency set in, which helps us to the further hope that there is a mighty power at work, when even the men of might and interest are compelled to render up their prayer,—and to sacrifice the spoils of idolatrous iniquity.

9. But there is that which is of more encouragement to us than all those minor specialties—it is this, that *there is now in this country actual and true conversion*;—it is a present existent thing, evident and palpable. There is a church of natives who have been converted from idolatry to God, and who have believed in the Lord Jesus as the Son of God and the Saviour of sinners—and who have led, or are leading, a Christian life in accordance with the word of God. This church may be small, weak, imperfect, detached, and dependent;—still, *it exists*, with the real attributes of a true conversion:—and there is then conversion in India. Now what special encouragement do we derive from this fact? Twofold—(1.) If there be conversion here, then there are true missionaries here, there is a true gospel here, and there is true grace there,—then the presence of the Holy Spirit is actually here to regenerate, the presence of Christ is actually here to save, the presence of God is actually here to promote His work:—the evidence is before our eyes, behold it! The creation of a grain proves the present power of God, as certainly as the creation of a mountain;—the conversion of one sinner, as the conversion of a multitude. Let us take courage not only from the truth that ours is the work of God, but from the fact that God is working by us; that He is not only with us, but in us. We have indeed to mourn that there is so little present salvation, and the more we mourn, the better; but let us rejoice in that which is, whilst we sorrow for that which is not—and let us be encouraged to persevere by this, that we are already sealed as accepted of God.—(2.) If the work of God is begun here, we have a strong pledge that it will go on still further. For it does not accord with the usual procedure of God in past times to cause His work to cease at its very beginning, or to permit it to be supposed that the gospel-cause is not His, by its immediate extinction. The Inquisition in Spain and Portugal did indeed prevail for the extinction of begun gospel reforma-

tion;—but, let it be remembered, that for centuries these had been *apostate* lands, who had exchanged Christ for Anti-christ;—they deserve therefore, what they had long chosen;—and they have been drinking the cup of judgment till this day. But India is a new field, on which the Lord's challenge has been thrown to the hosts of hell, and to the worshippers of devils—the glory of the gospel is at stake—the truth of the bible is involved—the glory of Christ is concerned—the very name of the ever-blessed God, over this great empire, seems wrapped up in the result. We have high precedent for such a prayer as this—“If thy presence go not with me carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that Thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth. And the Lord said unto Moses, I will do the thing that thou hast spoken!” If we had such deep concern for the glory of God in his church, as Moses had, and did plead as closely and tenderly as He did, then would our hopes brighten and our assurance become as a rock. The very fact that a contest is begun, would inspire us with hope;—and the hotter the battle, the more sure the victory would become;—provided only we made the battle the LORD'S. Then would He magnify His own name—and His work begun would be the pledge of His work ended.

10. Now in all these encouragements we feel the more encouragement, because there seems growing up amongst us a *spirit of self-despair and contrition for sin*:—in other words, a conviction that even in the use of every thing, man can accomplish nothing, and that we are altogether unworthy of even that which God can do for us;—this is, *humility*. Many men have been employed, and little done;—many means have been used, and little accomplished;—much piety has been tried, even unto death, with small results;—and great talents have produced little present fruit. This is felt more and more, by many, if not by all;—and there is caused a self-emptying process, which is always essential to spiritual success. *Self* is the grand rival of God—and until self be banished, God cannot be honored. We are glad then to read sad and sorrowful acknowledgments of the state of things in India;—we are glad to see a plain sincerity of lamentation over the lowliness of God's cause, and we are glad to find a growing willingness to confess that sin is more the obstacle to success than any defect of means. We are glad to find that confidence in special modes of operation is giving place to the healthier idea that the “foolishness of God is wiser than men, and the weakness of God is stronger than men.”—We are glad to hear mournful prayers, to listen to humbling addresses, and to read saddening statements—and why? because these tend to empty man of pride, and make every Christian turn his eyes to God. We are persuaded that there will be a great deal of public confession and humiliation, and a great deal of candid discovery and honest disclosure, more than has yet been, before we be much honored of God in this land;—and the degree of this spirit now manifesting itself (although some favour it not) is one of the best tokens for good that India in its present condition could have. We have talked enough about men and their deeds; let us now talk about God and His Son, and His Spirit, and the glorious power of the Triune Jehovah. Let no man speak against dark and sad views of things, provided they be *true* views;—facts are the works of God, and let no man reject them.—If we acted more in accordance with facts, we should be more humbled; and being more humbled in self, we should have more confidence in God;—and being more confident in God we should have a peace, joy, and perpetual triumph of spirit, to which we are yet strangers. The Lord, God fill us with His own ful-

ness!—then sighs will prognosticate showers, and tears of contrition will indicate torrents of blessing. Then the groaning prostration of the human soul will herald the Holy Spirit's approach for good;—and the rapid levelling of our fondest schemes in one abyss of humiliation will be as a still small voice, saying "The Lord is at hand! Come ye forth to meet Him!"

In fine, the things written concerning *trials and encouragements*, have but one design and one end; to make us humble and joyful, sorrowful and glad, weak and strong, empty and full, so that man may be humbled and God exalted in the conversion of India. "THANKS BE TO GOD WHICH CAUSETH US ALWAYS TO TRIUMPH!"

J. M. D.

REVIEWS.

- I.—*An Essay on Native Female Education, by the Rev. K. M. Bányerjeá.*
- II.—*Prize Essay on the Condition of Native Females, by Dádabá Pándurang.*
- III.—*Prize Essay on the Condition of Hindu Females, by Hari Kesánaji.*

The antiquary whose business it is to elicit, from the records of by-gone times, the manners and customs, the arts and sciences, and the progress of civilization, has laid it down as one of the rules of his art, that the condition of the females of any nation is a good criterion whereby to ascertain its amount of civilization: so generally admitted is this rule, that the intelligence attributed and the respect shown to the women in Ossian's Poems, were deemed by the opponents of their authenticity, to be a powerful argument against their antiquity, and were, by many thought decisive of the question at issue: and here, according to them, Macpherson failed to keep up that deception which he had attempted to practise upon the world. Whether this, the superior intelligence and *status* of the females of the Ossianic age, be sufficient to prove that the poems were the production of a later and a more civilized period, it is not our business to inquire. The turn which the controversy in reference to them (and it was conducted by the ablest men of the age) took, as well as the opinion of men most conversant in such subjects, are sufficient to establish the general correctness of the rule to which reference has been made.

The emancipation and acknowledged rights of woman may not indeed, in all cases keep pace with the march of civiliza-

tion. The local position and political relation of a nation, its civil and social institutions, its long cherished prejudices, and other causes which need not be mentioned, mar, in some measure, the natural results of a mere secular education, and prevent the spread of liberal opinions. The improvement of the condition of females may be checked by a variety of untoward circumstances, when it is urged on by the mere temporal civilization of a nation, but when that civilization is based upon Christianity, when the people are enlightened by *its* doctrines, and imbibe *its* principles, all difficulties in the way of female emancipation will be removed, and woman will attain to her proper rank in society.

The religion of Jesus is liberty. It proclaims freedom from temporal and spiritual tyranny, to the rich and the poor, to the savage and the sage, to male and female alike. Wherever its benign influence is felt, and its principles acted upon, females are emancipated from the dominion of their tyrant lords, they attain to that position in society for which they were designed, and are respected and honoured. So far from being regarded and treated as inferiors, they are, in Christian countries, treated with respect, and have the precedence, cheerfully yielded them in all ranks of society. Perhaps the contrast between the general influence of Christianity and Hinduism, is in nothing more striking than in the treatment of the female sex.

Even a nominal Christian would despise to show any disrespect to an unprotected female, and if he were charged with any crime, he might implicate others of his own sex, but to excuse himself he would not willingly implicate a woman, neither would he to save his own reputation expose her to calumny or disgrace. Not so with the Hindu, the weaker vessel is the object of his cruelty, and if he can, he will without the least compassion cast the blame of his misdoings upon her. We are taught to regard woman as "bone of our bone and flesh of our flesh," not as a servile subordinate, but as a companion, an equal, possessing the same faculties, actuated by the same principles, susceptible of the same improvement, cheered by the same hopes, depressed by the same discouragements, and destined to the same immortality as ourselves. On the grounds then of Scripture and of common sense, we do not hesitate to maintain, that man has no more *right* to deprive woman of personal liberty, than she has to deprive him. She has as much authority over him in this matter, as he has over her, she is as much the guardian of his virtue as he is of hers. Sin is sin whether committed by man or by woman, and the power of being virtuous or vicious belongs no more to the

one, than to the other. God has made them equally accountable, equally moral agents. The practice of immuring women in zenanas had its origin, doubtless, in the jealousy of men, which increased in proportion to their own incontinency, and the liberty they claimed to do as they pleased: we find that such customs prevail only in those countries where polygamy is practised. And thus the watchfulness of the "green-eyed demon" over the conduct of females keep pace with the laxity of morals among the males, and men become distrustful of women in proportion to their own want of virtue. This result indeed is in keeping with the principles of our nature, for it will always be found, that the most culpable are the most suspicious. Suspicion is an inseparable attendant on vice—innocence thinketh no evil. But has this attempt to improve females by depriving them of liberty succeeded? Have women in consequence, become more virtuous, more circumspect, more intelligent? The contrary, as might have been expected, is the fact. The history of mankind abundantly proves, that other things, such as education and religion, being equal, the female population are much more virtuously inclined in those countries where their liberty is unrestrained, than in those where they are confined.

Such and similar results prove to us, (would we but aright attend to principles and the facts of history) the inefficiency of all mere human appliances to improve effectually our fallen nature,—appliances indeed, which have their origin in pride or self-sufficiency; or as in the present case, in human passion. Religion is the only remedy by which to cure the evils of our nature. The human mind must be trained to fear and love God, and then will it be improved. Hence the great importance of a moral and religious education. That it is not good for the mind to be without knowledge, and that man must be *taught* to think and to act aright, are universally admitted truths; but that which is admitted in the general, is too often practically denied in particular instances, as if education were the privilege of one class of the human family, but denied to the other. The refusal of this privilege cannot be defended upon any principle of reason or common sense, yet women in this country are prevented from all moral or mental culture, and this is one of the worst features of Hinduism.

Taking into view the great influence that women do, and ought, to exert over individuals, and indeed over society, the impolicy, to say nothing of greater evils, of keeping them in a state of mental degradation, is too apparent to be much insisted upon. Many of the brightest ornaments of the Christian church received their first lessons and best impres-

sions from their pious mothers. In confirmation of this statement we can appeal not only to such names as Timothy and Augustine in ancient times, or Doddridge and Dwight in modern, but to the history of the church in all ages, which abounds with such examples. There are not a few, at this day, in India, who, though they may have, in some measure, forgotten the God of their fathers, still in the moments of privacy, revert with melancholy pleasure, to the instructions, the prayers and the tears of a pious mother. When secluded, but for a short time, from the bustle of public life, the strife of tongues, or it may be the din of arms, how oft does "fond memory's faithful mirror" recall the image of a pious mother teaching them to lisp the praises of that God whom unhappily they have almost forsaken. The silent argument of such an image speaks to them in accents more powerful and pathetic than the highest flights of the most impassioned eloquence. If such be the influence of educated females over the minds of even those who have turned aside from the paths in which they were brought up, how great, how marked must it be over those, who adorn society by continuing to be living examples of the lessons they imbibed in youth. The character and principles of those who have been thus instructed, it is needless to say, have an important bearing on the best interest of man, and hence it is that the lessons of the nursery have a much greater influence on the prospects of society, than men are generally willing to admit.

It were easy, did we deem it necessary, to point out many instances in which women were the prime movers, in effecting the revolution of empires and in changing the morals and manners of the age. At the dawn of Christianity, the ladies of Cæsar's household, were the first to receive the gospel, and by the purity of their lives, which stood out in bold and open contrast to the licentious practices of the other ladies of the court, they did much to recommend its doctrines to the great and the powerful. And doubtless they contributed towards the overthrow of idolatry in the palace of the Cæsars, and to the spread of that faith which the Empress Helena, was honoured to establish in the Empire. Since then the females of every nation have so much to do with its enlightenment and civilization, their moral and intellectual status is a subject of the greatest importance: for so long as the mothers and sisters of a people remain ignorant of the true God and his salvation, so long as their knowledge and ideas are limited to the arts of cooking and dressing, and idle gossiping, there is little hope of the general improvement of the male. Every step gained by the youth of the present age,

will have to be trodden over again by the youth of the next, and thus in a great measure improvement will be kept within narrow limits and remain stationary. The influence of the zenana and the habits acquired there will require to be unlearned by every succeeding generation, and it will be found as it always has been, that the ideas and principles there imbibed press like an incubus upon the energies and mental exertions of the young. Convinced of the importance of this subject, Christians have, from the first establishment of Missions in this country, anxiously watched for every opportunity to improve and enlighten its female population. For this purpose various plans have been tried, and a diversity of means have been put into operation. One mode of operation has been prosecuted with vigor and energy, and after a while it has given place to another, which was thought more promising, and this in its turn has been succeeded by others. This change of plans and operations is not to be regarded as an evidence of vacillation on the part of the friends of female education; on the contrary it proves the great difficulty of the work, and their anxiety to adopt the most approved plans, and to change them according to circumstances, and that knowledge which experience alone could impart. For many years, there has been an alternate ebb, and flow in Christian feeling, in connection with this subject, but it has never been lost sight of, nor disregarded. The Christian ladies of Britain have ever been waiting for opportunities to improve the condition of their own sex in India, and happily, within the last few years, a greater degree of attention has been drawn towards them than before. But although the subject has of late attracted more general public notice than ever, we are not to suppose that it is a thing of yesterday. Our honoured predecessors, our brethren who now sleep in Jesus were deeply interested in this matter. So far back as the year 1819, the Calcutta Juvenile Society for the establishment and support of Bengálí female schools, was formed, principally in connection with the Baptist Missionaries; soon after this time was formed the Bengal School Society, connected with all denominations, for the education of males and females. About three years after the formation of the Juvenile Society, Miss Cook, now Mrs. Wilson, came to India with a view to engage in female education, in connection with the Bengal School Society. She however joined the Church Missionary Society, and was the honoured instrument of establishing the Central Female School in Cornwallis Square. About the same time, sub-committees of the different denominations in connection with the Bengal School Society were formed, and

each had under its special superintendence a number of female schools; these were designated the sub-committee of the Baptist Missionary Society, and the sub-committee of the London Missionary Society. These sub-committees were subsequently formed into separate societies, which continue to the present time to support female schools in Calcutta, and its vicinity. At present there are female schools in connection with all the Missionary Societies in Calcutta. From this very brief statement, it will be seen that native female schools were in existence more than twenty years ago, and that notwithstanding the difficulties and discouragements attendant on the work, the supporters of such institutions have persevered in their labour of love.

As the attention of the Christian public has been lately more particularly turned to the subject of female education, it was with much satisfaction we heard the proposal to invite intelligent natives to give us their opinion regarding the most practicable means of educating the females of India. In order to elicit this a prize of 200 Rupees was offered in each presidency, for the best English Essay by a native of India, on the subject of native female education, and minor prizes were offered for other Essays. The result we have before us in the three essays whose titles we have placed at the head of this article. The little work by the Rev. K. M. Bánérjeá, is *facile princeps*, and indeed the only one of the three that deserves the name of an essay: we shall therefore confine our attention principally to it. The Rev. author divides his work into three chapters. Chapter I. is on the present condition of native females, in which he shows, under the head of social and religious institutions—i, the invidious distinctions between male and female children at their birth—2, at the time of purification. ii. in regard to their education—iii., females are prohibited to read the Vedas.

ii. It is considered disreputable in females to be able to read and write—iii, other hardships under which they labour, such as 1, their being given away in marriage in infancy without their will or consent; 2, their compulsory and total seclusion from society; 3, their perpetual widowhood with all the attendant evils to which they are subjected; 4, the perpetual pupilage to which they must submit; and lastly, a short review is taken of the few privileges which is allowed to women by the shástras.

Chapter II. is on the education which the Bengal females ought to receive, and the position they ought to occupy.

Here the author has no theory to propound, but he takes the common sense view of this topic; viz. that the education

of females morally and intellectually, should keep pace with that of the male population, and that they should be helpmeets and suitable companions to their husbands, as they were designed to be by Providence.

The conclusion to which the author comes on the whole, is that little can be done in the way of improving the females of India until the male population is enlightened—that the conversion and civilization of the males must precede that of the females, and our strongest hopes for their improvement depend, under God, on the speedy and general enlightenment of the rising generation of men. We have long maintained the same opinion, and daily experience confirms our views. Hinduism must be overturned—the minds of men must be emancipated from its bondage—the chains which caste and the social institutions of the Hindus have thrown around them, must be broken asunder—and above all the gospel must be extensively felt ere much can be effectually done to ameliorate the condition of Hindu females. In other countries, the conversion of the females was simultaneous with that of the males, and the unobtrusive but effective influence of women, who had believed the truth as it is in Jesus, was powerfully felt through all ranks of society, and tended to the overthrow of idolatry and the establishment of Christianity. In this, it is quite otherwise, female influence is thrown into the opposite scale, and this is one of the most powerful of the external causes which have hitherto opposed the progress of the Gospel in India. The difficulties in the way of the Christian education of India's daughters are immense and, at present, insurmountable.

There is no access to the females of its higher and middling classes, and it would be contrary to all the laws of propriety, according to Hindu ideas, for such to appear in the presence of a Missionary, or any other gentleman. As to their appearance in public schools, the author has abundantly shown that it is quite out of the question. A glance at what has been done, and at what is likely to be accomplished in present circumstances will, we are persuaded, serve to convince every reflecting person, that the enlightenment of the males must precede that of the females, and that we must look *principally* to the general improvement of the former class, ere we can expect to do much effectually for the latter. There are two classes of female schools in existence at present; 1, Public day-schools for the education of native females of all classes. 2d, Orphan schools for orphans and the children of native Christians. Our public day-schools, as our author has well shown, can have little influence on the community. They are atten-

ded by the children of the lowest grades of society, those indeed whose fathers and brothers and male relatives are uneducated; their object in attending is not to acquire knowledge, neither is it the object of their parents in sending them; and consequently they have no ambition to learn, they are influenced solely by the love of gain. We know that it has oft times been said, that the lads who attend our public schools are influenced by no better motives. It ought however to be remembered that there is no immediate advantage gained; the boys are neither hired to attend school, neither are they rewarded for their attendance. The prospect of gain may have been the actuating motive both with their parents and with themselves, in the first instance. The advantages which they propose to themselves, are prospective, not immediate, but to attain to these advantages, they know they must possess certain qualifications, and these they endeavour to acquire by diligence and application to their studies. Hence it is, that, perhaps in no country in the world will we find boys more anxious to learn, more diligent, and more studious. This application and consequent rapid increase of knowledge soon produces its natural effect, the young aspirant having tasted the sweets of the Perian spring, begins to love learning for its own sake: and that which he once sought to acquire merely for the sake of gain, becomes to him a source of pleasure,—a thing to be sought for for its own intrinsic worth. It is not so with the girls that attend our public schools, their attendance is very irregular, and the many hours they are exposed to the wicked influence of home, effectually remove all the good that may have been done during the few hours of teaching. They remain but a short time in attendance, few so long as to be able to read, the great majority are either sent to service or married, and are quite lost sight of; they mingle in the general tide of corruption around them, their characters are not formed, their influence cannot be felt for good.

The second class or orphan schools, are productive of a far greater amount of positive good. In them the children are kept as within a Christian family, separated from the bad example of the heathen, and constantly under the eye of their superintendents, they are daily encouraged, by precept and example, to seek after all that is holy, and pure, and praiseworthy. We know those, who if it were not for such institutions, would have passed their lives in the utmost wretchedness, but who are now respectable members of Christian society. The duty devolving upon Christians to educate aright the orphan children committed to them by the providence of God, requires no arguments, and the utility of orphan schools

needs no defence. There are in these schools, also the children of native Christians, and the propriety of giving them a good sound Christian education, will not, we presume, be questioned. It is to educated Christian mothers we are to look in a great measure, for a more stedfast, consistent race of native Christians. And when we see a native Christian, instead of spending all her time either in preparing and consuming food, or in gossiping and indulging her children in every freak of fancy, teaching them to read, to repeat their catechisms, or lisp the praises of their Redeemer, then we may hail the dawning of that day when Christians in Bengal, will, for their consistency, their love, their zeal, and their devotedness, bear to be compared to Christians in other lands.

The orphan schools to which reference has been made, it is evident from their nature can have little influence on society in general, girls taught in them are generally married to native Christians, who reside in the villages in the vicinity of Calcutta, their influence must be therefore confined to the villagers around them. But the respectable classes of natives see them not, and perhaps are ignorant of their existence. From these institutions therefore, useful and important as they are, much cannot be expected in the way of improving the condition of the female population of India.

And here we cannot help remarking, that one of the chief blemishes of the essay before us, is the standard of education upon which the author fixes as suitable for this country. He has pointed to such names celebrated in European literature as Hannah More, Mrs. Somerville, &c.—But honourable and respectable as such names are, it is not to this class of females, that Britain looks for the training her sons and her daughters. No, she looks to her lowly but pious and intelligent cottagers, her ladies in the middle ranks of society, whose names are unknown to fame, but the influence of whose piety and example is felt in the character of their children, in the remotest lands and distant ages. Brilliancy of wit, superiority of intellect, or high attainments in all the walks of science and literature, are not the most admirable features in female character. They are well in their place, especially when under the influence of religion and proper principles, but the hope of a nation's improvement is not so much associated with these qualities, as with piety, meekness, good sense, general information and attention to the duties of home. We fear that educated natives, (and in this suspicion we are more than borne out by the Bombay essayists), have by far a too high opinion of "petticoated philosophers." They seem to delight in the anticipation of the day, when

some of their countrywomen shall become as good astronomers as Mrs. Somerville, or political writers as Miss Martineau. Did they know a little more of the world, they would find that such learned ladies do not generally make the best wives and mothers.

Besides, every one *cannot* be a Hannah More or a Somerville; such transcendent talents fall to the lot of few of Eve's daughters, or sons either. But all native females may (if they have the opportunity and if they will), become good and useful, affectionate and intelligent companions, examples of piety and virtue, the nursing mothers of the Christian church. We have dwelt the longer on this subject, because we know that there is a great deal of error regarding it among our young native friends, and some of this error appears in the work of the respected author, but it is the very beau ideal of the other essayists. No no, let not the females of India be encouraged to throw away the distaff for the flowers of Parnassus, nor even their cooking utensils for the Principia of Newton. Let them attain as a body even to mediocrity in learning, but to excellency in piety and virtue, then the great purpose of female education will be accomplished.

The next plan that remains to be tried is that of private tuition. This is the plan principally recommended by the Reverend author. He thinks that if Christian ladies would submit to the drudgery and annoyances to which their daily attendance in zenanas of the more wealthy Bábús would expose them, much good might be expected. Such private seminaries might be attended by a few and gradually an inroad would be made on the barriers that now oppose female education. Even of this, the author's favorite plan, we have little right to be over-sanguine. In the present state of native feeling and prejudice, few, perhaps none, besides those who have received a European education, would consent to have their females taught in any way, and even they would require a degree of moral courage not common to Bengális, to support them amidst the sarcasm and calumny to which they would be exposed for having attempted to innovate on the time-honoured customs of the Hindus. But a *Christian* education has still greater difficulties to contend with, and we are surprised that the author seems to have quite overlooked this important feature of the plan he recommends. Some of the more enlightened natives *may* allow Christian ladies to enter their zenanas for the purpose of instructing their female relations, and others *may* consent to allow them to assemble together in some private place under the strictest watchfulness for the same purpose. But

how many are there who will consent to their females receiving a *Christian* education, who will not only allow them to be taught to read and write, and other female accomplishments, but who will consent to their sisters and daughters being taught the precepts, the morality, and the religion, of the Gospel? These are important questions, and we fear if they were put to the respectable part of the Hindu community very few indeed would be found to agree to such a course. And if not, where are the pious and qualified ladies to be found, who would consent to forego the endearments of home and of kindred, to attend daily in the zenana of a Bábú for the purpose of instructing its inmates, while at the same time she is compelled to abstain from all reference to Christianity! Take away from them the *prospect* of enlightening the minds of their pupils in the truth as it is in Jesus, and what is then left to animate and support them amidst their trials, their privations, and their difficulties? Besides what are we to expect from a system of education which is not based on moral and religious truth? We have indeed heard the boasts of those who are the advocates of such a system. They have exultingly told us of their mighty achievements, and have boasted that more converts were made to Christianity from seminaries conducted upon anti-christian principles, than from Missionary institutions. Now granting this to be the case, (which by the way is contrary to fact,) does it prove the inference that they would wish us to deduce from such facts? Does it prove that such persons became converts to Christianity because they were instructed in such seminaries? Never was a weak cause attempted to be defended by a weaker and more absurd argument. The complacency and confidence with which this line of argument is prosecuted is worthy of remark—it presents a phenomenon in the history of mental aberration induced by prejudice, well worthy the attention of philosophers. Never have we met with a more palpable instance of a non-sequitur. It boldly and unhesitatingly assumes a fact which happens to be prior to another fact in time, to be the cause, or if you will, the immediate antecedent to that sequence. As well might we argue that Paul became an apostle, because he was a fierce persecutor of Christianity, or Julian the apostate, became a pagan and a persecutor, because he was educated as a Christian; or to be more plain, that it rains to-day because it did not rain yesterday. The argument proceeds on the assumption, that a denial of the Bible and the God of the Bible is the best preparation to receive and revere its truths,—that a negation of all religion, is the direct way by which men are led to embrace the only true faith. Let us

suppose that the alumni of such seminaries never met with a Missionary or a truly Christian man, anxious to enlighten them on the sublimest of all subjects; or that they did not transgress their rules by reading the Bible or some book designed to teach Christianity, where were they to hear, how were they to know, and how could they embrace the doctrines of our faith!! Happily for such persons, though Christianity must not be mentioned in the seminaries where they are taught, they may hear the word of life, they may, if they choose, have opportunities of hearing the gospel of Christ, and by the blessing of God, through the means which are put within their power *independently* of their education, they may be led to receive and to profess the truth as it is in Jesus. Far different however would be the case of females taught in private schools, for if they did not hear any thing of the gospel within their zenanas, they would have little chance of hearing it without, so that although we are not by any means opposed to the plan proposed by the author, but on the contrary, we think it is worthy of a fair trial, we do not expect much from it in present circumstances. Our author himself is not very sanguine as to the results of either this or any other plan that may be adopted. This is evident from the following extract:

“But we must not be understood to look with very fond hopes or sanguine expectations on any of the plans we have suggested above. As almost the only expedients that can be adopted under present circumstances, with any prospect of success, they are doubtless entitled to the consideration and trial of the friends of India. But the question of female education, unlike perhaps that of male education, is so intimately connected with the general improvement of the nation, in temporals and spirituals, that much cannot be calculated upon, before we advance considerably in both these respects. Neither the way here recommended of sending female teachers into the Zenana, nor any other that is imaginable, can work vigorously before the monstrous institutions of Brahminism are subverted by the sacred fabric of divine truth, and before the secular affairs of our countrymen prosper under the twofold influence of more liberal and humane dispositions in our British conquerors, and of more industrious and active habits on our own parts. While the women continue as exiles from society, under the sentence of exclusion, and while they are forced to accept of unknown husbands long before the dawn of reason in their minds, little can be attempted, and that in very limited circles, to ameliorate their condition; and this little too, will more resemble a patch-work whereby to cover the sores under which they suffer, than prove a remedy by which to effect a cure.”

From what has been said of the little influence which female schools have or can have, at present on the improvement of this country, let no one suppose that we are opposed to such seminaries in every form, whether as private schools, public day-schools, or orphan asylums. On the contrary, we would warmly and with all our might advocate the vigorous and

persevering prosecution of each and all these plans of female education. Let each be fully persuaded in his own mind, and labour in the diligent use, the means and opportunities which the Lord has given. Each plan will tell, its own way, each will tend, though very gradually, yet effectually to sap the foundations of that system which now presents an insurmountable barrier to the improvement of the females of India. We are the advocates of all the plans, (each in its proper place,) which have been yet mentioned. We are the enemies however of show and display, and of the increasing and prevalent evil of presenting every measure in its most gaudy and attractive colours, while the darker shades are kept out of view. We would therefore warn our over-sanguine friends from expecting much from this, or that plan, as society is at present constituted. And we do this the rather, because we have oft times, both on public platforms and in official letters, seen a great deal more attributed to such institutions, than an intimate acquaintance with facts, and a dispassionate judgment would warrant. It is still the day of small things in regard to this matter, and it will continue so for a long time to come. From considerable experience and acquaintance in the working of female schools, we are fully convinced that we must look to the general enlightenment of the male population of India first, before we can expect much to be done for the females, and in this opinion we are confirmed by the statements of the essays before us, essays be it remembered written by natives of the country, who are well qualified to decide on such a subject.

We should now proceed to take some notice of the other essays, but they are so meagre, so incorrect in principle, and so devoid of all point, as to be utterly unworthy of criticism. If they be fair specimens of what Bombay students can do, any one may see at a glance, how very far they are behind their neighbours on this side of India. We should be doing an injustice to the Rev. K. M. Banerjeá, did we attempt to compare their essays to his. One extract will suffice as a specimen of the bombast with which they abound. The occupation of native females in the cool of the evening is thus described by Dádoboá Pandurang. "The women after being liberated from their suffocating smoky dungeons, and having refreshed themselves by giving a full play to the hitherto partly restricted functions of their *respiratory, optic and olfactory organs*, by their exposure to the fresh gushes of outward air and light, are observed during the vacant hours of their leisure, either to chant forth to their neighbours the little exploits of their young ones, to make observations upon the

conduct and etiquette of this and that lady or gentleman, or to take notice of the various articles of apparel !!!”

We had intended to make some remarks on this style of writing, which we cannot better designate, than by the *ridiculously sublime*, of which educated natives and other aspirants for literary fame in this country are so guilty. Specimens in abundance might be quoted from our Literary Embryoes, Blossoms, and Mirrors, *et hoc genus omne*, as well as from the writings of our *doctores scriblerii*, who figure in burlesque grandeur in the pages of some of our newspapers. But the subject is worthy the attention of all the friends of education, and the evil is too great and widely extended, to be checked by a mere passing notice, our limits will not at present allow us even to attempt to do it any justice, and therefore we forbear, in the hope that this hint will induce some one who has leisure and ability to take it up seriously, with a view to correct the prevalent bad taste, and to assist our young literati to imitate more chaste models. One advice to our young friends and we dismiss the subject. Read more, think more, write less.

The Reverend author has touched upon some subordinate topics, which however are directly connected with his subject, and would, if attended to, greatly contribute to promote the object of his essay, the enlightenment of the females of India. We shall conclude this article by giving in his own words one of those measures he proposes for this end, and we entreat all the friends of female education to reflect seriously and without prejudice upon its importance and propriety :

“ Whatever plans may introduce intelligent Hindoos more extensively into the society of educated ladies, and thereby familiarize their senses with spectacles of female superiority, must eventually operate like a magical spell upon the civilization of the country. Few minds are so dull as not to entertain, upon witnessing the happy effects of female enlightenment among their neighbours, a longing desire of enjoying the same blessings in their own family; and an ocular attestation of what is at present known only from books and oral reports, will accordingly carry an actuating and a persuasive power peculiar to itself.

“ When such a large number of Europeans are sojourning in the East with their ladies, the ocular evidence, which is so great a desideratum, is perfectly feasible. If every gentleman that desires the amelioration of native society, would condescend to allow the intelligent Hindoos of his acquaintance a sight of what female education had done in his own domestic circle, by occasionally introducing them to his family, the happiest results might be anticipated. Man has been often styled an imitative creature, that is influenced more by the tangible effects of a beneficial scheme than by all the theories and fairy prospects which his judgment or his imagination can conceive or fancy. The actual operation and visible consequences of a salutary project are as greater incentives to duty than mere theories, as examples are more efficacious than precepts; and accordingly, if our educated countrymen can themselves

witness the happy fruits of education among European females, their minds will receive an impetus, which will lead many to decided and vigorous exertions for the reformation of their domestic lives*.

"If the minds of the rising generation be deeply imbued with impressions favourable to female education; if they be made, by constant intercourse with Europeans, to witness with their own senses the advantages produced upon society, and the benefits accruing to families, from the moral and intellectual improvement of women, more than half the work which we fondly desire, shall be consummated."

THETA.

* "We cannot help adverting in this place to the conversational parties that used to be held upwards of ten years ago in the house of a gentleman since departed from India. He devoted an evening once a fortnight to the cultivation and maintenance of social intercourse with his native acquaintance, to whom the doors of his drawing room were thrown open, and who were introduced to his family. Those of his own countrymen who did not think such familiarity with natives derogatory to their *dignity*, were also occasionally invited to join these interesting parties. The consequences of such social intercourse between Natives and Europeans surpassed all expectation. The conversation generally embraced local subjects, appertaining to the improvement of the people; and the degree of light thus diffused, and the zeal thus communicated, were incalculable. Unfortunately, however, this exemplary course could not long be pursued by the friend who assembled the parties. His peculiar profession forced him to discharge official duties in the night, and the meetings were necessarily discontinued."

The Church of the Fathers. London 1840.

(Continued from page 644.)

RELIC WORSHIP AND INVOCATION OF THE DEAD.

A stately fabric rises before me in the faithful mirror of history. Composed with that instinct for "the beautiful" which dwelt alike in Phidias and Plato, and seemed the peculiar inheritance of Grecian genius, in all the grace and finish of consummate workmanship, when the newness has worn away, and decay is yet far distant, its marble pillars gleam in the sun-light, and from its brazen roof, burnished with gold, streams forth intolerable radiance. Crowds swarm round it, and press in at its open door; and each individual reverently entering is sprinkled with the holy salted water from that exquisitely sculptured vase, which stands without in the porch. Inside the air is faint with the odour of incense; the glare of day is partially shut out, and wax lights burn with a strange pale lustre*.

* I have before alluded to the whimsical fancy of the Puseyites for wax lights. Before the practice was introduced into the church, Lactantius ridicules it among the heathen. "They light up candles to God" says he, "as if he lived in the dark: and do they not deserve to pass for madmen, who offer lamps to the author and giver of light?" About the middle of the fourth century it had travelled from the East as far as Spain; but was condemned by the 34th canon of the Council of Illiberis,

Beautiful mosaics cover the pavement: bas reliefs and richly coloured pictures adorn the walls, and festoons of flowers freshly gathered charm the eye, as it slowly penetrates "the dim religious light." It is a temple. There near the centre stands a raised platform, surrounded by a rail; and yonder at the east end is the altar, and the sacred place, into which none but the priests may enter. And the priests are there, one superior in rank to his brethren. These men near them, differently dressed, and with villainous physiognomies, are robbers and murderers, who enjoy the privilege of *asylum*, or sanctuary.

Young boys wait on the priests: and of the long train of attendants, some are engaged in the temple service, and others in conveying to the adjoining treasure-room, gorgeous robes, embroidered veils and curtains, vases, tripods, pyxes, candelabra, lamps, chalices, and ornaments of brass, silver and gold, often sparkling with gems, of which there is already a profuse display in the temple. They are the free-will offerings of the people: some to obtain supernatural favor, some to atone for the past, some as tokens of gratitude for miraculous help, and fulfilled wishes. Wonderful events have taken place here. Do you doubt? Look round! These models of arms, and legs, these pictures of remarkable escapes from death, these numerous scrolls with duly signed attestations of prodigious miracles, evince the faith and the sincerity of the donors.

Men and women are prostrate on the ground, uttering audible invocations, when a voice is heard commanding silence: it speaks again, "Let the uninitiated depart;" it is obeyed: they retire, and those privileged only are present at the sacrifice.

The multitude departs not with the day: many of both sexes remain during the night, sleeping in the porches, or wherever they can find a resting place. Because, for those who had not yet been cured, there was always the hope of a

(*Elvira*) in the following quaint terms:—"We ordain that tapers be not burned in the cemeteries by day-light. For the spirits of saints are not to be disquieted! Whosoever do not obey this, let them be excommunicated." A little later, Jerome, in his answer to Vigilantius, boldly begins, "We do not light wax tapers in the broad day, as you idly slander us:" but alas! what a falling off there is in the very next sentence. "If secular men, or religious women have done this for the honour of the Martyrs, what do you lose by it?" and so on he goes full swing into an elaborate and abusive defence of burning candles in day-light, and attack on poor Vigilantius. All this is sufficiently absurd, whether in Heathen, Puseyite, or Fourth Century Father, but quite in keeping with the theory of men, who hold up to the Sun of Righteousness the rush-lights of fallible men, and read the word of God, not by its own glorious light, but by human tradition.

nocturnal revelation, by dream or vision. But the offerings are not to the living and true God: the prayers are made to a dead man, and that swarming multitude consists of ignorant and deluded idolators.

As yet there is nothing to determine, whether I describe a Heathen temple, or a Christian fourth century church. Place on that platform the statue of a bearded man, with his robe flung over his left shoulder, and, with his right hand feeding a snake. It is the temple of Esculapius at *Ægæ*, a small town on the coast of the Mediterranean near Tarsus. This was a fashionable shrine about the time of the apostles; and was *wrought* by that most accomplished charlatan, Apollonius of Tyana: hence the afflux, and the splendour.

Remove the statue, and put in its stead a reading desk on the platform: sculpture in bas-relief the portrait of another dead man: raise a gilded and richly carved canopy over the altar, and hang from its centre a silver dove, containing consecrated bread and wine. It is the shrine of Theodorus, in Pontus*.

It is a commemoration day, and, though winter is at its deepest, multitudes are gathered together. "First," says St. Gregory of Nyssa, "the eye delights itself in the magnificence and rich decorations of this spacious temple, upon which the carver, the sculptor, the painter have exhausted the resources of their respective arts, where the acts of the Martyr are vividly depicted, where is the very image in bas relief of this athlete of Christ, and where all those objects in varied colours address the mind,—a pictured book. Nor do

* The Christians had not yet taken formal possession of the heathen temples, or turned the statues of the Gods into images of the saints by a new christening: but diplomacy was already at work, as the following letter of Gregory the Great Thaumaturge to SATAN somewhat humorously testifies.

Gregory was benighted in his travels, and forced to take shelter in a heathen temple, whence the devils were accustomed to appear visibly to its priests, and to give forth oracles. He put them all to flight, by invoking the name of Jesus, and by the sign of the cross. Next morning the dispossessed demons appeared before the priest, complaining bitterly of Gregory's conduct, and of being unable again to enter their own house.

Immediately the priest pursued Gregory, with threats and imprecations; but still would not believe that his power was superior to that of the demons. To convince him, Gregory wrote the following laconic note:—

"GREGORY TO SATAN. ENTER:" and, as soon as the priest laid this on the altar, the devils rushed in rejoicing. The priest however was converted. This story will be found in the panegyric on Gregory by his namesake, Gregory of Nyssa,—a piece which Suidas assures us is undoubtedly genuine.

the walls alone of this temple read us lessons of piety: for the very pavement, in its mosaics, like a flowery mead, promotes our instruction."

This is no obscure shrine. To-day indeed is a commemoration: but never is this temple deserted; "never" continues Gregory, "does the eager multitude cease; the path, that leads to it, swarms as with ants; some press forwards, and others retiring make room for new comers." In whose honor are they assembled? Why have they thus come together? Know that under the altar lie the relics of Theodorus, mighty among the Saints, one, and not the least in honor, of the "Dii Selecti," or Four Megalo Martyrs of the Greek church, and far above the St. Georges, the St. Pantaleons, and others of the minor fry.

Know that they rush forward to kiss the shrine, to prostrate themselves before it. Happy is he, says Gregory, "who can procure a little of the dust that covers the shrine; it is a gift of price, a thing of high value." "But for those who have had the good fortune to touch the relics, how much to be desired, how greatly to be thirsted for, is such a reward of *their highest prayers*, none but they who have gained it, can tell."

The benefits obtained from the relics of Martyrs, were indeed beyond all praise. Ambrose and Augustine, Basil and Chrysostom*, Jerome and Gregory, in one word all the Fourth Century Fathers with one voice, and Chrysostom most of all, declare that nothing was too hard for them. Draw near to the relics, and the saint is sure to help you! Theodorus is ready to cure diseases, to cast out devils, to raise the dead, to grant long life prosperity and riches. He is yet more condescending, especially on a day like this: he will guide those who have lost their way, discover stray cattle, or stolen silver spoons, and in other matters, by dream or vision, make himself generally useful. Hence, as Nilus a disciple of Chrysostom very naturally observes, the necessity of images and pictures; for else, how when he appeared, could we know whether it was the real saint, and how could we distinguish one saint from another? Is this statement caricatured or exaggerated? Hear Basil the

* To give some notion how far Chrysostom carried his veneration for Martyrs, I transcribe from Butler the names of some of those who formed the subject of distinct homilies: Ignatius, Babylas, the Maccabees, Bernice, Prosdocke and Domnina, Drosis, Phocas, Lucian, Meletius, Pelagia, Juventinus and Maximin, Eustathius, Romanus, the Martyrs of Egypt, &c. All contain the same staple,—fulsome panegyric, lying legends, rhetorical bombast, and strong exhortations to invoke the Martyrs, and venerate the sacred relics.

Great in his oration on Mamas, "Remember how many things he bestowed on you through dreams;—how many wanderers he guided back to the path; how many of you he restored to health, how many of your sons he raised from the dead; for how many years he extended the term of life," Oper. tom 1. p. 595. Chrysostom is yet more enthusiastic; he declares that the mere sight of relics is more profitable than the most pathetic sermons; that they work daily miracles; that they are "the ramparts of cities?" He expresses his own ardent desire to journey to Rome merely to see the chains of Paul, before which devils tremble, and angels venerate. "Let us," says he, in his homily on Bernice and Prosdoche, "with ardour fall down before their relics; let us embrace, let us fix ourselves to their coffins, and intreat them to be our patrons." And the multitude did fall down before the coffins; they did invoke dead men and women: they did style the nearest saint "*ὁ ημετερος*," (our guardian), like the Pagans around them; they did call for their "patron" to help them, saying, as Gregory tells us, "*Sancte Ephraim succurre nobis; veniam nobis peccatorum impetra.*" *Holy Ephraim help us! obtain for us the pardon of our sins.*

I need but allude to the gorgeous processions attending the translation of relics, when Emperors and Empresses, laying aside their state, mingled in the crowd, reverently touching the reliquary; and the sea, lit up by thousands and ten thousands of torches, glowed like molten fire. Sanctioned though they were by the presence, and encouraged by the eloquence of Chrysostom, these are acknowledged adaptations of heathenism. There are graver matters to bring forward: in other respects these "holy commemorations," were but too exact copies of their prototypes, the festivals of the heathen. In spite of miracles, in spite of benefits, in spite of 'the more than inspired teaching' of the Fathers, they had already become mere apologies for drunkenness and debauchery. Ambrose from Italy indignantly upbraids those "who carry drinking cups to the shrines, and drink there till the evening, believing that otherwise they cannot be heard." Augustine from Africa, in a letter to Aurelius, bishop of Carthage, laments, the "feasts at the tombs of the Martyrs under the pretence of religion," and declares, that not only was this vice "tolerated, but that the people were so besotted as to believe that the Martyrs were honoured by their drunkenness." Nay, more! There is a solemn public document, which will prove into what open shameless profligacy these feasts had degenerated. I may be suspected of exaggeration: but what can be objected to the following testimony? It is the 27th canon of the famous Code of the

African Church, which, though compiled early in the 5th century, contains the acts and canons of various councils and assemblies held during the fourth. Its authenticity is not disputed.

“It is also to be desired that those feastings should be forbidden, which contrary to the divine commandments, are held in many places, and WHICH HAVE BEEN BORROWED FROM THE ERRORS OF THE HEATHEN (so that the Christians are as it were compelled to celebrate them by the Pagans, from which it would appear that under Christian Emperors another persecution is secretly at work), and that they be prohibited in our cities and possessions by the imposition of punishments: especially, since, in some cities men fear not to hold them on the birth days (*commemorations*) of the most blessed Martyrs, nay in the very churches themselves. On which days also, (which is a shame to tell) they practice THE MOST ABOMINABLE DANCINGS in the streets and broad ways, so that THE HONOR OF MATRONS, AND THE CHASTITY OF FEMALES INNUMERABLE, devoutly coming to celebrate the most holy day, are assailed by their lascivious petulance: so that the very approach to the holy service is now almost to be avoided.”

Is this a description of the Saturnalia, or the orgies in memory of Krishna and the milk-maids? No, Protestant reader, this was a “glorious commemoration,” of the fourth century, in a Church which numbered Augustine amongst its bishops. The Greek Church in no way differed from the Churches of Africa, and the West. In short the Agapæ, or love-feasts had become an abomination; and, as such, were abolished in the 5th century.

Another and a kindred abuse arose at such seasons from the custom of the worshippers of both sexes remaining at the shrine during the night. What could be more dangerous to the soul than the united and kindred excitements of superstition, holiday luxury, wine, and opportunity? I appeal not to private individuals, but to the thunders of councils,—thunders that sounded in vain. The celebrated council of Illiberis (Elvira), which condemned the introduction of pictures into Churches*, made the following its 35th canon.

“We ordain that women be prohibited from keeping vigils in the cemeteries, because under the pretence of prayer, they frequently commit in secret great crimes.”

* This canon is a hard morsel for the Church of Rome. Here it is—

“We will not have pictures placed in Churches, lest what we adore and worship, be painted on the walls.” The council of Elvira, whether a council really held, or a collection of yet more ancient canons, is assigned to the very beginning of the 4th century, and “it cannot be doubted,” says Dupin, “that its canons are very ancient, and very authentic.” *Vol. I. p. 592.* But after all, he continues, “these things are matters of discipline, which may be used or not, without doing any prejudice to the faith of the Church?” What is the harm forsooth? It merely leads the people into a little idolatry.

This council was held about the year 304. Nearly seventy years later, the 28th canon of the council of Laodicea runs thus—

“It is not proper to hold in the Churches those feasts, which are called Agapæ, or to eat in the house of God, or to sleep there during the night.”

I have no wish to enter into further details ; they may easily be imagined by the reader.

The next abuse that comes under our notice is the shameless traffic in relics, by which the Sarabaites especially (a class of vagabond monks) gained their livelihood. Clothes that had touched a shrine, bits of the true cross, and dead men's bones must be had at any price. Bishops and Archbishops, Popes, and Patriarchs, Cities and Emperors, contended for the precious boon. Relics cured the sick, raised the dead, proved the orthodox faith, confounded the Arians, repelled the incursions of the barbarians, and obtained the pardon of sin. Theodorus drove back the Scythians, according to Gregory of Nyssa. Nisibis was fortified against a siege with the relics of St. James, by the Emperor Constantine, as Gennadius gravely affirms : and Evagrius tells us, that the Emperor Leo, attempted in vain to obtain the remains of Simeon Stylites from the people of Antioch ; and that Philippicus afterwards begged them to lend him these holy relics, when making a military expedition into the East. And not only were they pregnant with miraculous energy, but they were worth MONEY ! To a popular shrine gifts flowed in with astonishing profusion. The Emperor Constantine endowed a single baptistry or chapel in one of the Roman Churches with a yearly income of more than ten thousand pounds (which must be multiplied many times to find its value in our days) ; and the quantity of plate, precious stones, and other valuables, accumulated in many of the churches, was almost beyond belief. All was at the entire, uncontrolled disposal of the bishop, who made what use of it he pleased, and never rendered any account. Hence relics flourished : they were revealed in dreams : they were pointed out in visions ; they were proved by the energumeni ; they were carried about by the monks and disposed of—for a consideration. An obscure priest in an obscure village dreams, that in a certain place are laid the remains of a celebrated Martyr, choosing his man well, and not making his story too improbable : he prays and fasts, but at last thinks it his duty to inform his bishop. The good bishop receives the news with joy : why should he not ? the people assemble : the bones are found ; and if the cures and the energumeni are judiciously managed, the fame of the

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relics is established. A stately Basilica rises: multitudes flock to it: the village becomes a city: wealth pours in: and every one is delighted. There in that golden vase, says Vigilantius, lies "A SOMETHING" before which the multitude falls prostrate. It is a BONE;—it may be of a Martyr, or, quite as probably, of a heathen, or an animal,—a cow, a horse, or a donkey! But were these things done in the fourth century? Are these "the glorious doings and customs" about which Scripture is silent? The reader will not have forgotten Augustine's invectives against the monks, or his expressive "*If they be relics.*" Here is weightier testimony, plain, unequivocal, that cannot be evaded. It is the 14th canon of a Council held at Carthage, and the 50th canon of the African Code:

"We also ordain, that the altars which every where through the country and by the way sides, are set up as memorials of the Martyrs, but in which no body or real relics of Martyrs can be *proved* to be enshrined, be pulled down by the Bishops, who preside in such places, IF THE THING CAN BE DONE. But if through POPULAR TUMULTS this may not be done, let the people be admonished, not to frequent such altars, that those who are rightly disposed, be not detained there by mere superstition. And never let any memorial of a Martyr be accepted as probable, except there be a body or some relics found, or a faithful tradition that such an one dwelt, or had possessions, or suffered there. FOR THE ALTARS, WHICH ARE EVERY WHERE SET UP, THROUGH DREAMS AND INANE SO CALLED REVELATIONS OF ALL KINDS OF MEN, ARE IN EVERY WAY TO BE REPROBATED."

No one presumes to say that there is the slightest encouragement or foundation for Martyr worship, or annual funeral commemorations in the Bible. They were instituted by the Church on her own authority: and this lesson she drew, not from the book of God, but from the book of the devil. For ages, it had been the practice of the Greeks and Romans to venerate the memory of their heroes,—the demi-gods of paganism. Each deceased hero had his own peculiar district; in which he was known under the familiar and affectionate name of *ὁ ἡμετέρος* (our patron or guardian). Once a year a *funeral commemoration* was held at his tomb, near which (if in the country) a *rustic altar* was erected. At such solemnities, there were always drink-offerings, or libations of wine, partly poured out, and partly *drunk by the worshipper*: and gifts and other offerings were laid on the altar. When victims were slain there was a great feast, or banquet, of which the licence could only be equalled by the Agapæ, or love-feasts of the Church. After this fashion did the model Fourth Century Church interpret "the breaking of bread from house to house, eating their meat with gladness and singleness of heart, praising God, and having favour with all the people."

Is there not something dreadful in the thought of the majestic temple, the gorgeous ceremonial, the thrilling chants, the prostrate crowd, the blind devotion, the prayers, the miracles, the eminent and princely Bishop, who presided over all, a Chrysostom, perhaps, or an Ambrose, or a Basil, when we know that all this goodly show is gathered round a bit of iron chain, a splinter of wood, a dirty rag, the bone of a brute, or at best the skeleton of a dead man? Is it not foul slander even to insinuate that these holy Bishops could countenance such base idolatry, such daring insult to the God of Heaven, and to his Son the alone Mediator! Alas! in spite of Braminical, Patristic, Romish and Puseyite quibbling, for the defence of all four is one and the same, the Christians of the fourth century worshipped and invoked dead men, iron filings, chips of wood, bones and dust, in short whatever is vile and ridiculous: and, for reasons best known to themselves, in these unscriptural and superstitious abominations, the most famous of the Fathers led the way! They will tell us, that they worshipped God, and only revered the saints: that the relics, were but memorials of the invisible, to direct and quicken the gross senses of the multitude; and that their invocations to the saints sprung from a holy fear to approach directly the majesty of the Godhead. But is there ground for this "voluntary humility" so solemnly denounced by the apostle? Does the Bible hold out any other than *one* mediator between God and man? Shall we deliberately seek out, and choose for ourselves, from the calendar, a more powerful, loving, compassionate and sympathizing advocate, than our blessed Redeemer? Away with such Anti-Christian blasphemy! Away with those paltry evasions, those "cobwebs to catch flies," of *latria* and *dulia*, and *hyperdulium*, and such like idolatrous jargon. Exactly so the more learned Hindus defend their system; and, if such reasonings have force, Hinduism is not and never was idolatry.

How surely what is not of God developes itself. Soon after the apostolic age, men began to assemble at the tombs of the dead; and first they prayed *for* them; then they prayed *with* them; and lastly in the fourth century they prayed *to* them. "Never" says Augustine in a momentary lapse of memory, "do we invoke the saints." But for all that, he himself, and all the rest of them inform us, that the saints were continually invoked to the great profit of the worshipper.

It may be said that the multitudes recently and imperfectly converted from heathenism were very likely to fall into this sin, and to pray to the saints, as they did to their former deities, with a gross and idolatrous fervor. But what were their

teachers about? Where were the wise and holy men, the learned and venerable Fathers, whose opinions we are to adopt without scruple or examination, as sanctioned by the judgment of the Catholic Church. When they saw this multitude "wholly given to idolatry," surely, like the apostle, "their hearts were stirred within them," and their voices raised in honest indignation. Alas! they saw all; they knew, with Augustine, that "many *adored* pictures and sepulchres," and clear rose their voice to the heavens: but it rose in accents like these—

1. PRAYER OF GREGORY NAZIANZEN TO ATHANASIOS.

"O Beloved and sacred Head, mayest thou benignant and mild look down upon us from above, and govern this people.—Keep me in life, if peaceful times are at hand, and feed my flock along with me." *Tom. I. p. 397.*

2. PRAYER OF GREGORY OF NYSSA TO EPHRAIM SYRUS.

"Do thou, standing by the divine altar, and together with the angels sacrificing to the Prince of Life, and to the Most Holy Trinity, remember all of us, and obtain for us the pardon of our sins, that we may enjoy the everlasting bliss of the kingdom of Heaven." *Tom. II. p. 1047.*

3. PRAYER OF GREGORY OF NYSSA TO THEODORUS.

(ABRIDGED.)

"Thou, indeed, O blessed one, art now present with us, wherever thou mayest have been of late, to preside on thy own festal day. For a little while asking a vacation from thy duties, come to us who honor thee, an invisible friend. The wicked Scythians are not far off preparing war against us: we fear affliction, we expect danger: as a soldier fight for us, as a Martyr use liberty of speech for thy fellow-servants. But if there be need for stronger advocacy and intercession gather together your brother Martyrs; *admonish Peter, stir up Paul, and John also the beloved disciple.*"

Further in describing the virtues of the relics, and the happiness of those who touch them, Gregory continues, himself shedding tears of devotion,

"They address themselves to the Martyr as if he were present, and pray and invoke him, who is before God, and obtains gifts as he please."

4. CHRYSOSTOM'S TESTIMONY.

"If at any time the Lord of all, by the abounding of iniquity be incensed against us, we may be able by thrusting these bodies (the relics) before him, immediately to render him propitious to our city." *Tom. II. p. 385.*

In the year 397 in consequence of a destructive flood, nearly the whole people of Constantinople crossed the straits with their bishop to intercede in the Church of St. Peter and St. Paul, on the opposite side.

"Then," says Chrysostom, "were litanies and supplications, and our whole population, as I may say, like a torrent, rushed to the sites of the apostles, and there *we took for our*

intercessors, the holy Peter, and the blessed Andrew the yoke-fellow of the apostles, and Paul, and Timothy. And, after having done so, *the divine wrath being appeased*, we passed the sea, &c." *Tom. VI. p. 318.*

In like manner, Ambrose calls Gervasius and Protasius his champions, patrons and defenders; Basil invokes the forty Martyrs as "the common guardians of the human family;" and Asterius says, all men invoke the Martyrs.

Now after making every palliation that charity can devise, what are such passages but plain blasphemy and falsehood?

A few Protestant writers indeed, from a generous but mistaken over-anxiety for the fame of these distinguished men, and a misjudging fear lest through them our common Christianity should be wounded, murmur something in hesitating accents of "the taste of the age, the tricks of rhetoric, and the inflation of bombast." But this defence is utterly vain and futile: for the Fathers themselves not only pray to the saints, but take no small pains to prove that the saints hear them. Gregory, as we have seen, is modest enough to suppose that the saint gets a vacation on his own holyday, and of course sets off instantly for his own shrine: Augustine believes that the prayers of the faithful are made known to the Martyrs by the inspiration of God: but doubts whether they themselves help the living, or whether God does so by the angels, at their request. (*Tom. VI. on the care due to the dead.*) But Jerome is bolder and more ingenious—"If then they live," says he, "they are not shut up in an honorable prison, as you, *Vigilantius*, would have it. For you say that their souls rest either in Abraham's bosom, or under the altar of God, nor can be present at their tombs, and where they will. Are you the man to prescribe law to God? will you put chains on Apostles? It is written, they follow the Lamb, whithersoever He goeth. If the Lamb be every where, they too, must be considered EVERY WHERE, who are with the Lamb." So that the Martyrs not only work miracles as they please, but are omnipresent and omniscient.

In this matter, what do the Puseyites? They go beyond the fourth century itself. They uphold what the African Code condemns, "the invention of relics by a dream, or so called revelation." They defend the juggling miracles, the very existence of which the Fathers, in their better moments, deny. They would revive the "glorious commemorations," which under Basils, and Chrysostoms, Augustines and Ambroses, were little other than "the abominations of the heathen." In opposition to Scripture, to the oath which they have sworn, to the standards which they have signed, they

sanction with their approval, the blasphemy of direct invocation of the dead. These are grave charges; but they have been already proved, all except the last. Here is its proof.

PRAYER OF GREGORY OF NAZIANZEN TO BASIL.

“O that thou, divine and sacred heart, mayest watch over me from above,—mayest thou direct my whole life, even to the end towards that which is most convenient, and if I depart hence, then mayest thou receive me there in thy tabernacles!” Ep. 20.

PUSEYITE COMMENT.

“The English Church has removed such addresses from her services, on account of the abuses to which they have led: and she *pointedly condemns* what she calls the Romish doctrine concerning invocation of Saints as “a fond thing;” however Gregory; *not knowing what would come after his day*, thus expressed the yearnings of his heart, and, as we may almost suppose, at the time he thus made them public, *had already received an answer to them!*” Church of the Fathers, pp. 146, 147.

W. S. M.

(To be continued.)

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Letters have been received from the Rev. Mr. Leslie, of Monghir, from England. He had arrived together with his family in safety and with improved health. He contemplates a speedy return. Accounts have reached us from the Mauritius of the Rev. J. D. Ellis—we regret to learn that his health was not much improved by the voyage. The Rev. Mr. Gibson, formerly of Stepney College, is on his voyage to Calcutta, with a view to take charge of the Baptist Church in the Circular Road—Mr. G. is on the *Vernon*, which vessel in consequence of having met with accident in the Channel had been obliged to put back. We regret to announce the intended departure of the following friends on the *Owen Glendower*, the Rev. G. Gogerly and family, Rev. A. F. Lacroix and family, and the Rev. J. Weitbrecht and family; the widow of the late Mr. Parsons of Monghir, will sail on the same vessel. The Bishop of Calcutta has gone on a visitation tour to Kishnagur and its vicinity. The following Missionaries connected with the German Mission in the Upper Provinces in connexion with Mr. Start, have arrived on the *Blorange*—the Rev. M. Artop and wife, Rev. M. Hunter; our friends are accompanied by three ladies devoted to the Missionary work.

The new church at *Agurpara* was opened for divine worship by the Rev. J. Osborne.

2.—MAULMAIN BAPTIST MISSIONARY SOCIETY—FOURTH REPORT.

The fourth annual report of the Maulmain American Baptist Auxiliary Missionary Society has just reached us. It is a very interesting and faithful document. We have on former occasions had reason to commend the reports of this Auxiliary, both for their practical and faithful character, and, what is more pleasing, for the success which they have recorded. In the present report we are rejoiced to find continued honorable testimony to the persevering and intelligent labors of the native teachers and ministers; several of whom are under the direction of the mission—one of these devoted men is supported by the men of H. M.'s 63d regiment! a very gratifying fact equally honorable to the regiment, and to our native fellow-minister. A large teak chapel has been erected at one of the stations, towards which the *Karens* contributed about a hundred Rupees. The *Karen* church appears in the subscription list as having contributed eighty-five Rupees, and it is not less refreshing to meet with, the name of "Mony Shaway goon" in the list of donors for fourteen Rupees; it augurs well to see the names of the native converts thus attached to the subscription lists; for although the name of this native Christian subscriber may not be known to us in any other way than through his subscription, it shows that the gospel wherever it is received in truth will produce the very same effects, constraining the true followers of Jesus out of their poverty to give unto the Lord. The itinerancies amongst the *Burmans* and *Karens* have been kept up as in former years.—The gospel has been received generally by the latter with respect and in some instances with joy and in truth—at one station it is said of this singular people that they no longer need to have demonstration, that the gospel is of divine origin, they receive it as the testimony of God without disputation. We regret to learn that owing to the state of the Parent Society's funds the Missionaries have been obliged to abandon some of their schools, and to give up their theological establishment; and other reductions have been made which must materially impair the usefulness of the Mission; they have however decided wisely in retaining *all* the native Catechists. We hope that the friends of Christ will not allow this interesting mission to languish for want of funds. We most cordially commend our brethren and their work to the sympathies, prayers and aid of all those who love the Saviour, and to the blessing of Him whose servants they are.

3.—VIZAGAPATAM NATIVE FEMALE ORPHAN SCHOOL.

(From the Calcutta Christian Advocate.)

In giving some account of the above institution at the close of the fifth year of its existence, Mrs. Porter has much pleasure in stating that it is on the whole in as prosperous a state as at any former period. During the past year 2 girls have been comfortably married; 2 who have parents have left the school, 6 have been admitted, and since the commencement, 84. Sixty-two are now upon the establishment, and the number might still be increased did the funds allow of its being so.

It is hoped that the course of instruction which has hitherto been pursued, will ultimately prove highly beneficial to these poor children. To say the least they are removed from the baneful and demoralizing influence of heathenism; and they are in some measure raised from the state of degradation and wretchedness in which they were, previous to their coming into the school. There is one thing which perhaps ought

to be remarked, that it is generally observed, that, as they become acquainted with the truths of the Bible, a deep dislike to Idolatry is generally manifested, and their habits of idleness and vice are gradually overcome, and as a natural consequence, they become cheerful and happy. It is very rare that a wish to leave the school is ever expressed. They continue to learn to read English and Telooogo, and are making tolerable progress in spelling and arithmetic, and as their minds become gradually enlightened, they evidence an increased interest in the truths they are taught.

They are making very good progress in plain and fancy needle work, and some of them have learned to work net and stitch very nicely; and it will be seen by the proceeds of their work, it is beginning to advance a little towards their support. At the same time they are all expected to take their turn in domestic employment.

A comfortable and commodious school-room was finished at the beginning of the year, and since the removal of the children into it, there has been abundant reason for gratitude to God for the health they have enjoyed.

Mrs. Porter has had the advantage of Miss Machell's assistance during the past year, as far as her ill health would permit. Should it improve, as it is sincerely hoped it may, there is no doubt greater benefit will yet be derived from her instructions.

Mrs. Porter begs to acknowledge with gratitude the support afforded to this institution both by friends in England and India, and hopes she may be excused when she requests a continuance of the support of those who have already so kindly contributed; and that, if they have an opportunity of recommending it to others, they will do so.

In addition to the girls' school, a boys' school, is now established on the same principles and is under the care of Mr. and Mrs. Johnston, Assistant Missionaries. One little boy died during the past year, and from the expressions uttered by him during his illness it is hoped that he died in belief of the truth. The employment of the boys has not at present been made so prominent a point as it is hoped soon to bring it to. The greater number of them have been too young to render any regular establishment expedient. They learn to read English and Telooogo, and some of them have made very good progress in both.

The present number of children supported by the institution is—girls 62; boys 16; out of this number only four have fathers and mothers, and though some have been brought by their mothers, there is not one who ever makes any inquiry after them.

Vizagapatam, December, 1840.

[NOTE.—It will afford us sincere pleasure to forward any sums to the excellent and devoted Missionary and his wife at Vizagapatam; pecuniary aid we know would be very acceptable at this time, for in a letter recently received Mrs. Porter writes—"We know not where the next monthly income is to come from."—ED. C. C. O.]

ADVERTISEMENT.

RUSHTON'S INDIAN GUIDE AND GAZETTEER,

Dedicated to the Hon'ble Court of Directors, will appear in January next. Illustrated with a variety of Maps, engraved in England expressly for this work.

Notice.—It having been intimated to Messrs. Rushton and Co. that parties in the Mofussil are dissatisfied with the charge made for the conveyance of the first series, the Proprietor has determined to issue the forthcoming work, free of charge for conveyance, to any part of British India, or the United Kingdom, provided a post-paid remittance of Rs. 20 be forwarded with the order, or before the publication of the work, in January next.

W. RUSHTON AND Co.

Calcutta, 1st November, 1841.

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CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

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

“ 13th April, 1841.

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

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

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 1st instant, at the Lal Bazar 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 9th 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 2d instant;—service to commence at 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 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 7 o'clock in the evening.

ACKNOWLEDGMENTS.

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The Secretary of the Institution has the pleasure of acknowledging the receipt of the following sums.

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