

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

A table of contents for the *Calcutta Christian Observer* can be found here:

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

Established, June, 1832.

NEW SERIES, VOL. II. No. 24.—OLD SERIES, VOL. X, No. 115.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

DECEMBER, 1841.

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

CONTENTS.

I.—The Colporteurs or Bible Distributors of France ;—their character, labours and success, .....	731
II.—An Essay on the Exclusion of Religion from the Government System of Education in India, .....	753
III.—Support of Idolatrous Feasts by Professing Christians, .....	763
IV.—Why is the Spirit of God restrained in Northern India? .....	764
V.—The English School at Mysore, .....	771
VI.—Mission Work in India at present chiefly preparatory, .....	773
VII.—Christian Native Education, .....	777
VIII.—The Editor's Last Words for 1841, .....	ib.
REVIEW.	
The Church of the Fathers, .....	781
MISSIONARY AND RELIGIOUS INTELLIGENCE.	
1.—Missionary and Ecclesiastical Movements, .....	788
2.—Baptism, .....	ib.

**CALCUTTA:**

PRINTED AT THE BAPTIST MISSION PRESS.

To be had of Mr. E. G. Fraser, Allahabad; Rev. J. A. Shurman, Banáras; Messrs. G. Vansomerén, Madras; the Agent for the Oriental Christian Spectator, Bombay; Rev. J. Beighton, Pinang; Rev. R. Anderson, D. D. Boston, U. S. and J. Fairburn, Esq. Cape Town. All orders, and remittances for the work, to be addressed to Mr. G. C. Hay, Publisher, and Agent for the Proprietors C. C. O. No. 99, Dharamtala, Calcutta.

Communications, to "The Editors of the CALCUTTA CHRISTIAN OBSERVER," care of Mr. G. C. Hay, Publisher, &c. as above.

Price to Subscribers, 10 Rs. per Annum—payable in advance :—for odd Nos. 1 R. each.  
To Non-Subscribers, or Subscribers not paying in advance, 1-8 per No.

1841.

N. B.—The work is also procurable of Messrs. W. ALLEN and Co., Leadenhall Street, LONDON, at 2s. 6d. per No. or £1. 4s. per Annum to Subscribers.

## FUNDAMENTAL RULES.

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

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

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

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

ALL Communications must be post-paid.

## EDITORIAL NOTICES.

D. M. unavoidably postponed.

PHILODAMES has come to hand and is under consideration.

The Review of the Bishop's Sermon in our next.

"A CENTURION," and "C. B. S." have just come to hand.

Owing to the press of matter during the last two months we have been unable to give the usual amount of Intelligence. We hope to remedy this in our next.

## ADVERTISEMENTS.

### 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.

### A HISTORY OF ENGLAND

In which it is intended to consider Men and Events on Christian Principles, by Henry Walter, B. D. and F. R. S. in seven octavo volumes bound in cloth. Price 32 Rs. For sale by G. C. Hay, at the Calcutta Christian Observer Office, 99, Dharamtala, and also by Messrs. Ostell and Lepage and Messrs. Thacker and Co.

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

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

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

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

---

NEW SERIES, VOL. II. No. 24.—OLD SERIES, VOL. X. No. 115.

DECEMBER, 1841.

---

I.—*The Colporteurs or Bible Distributors of France ;—their character, labours, and success.*

How diversified the agencies employed by an overruling Providence for disseminating the seeds of vegetable life throughout the world ! Of these the chiefest is the agency of human beings, subjected to varied wants, but endowed with contriving intelligence to provide for them. Among human beings, again, the *regular* and *established order*, in conducting the great process of dissemination, is that of the *husbandman*. From his soil-preparing, seed-dispersing labours, the surface of earth is periodically clothed with vegetation and fruitage—fit to minister to the necessities and comforts of its teeming inhabitants. But the mantle of verdure that enshrouds the earth is not, instrumentally, the product of human beings alone ; still less, of the peculiar class or genus of husbandmen. The Sovereign Proprietor of nature disdains not the employment of other agencies—however humble or subordinate. The beasts of the field are often made the vehicles of living seeds, which, dropping as they graze, take root and germinate—replenishing the pastures with new produce and the soil with an increase of fatness. The birds of the air, ploughing the liquid firmament, become winged vessels for transporting vital germs to the recesses of solitary dells, and to the clefts and crevices of rugged mountains. The winds of heaven plentifully scatter, as with ten thousand arms, the downy atoms whose after-blossoming adorns the lawn, or beautifies the meadow. Rivulets and streams are the conductors of rudimental particles of life, whose subsequent budding fertilises the barren shore, or clothes with verdure the newly-formed alluvial or coral islands. Boast not then, O man, constituted though thou be, lord of

this lower creation :—still less, boast not, O husbandman, appointed though thou be as the chief agent of distribution ;—boast not of an *exclusive* prerogative in thy appointment—*an exclusive* monopoly in thy vocation. Behold, and be not ashamed of thy co-adjutors and co-rivals in the vast field of this world's husbandry ! Behold them anew, and drop thy presumptuous arrogance. For, whether you own them or not, it is nevertheless true that some of the richest pasturage of the valley, the most brilliant hues of the meadow, the stateliest forests of the mountain, the most luxuriant herbage of ocean's islands are the separate or conjoint products of beasts of the field and birds of the air, the winds of heaven and the waters of running streams !

And is not the God of grace one and the same with the God of Providence ? Then, ought not the *analogy* that pervades all his works,—whether of creation, of providence, or of grace,—to lead us to anticipate the *sanction* of a *similar variety* in the *modes* of disseminating the *seed of spiritual life*—the seminal principle of the new birth of the soul—the incorruptible word which liveth and abideth for ever ? The Divine Depository—Seeds-man—Sower—of this enduring word is the Son of God himself. But, when about to ascend up on high, leading captivity captive, he formally delegated to his body, the Church, the sublime administrative function of sowing the precious seed every where, throughout the vast field of the world. In this Church—this collective body of the faithful or true believers in every country and age,—the principal agents for fulfilling the divine commission, doubtless, were, primarily apostles, and secondarily men endowed with the apostolic spirit, though not with the miraculous apostolic gifts, and consecrated to the holy office of the Christian ministry. But though these have been, and are, the *chief*, they are by no means, the *sole* agents. No ;—*every true and faithful disciple*—whether lay or clerical, ordained or unordained, literate or illiterate—is solemnly bound, in his sphere and circumstances, and according to his talents and opportunities—bound, by his precepts and example, his walk and conversation, to be a distributor of the word of life. And thus, in point of fact, it has been in ages past. Men of science and literature have caused the word of God to make invasion of the loftiest citadels of human intellect. Poets, under the inspiration of song, have wafted it on the wings of imagination to the remotest solitudes of head and heart. Artizans and peasants have conveyed it into the hamlets of their humble neighbours ; and voices of sweetest melody have thence resounded to the honour of Jehovah, Lord of Hosts. Women have been honoured and pow-

erful fellow-helpers in advancing Christ's kingdom and cause. Out of the mouths of babes and sucklings has God often rebuked unbelief, and perfected his own praise. And from the teaching of obscure pilgrims, and the dying testimonies of untitled martyrs, has *the word* often gushed forth in living streams, to fertilize the moral wildernesses of earth and the barren isles of ocean. Nor has the work of dissemination been limited to the immediate personal labours and oral deliverances of human beings. Epistles and apologies, discourses and comments have embodied much of the spirit and substance of the sacred oracles; and dispersed them, in abridged or concentrated forms, through more than half the nations. Above all, has the written or printed word of God itself, in whole or in part, through innumerable and often non-descript agencies, found its way with effect into the palaces of kings, the cottages of the poor, and the kraals of the savage.

Be silenced, then, ye vain and proud boasters, whosoever ye are, that pretend to an *exclusive* prerogative, either as regards the *possession* or the *distribution* of that blessed word, which is designed of heaven to be the light and the life of a benighted and a famishing world! Behold, and hail your co-adjutors and co-rivals—however humble and inferior—in the mighty work of instrumentally enlightening and vivifying the nations! Scorn not such alliance; disdain not such auxiliaries;—lest ye be found fighting against God, and involving yourselves in greater impiety far than that of Balak, the prophet who coveted the wages of unrighteousness. Even he, in taking up his parable, felt constrained to cry out, “How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?” And who are ye, oh proud pretenders to all that is apostolic—save their gifts and graces, their unction of piety, fervour of devotedness, and burning memorials of self-denial—who are ye, that ye should dare to anathematise, whom God hath not anathematized? or defy, whom the Lord hath not defied? or reject, whom Jehorah hath not rejected, as co-workers with Himself in extending the bounds of the Redeemer's kingdom? Away, then, away with the whole rubbish of human devices about *exclusively authorized* and *positively unauthorized* or *prohibited* agents, in the free field and royal domain of the everlasting gospel—a field and domain into which *whosoever* entereth by faith is at once redeemed, and becometh a *king and priest* unto his God and Father for evermore! That man truly is *authorized*, who, with a spiritually enlightened mind and a believing heart, is prompted by the love of Christ and compassion for lost souls, to declare or expound the word of God,—to sow or

distribute the seed of life—in any quarter, and to any portion of a perishing world. That man truly is *unauthorized*, who, with an understanding not yet spiritually illumined, and a heart not yet spiritually converted, chooses to *assume* to himself a share in this great work;—even though he were to be dedicated thereto, by the laying on of the hands of all the Cardinals, Patriarchs, and Popes—all the Bishops and Arch-bishops—of Europe, Asia, Africa, America, and Australia!

Such has been the train of reflection suddenly awakened in our mind by the perusal of certain parts of the last report of the British and Foreign Bible Society. We allude more particularly to the plans and proceedings of M. De Pressensé, the Society's agent in France. As the peculiar nature and character of that gentleman's operations seem to be little known; and as from their magnitude and success they promise to constitute a new era of Protestant philanthropy in Western Europe, as well as encourage to the trying of similar experiments elsewhere,—we conclude that a better service cannot be rendered to the cause of Bible distribution than to epitomize an account from his own voluminous statements to the parent Society during the last four years.

Since the appointment of M. De Pressensé, eight years ago, as principal agent of the society in France, the amount of Bible distribution in that country has been nearly *trebled*. This increase has not been made *per saltum*. It has been the result of a steady and regular progression; as will at once appear from the following tabular representation:—

From 1st April 1833 to 1st April 1834	Total distribution	55,626
1834	1835	62,194
1835	1836	80,921
1836	1837	88,147
1837	1838	120,654
1838	1839	121,412
1839	1840	137,092
1840	1841	149,413

It must not be supposed, however, that these immense aggregates represent copies of the *entire* Bible. No;—but they do represent either *whole* copies of the *entire* Bible, including Old and New Testaments, or *whole* copies of the *entire* New Testament—with *no* copies of *separate* portions of either, except a *few* of the *Psalms of David*. The *proportion* of entire Bibles to New Testaments is very nearly as *one* to *ten*; and of the *Psalms* to either, a very small fraction indeed. A fair *average* view of the numbers of these, respectively disposed of, may be found in the distribution of the

last year, which is as follows:—Bibles, 14,544; New Testaments, 134,616; Psalms, 253. Neither must it be supposed that these are given away *gratuitously*. No such thing. The proportion of copies *annually* parted with as *free gifts*, or *grants*, has scarcely ever exceeded *one in fifty*; often, not *one in a hundred*; and sometimes, not *more than one in two hundred*. The probable average of many years may be taken at about *one in eighty*. *All the rest* have been disposed of in a way to ensure, for the most part, a good use being made of them, inasmuch as they have been *sold, purchased, and paid for, at a fair remunerating price*.

Glancing at the above table, it must at once appear that the *first remarkable stride* in the way of *sudden increase*, took place in the year 1837-38. And that the increase did not arise from any *temporary* exigency of immanent pressure,—or the violent impulse of an *ephemeral* excitement,—or the *fleeting* transit of some new cause of prodigious momentum, not to be counted on within the range of *ordinary* instrumentalities,—must be self-evident from the fact, that not only has there since been *no reaction*, but, on the contrary, a *stedfast and advancing process of augmentation*. Now the grand practical question is, *What is the true source and origin—what the real explanatory cause of this novel and delightful phenomenon?* The true source and origin, as well as the sufficiently explanatory cause of the whole, may be found in *the fact*, that the said year of sudden increase was the first on which the Parisian agent of the Society enlisted a *new and peculiar agency* in the great cause of Bible distribution—an agency, by means of which the first great increase was entirely effected—an agency, by whose indefatigable and successful services, that increase has not only been ever since maintained, but rendered steadily progressive. *What, then, it may be asked, what is this new and peculiar yet powerful agency?* The agency is none other than that of the humble class of individuals, technically known under the designation of COLPORTEURS, or CARRIERS. But they are *Bible-Carriers*, that is, *Bearers of precious seed*;—and who can tell, how much nobler a share they may be privileged to have in preparing the harvest and reaping the crowns of immortality, than numbers of mitred heads that are clothed in purple, live in palaces, and fare sumptuously every day? To supply a brief, condensed account, therefore, of the origin, character, labours, trials, and success of this humble, useful, and devoted class of fellow-workers in the gospel vineyard, we now cheerfully proceed. In doing so, the very words of M. De Pressensé himself, will often be used.

1.—*The origin and object of the class of Colporteurs.*

In a country like France, where every thing connected with religion had fallen into complete discredit, and where the conduct of too many of the clergy had cast a general, though often unjust slur, upon all who exercised the functions of the Christian ministry, it seemed *almost indispensable* that *other agents* should be employed *besides* the *ordained ministers* of the gospel, who were from the very name of their office, subjected to many unfavourable prejudices; and who, moreover, might have given a colouring of *controversial Protestantism* to a work which ought to be essentially Catholic, in the true and proper acceptation of that term. Under these *peculiar* circumstances, it pleased God, who is ever rich in means as in mercy, and who has so often "chosen the weak things of the world to confound the mighty," to raise up at once distributors of the Bible, who, from their humble rank in society, might afford less cause for apprehension on the part of the Romish priests at the commencement of their work, when it was necessary, for ensuring its fuller development, that it should not be gainsayed; and who, in consequence of their station in life, might be eminently useful, when, by occasion of displaying their acquaintance with the Bible, they would be able to prove to all that the truths of salvation, so profound in their nature, are nevertheless comprehended and believed by the simplest of souls, who sincerely and cordially receive them with earnest prayer for the assistance of the Spirit of God. To this new and peculiar class of distributors of the Holy Scriptures was applied the distinctive appellation of *Colporteurs*. But when did they first arise?—Only very little beyond *twenty* years ago. It was about that time, that the first dissemination of the Bible was attempted in France by a very small number of persons in some of the villages of the department of the Nord; and towards the centre of the country, in the district known under the name of La Beauce. The parties who made these attempts received at first the greatest encouragement, although they everywhere met with the most inconceivable religious ignorance. The Bible and New Testament were literally as much unknown as they possibly could be in the most remote savage country. Occasionally, a few words respecting certain events mentioned in the Holy Scriptures had been heard to escape the lips of the parish minister, and scanty fragments of the gospel were to be met with in the breviary, but never before had they heard the name of that volume which contains the whole system of revealed truth. The success of the first *Colporteurs*, or distributors of the Bible, excited a holy emulation among the remnant of the true servants of the Lord in France. Nor was it long before active proceedings were adopted among the truly reformed Protestant churches, under the superintendence of genuine ministers of Christ, for the dissemination of the Holy Scriptures. A zeal for the Bible cause was thus gradually called into existence; and its true friends, no longer satisfied with a Bible Society for Protestants only, eventually agreed to form a National Institution, and to extend its operations to all the inhabitants of the country without distinction. In reliance on the Almighty, they commenced their labours, and, in a very short space of time, the French and Foreign Bible Society has shown itself as a tree full of vigour, with branches widely extending around. At the same time, a large number of associations, of more or less importance, sprang up on different sides, who either attached themselves to the new Institution, or acted independently of it; and it is gratifying to state, that even many old Roman Catholics have rallied round it as the brethren of awakened Protestants. In order farther to give a system-

atic direction to all these exertions, Evangelical Societies were formed, not only in France, but also in other countries, and the work of Evangelization has assumed a considerable degree of extension and activity. Now it was by these various French Protestant Churches, Bible and Evangelical Societies, that the work of *Bible Colportage* was exclusively carried on, during the first twenty years of that new system. Throughout that period, the British and Foreign Bible Society effectively assisted the French churches and associations, by supplying Bibles at prime cost or reduced prices to enable them to carry on their indigenous scheme of *Colportage* and other evangelizing labours; but, till within the last four years, it had no *Colporteurs* of its own, or *directly in its own pay*. But when twenty years had demonstrated the *adaptation* and *efficiency* of the *Colportage* system of distributing copies of the word of God, it could no longer hesitate to attempt the same plan directly on its own account;—more especially when it could command the services of a man of such talent, wisdom, and enthusiasm as M. De Pressensé.

## 2.—*Their temporal condition, character and qualifications, zeal and disinterestedness.*

When, in the autumn of 1837, M. De Pressensé first obtained the sanction of the parent society to engage directly in the system of *Colportage*, his first care was to summon together such as were *real friends* of the Bible to take a share in the projected labour. After the calls made for this purpose to a very small number of churches only, more than *one hundred* Christian brethren offered themselves as candidates for the honour. A proof this, of the great progress which *vital* religion had made in many parts of France; inasmuch as twenty years earlier it would have been a matter of the greatest difficulty to find even a dozen Bible distributors, truly qualified as such, in all the French churches. Of those who presented themselves, *onehalf* had formerly belonged to the Roman Catholic church—though, out of the entire number who earnestly competed for the privilege, only forty-four, from want of pecuniary means, could be engaged. This number has been gradually increased. Last year it amounted to *one hundred and five*, of whom not fewer than *eighty-seven* had once been Roman Catholics.

As to *temporal condition*, they are all of the humble class of *peasants* and *artizans*. Having their own separate professions on which they mainly depend for a livelihood, the greater part of them only give a portion of their time to the task of Bible distribution; some for six, others four, and again, others only three months; or, in other words, the time which they could spare from their usual vocations, without altogether abandoning them. In thus employing them, it is remarked, that the advantages are,—first, that while they are carrying on for themselves a business which ensures their livelihood, there is a certain degree of assurance that they do not perform the work of *Colportage* solely as a profitable calling for their temporal interests;—and secondly, that the Society is not obliged to incur the heavy charge of keeping them beyond the season which is favourable for the operations of the *Colporteurs*.

As to *character* and *qualifications*, they are and must be those of *heart-believers*,—*heart-Christians*. The gifts of a superior education, the attainments of learned scholarship, they neither have nor are expected to possess. But it is expected, yea and insisted on, that reasonable proofs should be afforded of their having been made experimentally to know for themselves that true and infallible theology, which is communicated by the light of the Holy Spirit to every soul that has received the Bible in sincerity as the word of God himself. Accordingly, whoever offers

himself as a Colporteur of the Holy Scriptures is seriously requested to examine himself before the Lord, and solemnly to ask himself, as in the presence of Him who cannot be deceived, if he feels himself truly called by the Lord to this sacred office; and if the Holy Spirit bears witness to his spirit, that he engages in the work not merely by way of exercising a profession, but with a view to labour under the blessing of the Almighty for the dissemination of the Bible, which is the word of God, to be known, believed, loved, and practised by all who wish to be saved. Knowledge of God's word, faith and prayer, meekness and patience, a desire for God's glory and compassion for the souls of men;—these, and these alone, are the qualifications which are demanded, or held to be indispensable in a *duly qualified Colporteur*.

As to *devoted zeal and disinterestedness*, these appear in many ways. First, in making their applications, they usually enter into *reasons*, of which the following are a few samples:—"After having," writes one, "scrupulously read and examined your instructions, and maturely reflected on the obligations which they prescribe, I recognise with great joy that I feel an attraction quite peculiar for the calling of a Colporteur. I am, therefore, ardently desirous of being engaged as one, not only for the sale of the Sacred Scriptures, but also for speaking to and for instructing, by help from above, the crowds of countrymen who are plunged in ignorance, by putting the Gospel in their hands, and explaining to them, as well as it may be given to me, what that precious book contains. I trust, with the blessing of God, in whom I place all my hope, that the resolution which I this day take before him, may not be in vain, but may contribute to his glory and to the advancement of his kingdom." "I was," writes a second, in offering his services, "a Roman Catholic whom God has brought out of the darkness of papacy, and has enlightened by the truth as it is in Jesus. I am, therefore, very desirous of being useful amongst those of my former religious persuasion, and for this purpose of putting into their hands the word of life. I have prayed the Lord to banish this desire from my heart, if it be not his will to employ me; but I still continue disposed to carry the Gospel to those who have it not. I am, however, aware that there are many difficulties to be encountered from the world, but the Lord is sufficiently powerful to defend his children in time of need." In expressing his desires and resolutions, a third candidate, formerly a Roman Catholic, writes—"I depend upon the promises of that gracious Saviour who has said to his disciples, 'I will not leave you. I will be with you always.' It is under the protection of our God and Saviour Jesus Christ, that I am anxious to labour in disseminating his holy word, which alone is able to lead us to eternal happiness. With these sentiments I desire to dedicate myself to the work of vending the Sacred Scriptures. At the same time, I have not concealed from myself that this calling is sometimes attended with difficulties, and that moments will occur when the contempt and scorn of infidels will be hard to be borne; but I know that he who is sustained by the Holy Spirit, the Comforter, is enabled to triumph over every difficulty, and will be endowed with the needful perseverance, patience, and Christian forbearance. In this persuasion and trusting solely to the Lord, I do not hesitate to offer myself to you as a Bible Colporteur."

The arduousness of the enterprize, hinted at in these extracts, certainly does, in the absence of any equivalent earthly recompense, set an authenticating seal to the antecedent credibility of the devotedness of these humble labourers. It is only in winter, and even during the worst part of that rigorous season, when the country people, although accustomed to the inclemency of the weather, are obliged to seek shelter

within their houses, that the Colporteurs are able to carry on their labours under favourable circumstances. Then it is, accordingly, that they are seen to quit the bosoms of their own families, bearing on their shoulders an assortment of the Scriptures as heavy as their strength will permit; and proceeding through remote bye-paths, often rendered nearly impassable, towards some little isolated village, where they have the expectation of disposing of a copy of the word of God. In these various pilgrimages, they have often no other shelter than a stable or a barn, and only black bread or the coarsest provisions for their fare. Frequently, too, have they to encounter what is usually most difficult to bear, the sarcasms and railings, the contumely and scorn, of the very people whom they strive to benefit. Why, then, do they brave such hardships and fatigue, such insult and cruel reproach? Is it the hope of being handsomely rewarded by men? No. They are amply satisfied with the scantiest allowance that is barely sufficient for the most moderate expenses of living and keep. But scanty and limited though the allowance be, the cases of several are quoted, who,—when unable to resist the strong inclination which they felt to supply the *destitute poor* in different places with a Bible or New Testament *gratis*, in consequence of their being utterly unable to contribute even a few *sous* towards the purchase,—requested the chief agent to charge their account with the full value of the copies so distributed. Now, on the known principles of human nature, how is all this to be accounted for, except on the intelligible supposition that the men are truly, what they profess to be, actuated by *disinterested zeal* for the glory of God and the spiritual welfare of the souls of men? And what is it all but a practical and emphatic comment on the self-sacrificing energy that can be exhibited by the men of any class or condition that attain, through grace, to that state and frame of mind, so significantly alluded to, in some of the preceding extracts? Oh, yes.—Let the unbelieving world flout and scorn as it will, it is clear beyond debate that we have here before us a class of men who know experimentally that noble principle of action—‘I believe, and *therefore* have I spoken’—men, who, have embraced the truths of the Gospel with so lively a faith, and so ardent a love, that they feel themselves powerfully called upon to assist in disseminating that sacred volume, by which they themselves had been delivered from the blindness of ignorance and the bonds of error, and from which they have obtained that saving knowledge and those clear convictions which constitute all their own happiness and soul-satisfying reward.

Or if, by possibility, any filmy doubts could still hover around the subject, surely the very shadow of departing scepticism would be rebuked away by the perusal of the journals of these devoted labourers. There, the heavenward breathings of the soul find articulate expression, in forms that are pervaded with *internal evidence* of sincerity, and animated with the very spirit of devoutest piety. ‘Except the Lord build the house, they labour in vain that build it;’ writes one of these Colporteurs. ‘It is in vain for us to rise up early and sit up late,’ except the Lord bestow His blessing upon our work; for our labour is in vain. And here on our knees we humbly implore Him to vouchsafe His blessing to the 2490 copies of His holy word, which we have circulated this year. Alas poor Brittany! we have examined thee on all sides and found only ruin and desolation within thy borders. Thou hast shepherds, who, instead of conducting thee into green pastures by the side of the peaceful waters of the Gospel, only lead thee to muddy streams, and to broken cisterns that hold no water;—and such has been thy state for a number of centuries. But lift up thy head and look around, for the day is perhaps not far distant when the Sun of Righteousness shall arise upon thee, bringing

life and salvation in his beams! Would to God that it were so already, and that the seed which he has permitted us by His grace to cast upon the ground of Brittany may not have fallen by the way-side, or upon a rock, or among thorns, but on good ground where it may bring forth fruit a hundred-fold! We have this month, had to perform long and harassing journeys; but all our troubles are forgotten in the gratifying recollection that we have sold 232 New Testaments in schools which were before entirely destitute of them. Yes, we have indeed great reason to thank the Lord for the health and strength which He has granted to us amidst all our fatigues! Oh, may He condescend to bear with our manifold infirmities, or rather may He deliver us from them, and grant us the unspeakable blessing of serving Him faithfully to the end of our lives!

### 3.—*The modes of procedure prescribed to, and actually pursued by, the Colporteurs.*

On the principal agent in Paris, M. De Pressensé, devolves the duty of selecting, testing, and superintending all the inferior agents. He it is who plans every campaign for the peaceful invasion of different parts of the kingdom of darkness. From him emanate all directions to his subordinates respecting the manner of conducting their monthly journals, the mode of keeping their accounts; and every thing connected with carrying on their operations with method and regularity. The routes are arranged as follows:—In France, the Departments (Counties) are divided into arrondissements (districts), all of which have their principal places, independently of the capital town of the Department itself. A certain Department is fixed upon. The Colporteurs set out, furnished with a good and extensive map of the Department which is assigned to them as the sphere of their operations, and are farther supplied with a passport and license, to ensure the protection of the authorities. An assortment of books is forwarded from Paris for them, to the chief place of every arrondissement, which thus becomes the central point of their excursions. They are uniformly recommended to begin their distributions in the country; for, whenever they meet with opposition, it is sure to arise on the part of the clergy in the towns, and it is not advisable to encounter it, until the work of dissemination has been effected in the smaller towns and villages of the neighbourhood. The Colporteurs are enjoined not to leave an arrondissement, until they are certain of having visited every place in it. In this way, they are expected to remain several months in one Department; by which means, the time, which might be wasted in desultory excursive travelling, is entirely saved. To convince himself that this regulation is strictly adhered to, M. De Pressensé keeps by him a duplicate of the map which he had given to the Colporteurs, on which he marks all the places specified in their journals: and as they do not change their place of residence but by his directions, he has an opportunity of pointing out to them any chasms which he may detect in their reports. And so minute is his surveillance, that, at the close of every month, he knows the different places which they have visited, the number of days, or even hours, spent by them in each, and the precise number of the copies of the Scriptures which they have disposed of. And as they are formally and expressly forbidden to give away the sacred volume, or to sell it under a certain reduced price, and he keeps a separate account with every Colporteur, he can check every transaction,—thereby ensuring the strictest economy, and, moreover, in such a manner as not to endanger either the spiritual work, or the temporal interests of the parent Society.

Charged with the necessary instructions, possessed of the requisite endowments, these simple peasants and artizans, in the discharge of their new duties as Colporteurs, proceed to the field which has been pointed out to them as the sphere of their future labours. They are persons making little outward show, like those itinerating hawkers, who are to be met with on the high ways in Europe, travelling on foot and heavily laden with an oil-skin bag, or a well covered basket. Passengers, meeting and entering into conversation with them on ordinary subjects, will generally find nothing to distinguish them from others of their class and condition; but after a few moments any unfavourable opinion, which they might at first have formed, will vanish, when they hear a Colporteur, whose exterior appears so unattractive, availing himself of every opportunity in the course of the conversation to speak of the "one thing needful." Ordinarily, and as much as possible, they are sent forth, two and two; and the advantages of their acting thus in concert are great. Two Colporteurs have at the very outset a greater degree of strength, for they are able to pray together; and is it not written, "If two or three of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father who is in heaven?" And they are also better able by their *united* strength, to resist the attacks which may be directed against them. In the *effective practical* development of their great object, also, two have often a decided advantage over one. For example, two of them arrive together in a town or village, and as they are expressly enjoined to call at *every* house, without passing by a single one,—one of these men takes the right, the other the left side of each street; and by so doing they are often enabled to dispose of a good number of copies which otherwise they might not have sold, as the opposition manifested on one side of the street might, perhaps, have reached the other side by the time that a *single* Colporteur would have found his way back again.

But how, it may naturally be asked—how do they *prevail* on an ignorant and reluctant people, not simply to *accept*, but actually to *purchase* copies of the word of God?—that word, which tends to dissipate their own fond delusions, and expose to the light of day the artifices of a powerful priesthood? Are they enjoined to be wholly *silent*?—Then, how can they *over-master* reluctance, and create a *willingness to part with money as the price of possession*? Are they, on the other hand, permitted to explain, expostulate, and persuade?—Then, are they not in danger of being ship-wrecked on the rock of *imprudent controversies*? Here, there is an apparent dilemma. But it is *apparent* only. And a path of safety, as well as a path of usefulness is found, as elsewhere, to lie in a mid-way course between extremes. On this subject, M. De Pressensé, remarks with his usual good sense,—Were he to limit the Colporteurs to *perfect silence*, that would be almost tantamount to prohibiting them from doing any thing at all; for, generally speaking, their first offer to sell the Scriptures is met either by acts of open violence, or, as more frequently happens, with scorn and mockery. Under these circumstances, if they were altogether forbidden from joining in conversations immediately referring to the truths contained in the sacred volume which they are employed to distribute; if they were not to make use of all the eloquence with which faith in the heart inspires them, to lead blinded men to an understanding of the absolute necessity of obtaining the word of God, in order to read it with the spirit of prayer, and to make it the sole rule of their future conduct, as well as reap all the invaluable benefits to be derived from its prayerful perusal;—how could it possibly be expected that any success should crown their labours? No; they are sent to *all*, to offer to them that book which alone contains the doctrines

of salvation. It is, therefore, felt and acknowledged to be their duty to speak to all, in the spirit of meekness and forbearance, perseverance and earnestness, of the great love which God has manifested in giving his only Son Jesus Christ unto the world, that whosoever believeth on Him should not perish, but have everlasting life. As little ought they to be hindered, and hindered they are not, from replying, though always with mildness and simplicity, to those who ridicule and gainsay them. But on such occasions, the most peremptory injunctions are laid upon them to refrain from all *controversy*, properly so called—to speak not to men as *antagonists*, but as *immortal beings* who have souls to be saved, and who can only attain salvation by the conversion of the heart to the Gospel of Jesus Christ—and, in all their addresses and solicitations, to take their stand by the *fundamental truths* of Christianity which may be briefly summed up in the doctrines of the fall of man—his consequent state of condemnation—justification by faith alone—regeneration—sanctification,—in one word, *salvation*, as the work of grace and mercy of one only God, the Father, Son, and Holy Ghost.

True, it may be retorted, all this sounds very well in *theory*, but how does it work in *practice*? on this point the direct *testimonies* of M. De Pressensé are quite decisive. We know no plan of so extensive and arduous a nature which, on the whole, has wrought more admirably in its practical development. But, to minds accustomed to think, weigh and compare evidence, and especially moral evidence, no testimonies could be found more conclusive, as regards its tried and proved practicability, than those furnished, in abundance, by the ample and authentic details supplied by the journals of the Colporteurs themselves. This, however, is a species of evidence to which no justice can be done by an *abridgement*. The only resource is, to select one or two *specimens* which present an *average sample* of the whole.

In proceeding along a road, writes a Colporteur, “we met with some people who were attending to the apple trees that lined the road. I drew near to them and said, ‘The axe is laid to the root of the tree, every tree,’ &c. &c. These words, added I, have a spiritual meaning; namely, that if we do not bring forth the fruits of sanctification and righteousness, we shall be treated in like manner; and, in the course of my address I pointed out to them the necessity of becoming acquainted with the word of God. They listened to me with more than ordinary attention, purchased a New Testament, and, on my going away, thanked me heartily for the advice I had given them.”

In a small inn at a sea-port, writes another, “before quitting, I invited some persons whom I saw there, and particularly a group of sailors, who were engaged in drinking brandy, to buy my books. No one seemed disposed to listen. I renewed my offers, but all in vain, the party were too much engaged in attending to a romantic account which one of the sailors was giving of his adventures at sea. I therefore abandoned the part of an applicant and took up that of an auditor. After the sailor had finished the narration of his *fourth* shipwreck, I cried out, ‘What, four shipwrecks already, and hard upon a fifth! You are indeed, to be pitied!’ ‘How?’ returned the narrator, ‘what is that you say,—a fifth shipwreck?’ ‘Yes, indeed, my friend,’ I replied, ‘and one more dreadful than any you have yet experienced,—no less than the shipwreck of your immortal soul, unless you consult in time the pilot whom I recommend to you. You have shewn that God has spared you four times, in the most signal manner; and you still shut your ears to his warnings! It is now the fifth time that he manifests his compassion towards you, by making you an offer of his holy word; but if you refuse it, you must inevitably perish!’ My words produced a good effect; the sailors re-

mained silent, they stretched out their hands for my books, and attentively examined them. 'They are, indeed, good books,' said one of them, 'the man seems an honest man, and we can do no better than buy a copy apiece, for even if we make no use of them ourselves, they may do for our children.' In short, each bought a New Testament;—and Oh, that the Lord may give them to understand that his saving word is equally addressed to the old and to the young, and that to secure themselves against the danger of making final shipwreck, they must anchor on the Rock of ages."

A *third* Colporteur, in travelling along the road, was joined by an old soldier, to whom he offered a New Testament for sale. "I do not want it," rejoined the soldier, "for I have got a copy, which, however, I never read." On this avowal the Colporteur seized the opportunity to say a few words respecting the fall of man, the resurrection, the judgment to come, and the punishment of the wicked hereafter, &c. "Ah!" cried the soldier, "do you *believe* all this?" "Certainly: and if you were to read your New Testament you would be led to believe it also." "Well, but after all, it is only men who have written it." "To be sure; but then they were men inspired by the Holy Ghost." The soldier hereupon endeavoured to change the conversation. He extolled the bravery of the French before Constantine, and spoke of the city and of Africa generally as if he were perfectly well acquainted with them, which led the Colporteur very naturally to inquire, Whether he had been there? "Oh no," replied the other, "but I have read of all this in books that have been written by persons who have themselves been eye witnesses." "In that case," said the Colporteur, "you *believe* many things which you have *not seen*; and yet you refuse to believe many things contained in the Bible, by which your soul may be saved: and surely you must allow that that is not altogether reasonable." The soldier could not deny this, and, after much further conversation, acknowledged that he had acted wrong in not reading his Testament, which he promised in the sequel to do;—at the same time, intreating the Colporteur to call on him, for the purpose of reading it together, if he happened to pass through the village in which he lived.

"The vicar of B ——" writes a *fourth*, "inquired what books I was offering for sale. 'The New Testament,' was my reply. 'It is a very excellent book,' said the vicar, 'and if you have any French Bibles, I should be glad to purchase a copy;—but hold—while you are pursuing this calling, what religion do you profess?' 'I am of the Christian persuasion.' 'Yes, but there are different ways of being a Christian.' 'Well, then, I am an apostolical, but not a Roman, Catholic.' 'Ah, my friend, do you say so? then you are in a grievous error, and require to be converted.' 'I seek every day to follow those means which God has pointed out in order that my heart may be more and more turned to him.' 'Good, very good;—I see you are a promising young man, and consequently I must do my best to instruct you that you may be converted to the Romish Church. You, Protestants, are a mere handful; you ought to attach yourself to the more numerous party; and I will pray to the Lord through the intercession of the Holy Virgin, to bring you back to the true fold.' 'You say that we are only a handful. Do you not know that it is written, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom?' 'Well, well, I say once more, you must join us. I will give you a letter to the Bishop, and will myself pay your expenses at the seminary, to qualify you for becoming a good Christian.' 'But, do you not remember what St. Peter saith to Simon the sorcerer, Thy money perish with thee, because thou hast thought that the gift of God can be purchased with money?' 'Tell

me,' he proceeded, 'do you, Protestants, believe in the three persons of the Trinity?' 'Certainly; and those who are true children of God, believe in all that the Bible teaches.' 'How so, if you do not believe in the Virgin?' 'We do believe in the Virgin, according to the Gospel; that is, we know that she bare our Saviour in the womb, and that she has been received into mercy!' 'Again, you do not believe in the merit of works.' 'The word of God tells us, ye are saved by grace, and that not of yourselves.' 'Moreover, you do not believe that a supreme head is necessary to govern the Church.' 'The Head of the Church is Christ, and He Himself has said, Neither be ye called masters; for one is your master, even Christ, and all ye are brethren.'" After a good deal more of similar conversation, they parted,—the Vicar expressing himself very affectionately towards the Colporteur, and assuring him that he was not opposed to the reading of the Scriptures, but that he himself would cheerfully distribute them among his parishioners.

"An Apothecary," writes a *fifth*, "seeing me enter his house, called out, 'Well, here is our vender of Bibles! I am very glad that I bought one of you, and I read a portion of it every day with great pleasure.' I inquired of him if he believed the Bible was the word of God? 'No,' replied he, 'but I believe it to have been composed by men of great wisdom, who have written many excellent things.' 'In that case,' I replied, 'you have not experienced as much pleasure as you would have done if you had received it as the word of God.' Several persons who happened to be present, joined in the conversation; and I was called on to prove to them, which I did by a number of passages, that 'all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.' Unable to deny what I alleged, one of them added, that, 'after all the best religion was that of an upright man.' As the greater part of my hearers agreed with him, I proved to them that man is lost ever since the fall of Adam, and that he can only be upright in idea, and not from love, inasmuch as he is ignorant of the love of God. 'There is only one way of becoming good and upright,' I continued, 'and in order to become so,—and God himself requires that we should.—the first step is to believe that the Bible is his word! This word will convince you of the love which God has shewn toward us by taking upon himself our nature, in order to satisfy the Lord in our stead, and to bear the curse which we had deserved. When you comprehend the justice of God, you will also comprehend his love; and will see that there was no other way of accomplishing our salvation, but by the sacrifice of Jesus Christ. Whoever believes in this sacrifice will no longer be subject to condemnation, and as soon as he becomes possessed of faith, he will not act as a hypocrite, because he will be sensible of the great love which God has had for him.' I was astonished at the attention with which I was listened to, and when I concluded, was gratified in finding that three of my auditors bought each a Bible of me."

It were easy to multiply scores of examples like the preceding. But these are sufficient to *illustrate* the way in which this simple and devoted class of men succeed, without controversy, in reaching the *hearts*, and through these, over-mastering the reluctance of an indifferent or gainsaying people. It is impossible to peruse their published journals without being fully convinced of their singular *fitness* for the work which they have undertaken, and of the singular *propriety* of the *modes* in which they endeavour to accomplish it. It is impossible not to admire the *tact*—the *aptitude*—the *fertility of invention*—the *readiness of resource*—which they constantly exhibit. Whence, then, all this fullness of thought—this command of language in appeal—this nice promptitude in repartee?—May we not conclude that it is a realization of the gracious promise, that the Lord

will put in the mouths of his servants, of all ranks and conditions, such words as they are to speak for his glory? Whence again, that flow of speech, which dropping the air and aspect of vulgar illiterateness, often rises to a degree of eloquence which touches the heart?—whence that varied use of comparisons and similes, of which the most learned theologian need not be ashamed?—Is it not all simply owing, under God, to the depth and sincerity of their own convictions of Divine things, and to a peculiarly intimate acquaintance with that wondrous word, through which the Royal Psalmist could say, that he got more understanding than all his teachers?

#### 4.—*Their outward trials, encouragements and success.*

Some of the *trials* have already been unavoidably alluded to. But their own *personal* fatigues, sufferings, and reproach however severe, form the least part of their *real* trials. The injurious treatment of them has at times proceeded to the length of personal violence. There are instances of their being seized, dragged along like criminals, and imprisoned. One of them states that, after encountering a day of unusual hardship, he came to a large farm-house, where he found several labourers met together; but on offering to sell a Bible to the farmer, and to dispose of a number of New Testaments among his domestics, so greatly was the man exasperated that he actually let fly an enormous dog upon him, from whose fury he considered that he escaped only by a miracle of mercy. But their chiefest trials arise from the *ignorance* and *hardness of heart* every where exhibited by the great mass of the people—and from the offensive forms in which these are outwardly manifested towards *the word of God itself*. “All that you offer for sale,” said a man, blasphemously, to one of them, “is a mass of absurdities. Napoleon is our Jesus Christ.” “The New Testament,” said the vicar of S—, “which is selling by the Bible Colporteurs, is a book which has emanated from hell, and has been dictated by the devil himself; formerly, it was only to be found among the corrupt inhabitants of large towns, and was unknown in our villages; but, now-a-days, the gangrene is spreading, and the whole country will, ere long, be infected.” This is but a sample of the ordinary style in which numbers of enraged priests denounce and curse the Bible from their pulpits—while they threaten with excommunication all who purchase or possess copies of “the accursed thing.” Even De Sacy, the Román Catholic Translator of the Bible is often branded as a heretic—nay worse than a heathen—and his version repudiated with bitterest execrations, Yea, it often happens, that, when a Colporteur has completed his rounds in a district, the priest, sometimes by threats of terror and sometimes by the lure of reward, contrives to get into his possession many of the copies that had been recently purchased. Then, tearing them to pieces, he throws the fragments into the fire before the eyes of the owners. “It is heart-bleeding,” remarks M. De Pressensé, “to think that sacrilegious hands have destroyed them all by fire! What a fearful religion must that be which can lead its incensed followers to act thus! You witness no such abominations in your happy land—and can you form an adequate idea of the deep affliction which those experience who contemplate them with their own eyes?—It, however, inspires them with increased energy to extend their labours.”

The *sensible encouragements* and *success* have also been partially adverted to. If, in many parts, the Colporteurs have been treated with indignity, scorn, and cruelty, in others, they have met with a friendly and welcome reception. If *the many* insult and malign them, an *elect few* have hailed them as messengers of peace. And of the maltreating

many, it would be difficult to calculate the number that has been won over by the patience, forbearance, and earnest expostulation of the Colporteurs to give good heed to the word of eternal life. Their journals abound with specific instances of every description. At R—the Commissary of Police summoned the Colporteur before him, and in a tone of menace forbade his selling or expounding the Bible—adding that the priests alone had the right to read the sacred volume. But the Colporteur in his turn read the 39th verse of 5th chapter of St. John and spoke with such earnestness that the Commissary at length said, “I have suffered myself to be betrayed into an error—I am now convinced of the truth.” He then purchased a copy himself and intreated the Colporteur frequently to call upon him. At F—the wife of the Mayor was induced to purchase a copy, and despite the threats of the Vicar, persevered in its perusal with gladness. At B—after the visit and addresses of the Colporteurs, a woman added, “As for myself, I understand nothing of what is said and done at mass—and now serve God by reading the Bible at home;” and all united in intreating the Colporteurs to visit them afterwards, in order that they might not lose the recollection of the good things which they had just heard. At M—a young female, once ignorant and bigotted, has become so penetrated with the truths of the Bible, that she has herself become a most active and eloquent Colporteur, and her belief in the Gospel has had a great influence on several. At the same place, the mother of a numerous family recently met the Colporteur, and thanked him warmly for what he had done for her house, by introducing the Bible into it, remarking that although she was any thing but rich, yet she did not begrudge the oil which was every evening consumed, by sitting up to a late hour of the night, in reading it, for it was a pleasure to her to hear the Bible read herself, and to see all her children attending to it. She added, that another of her sons was so fond of reading in the Bible, that he always took his copy along with him, carefully wrapped up in a linen cloth, when he went to work in the fields; and that it was the sweetest relaxation which he enjoyed from his heavy labours. At St. C—almost all, after listening to the Colporteur, purchased books, which were eagerly read; and one old man, in particular, afterwards gave manifest proofs of his becoming a real child of God. In the same quarter, a gentleman who had rejected the offer of a Bible with disdain, some time afterwards, came to the inn, in pursuit of the Colporteurs. Their address, he said, had made him very uneasy, and being anxious to know something of that peace of mind of which they had spoken, he had come to purchase a Bible. At L—the Colporteur called on a man, on whom he had prevailed to purchase a Bible about a year before. He stated that he continued to take great delight in reading that excellent book, and felt overpowered by the superiority of its doctrines to those he had previously followed. “Not however,” he added, “but that my manner of conducting myself since I have taken to reading the Bible exposes me to a few inconveniences; for my neighbours cry out after me because I read in the Scriptures on Sunday instead of going to mass, and my wife no longer attends the confessional since she prefers listening to me. But these little troubles do not perplex me, and when I am reviled for so doing, I merely turn to my Bible, and soon meet with passages well calculated to shut the mouths of my opponents.” At S—the Colporteur met with a man, who, though unable to read himself, had obtained a copy of the New Testament, and secured the assistance of a young man, his neighbour, to read passages to him whenever he had a little spare time. And, added he, with great feeling, “O! how sweet are the moments spent together in reading that holy book.” He, thereupon, writes the Colporteur, “begged me to act the part of his friend,

to which I readily consented ; and from the manner in which he attended to me, I feel persuaded that he has good understanding of the Scriptures." He also remarked that he was well aware that he was considered a kind of renegade, and that after his death he would probably be denied burial in the cemetery belonging to the parish ; but he concluded by saying, that it was of little consequence what they did with his body provided his soul was safe. At B—— after being denounced as a renegade, a beggar, a heretic, an infamous monster, by the priest and his partisans, and otherwise infamously treated, the Colporteur, by his meekness of demeanour and mildness of address, under insulting wrongs, moved the hearts of many of the bystanders. Seizing his advantage, he began to descant on the truth and beauty of several passages which he read aloud from the Bible. Some of his auditors were so satisfied that they loudly expressed their approval. One said, " I am heartily glad the vicar has afforded us an opportunity of hearing the Gospel explained to us in a much better manner than we have it in church." Another said, " I have lost half a day's work, but I should not mind losing a part every day, on such an occasion." A third exclaimed, " I would rather have lost six francs than missed such a fine opportunity of becoming acquainted with the truth of the Gospel." And an elderly female getting up declared, " Now I can die contented : for after what I have just heard, I am satisfied that salvation is not of men, or of any man, but solely of God through Jesus Christ." With many exhortations to read and meditate the New Testament the Colporteur separated from them, after a stay of more than four hours, " with a heart overflowing with gratitude towards the Lord."

These are a few examples of *visible encouragement and success*, picked almost at random out of a huge mass of *similar materials*. But what these devoted men dwell on with peculiar delight is the *fact*, that, *not a few schoolmasters and schoolmistresses* have, by God's blessing on their persuasions and the reading of the Bible, been induced to *recommend and teach its blessed truths to the young frequenting their schools*. Yea more, though the *general disposition of the Romanist Clergy* be decidedly *hostile to Bible-dissemination*, there are a good many *individual instances* of quite a *contrary character*—and these, as the correspondence of the Colporteurs shews, seem rather to be every year, somewhat on the increase. In one place, the *vicar himself* assists two of the Colporteurs in distributing copies of the Scriptures in his parish ;—he leads the way,—goes with them from house to house,—enters every dwelling first,—and calls upon the inmates to buy the sacred volume. In the evening he rejoins his companions in the work, for the purpose of making arrangements for the supply of a *dépôt* of the Scriptures, expresses his anxiety to continue the distribution, and promises to use his utmost endeavours to promote the good cause for which he feels enough cannot be done. " Tell those who employ you," he repeats to the Colporteurs, when bidding them farewell ; " tell them I shall be very happy to dispose of a good number of copies, and that it is understood between us that I shall hereafter render an exact account of the books entrusted to my care." In another place, a priest urges the schoolmaster to profit by the visit of the Colporteur to obtain a supply of New Testaments, declaring it to be his wish that every family in his parish might become possessed of a copy. Again, at a place more remote, a respectable and aged dean is seen purchasing a considerable number of copies of the sacred volume for the benefit of the poor in his parish, and is heard publicly exhorting his flock from the pulpit to do the same, and to read and study the word of God. " The vicar of St. —," (writes a Colporteur,) " was much pleased at my selling a large number of copies among his parishioners,

and exhorted them carefully and with prayer, to read them. For this, I desire to thank the Lord with my whole heart." Other Colporteurs write:—"At M—the vicar received us very cordially, invited us into the vicarage-house, and pressed us to partake of a collation. After having refreshed ourselves, we had some interesting conversation, and he then pointed out every house to us, where he was desirous that the word of God might be purchased; and, at parting, entreated us to visit him whenever we had occasion to pass through his place. At N—I entered the house of a priest, without any previous acquaintance, and inquired if he were disposed to purchase a Bible. 'Oh! you are a Protestant?' said he. 'I am, Sir.' 'Well, I do not blame you for it; for a Protestant may be a very upright man.' Hereupon a friendly conversation ensued between us. I endeavoured to explain to him the nature of my belief, by speaking to him of my state of condemnation on account of sin, and of the grace which is in Christ Jesus, who died for our justification. He was much pleased with what I said, and told me I should make a good Catholic; but that it was a pity I was not more enlightened. I expressed a similar sentiment in respect to himself. After dwelling at some length on the great object of all our hope, he said, 'You really are a worthy young man, and I will buy a couple of your books.' He accordingly took a Bible and New Testament, for which he paid the cost price; and when I was about to return him the change, he refused to receive it, saying that it was a small contribution towards the work in which I was engaged. At T—I had left eight New Testaments in charge of the vicar, and on my return he told me with unfeigned regret, that he had not succeeded in disposing of them; but that he would seek to distribute them among the poor of his acquaintance, and, in the mean time would pay for them himself. It was at his suggestion that the schoolmaster of the commune had, on a former occasion, bought thirty copies of me."

Doubtless, to true believers, the *grand source of encouragement* is to be found in the *commands and promises of the Eternal Himself*, and in the *full assurance* that the work is *His own*, and that *He* will bless both it and them who labour to promote it. But, constituted as we are, it cannot also be doubted, that facts like the preceding are cheering to the soul, confirmatory of faith, and fraught with encouragement to persevere. Yea, though there were no tokens of the bearing of *actual fruit*, would there not be ample encouragement in the *fact*, that there is not in France, as in Italy, any state-prohibition against the free circulation of the Scriptures—and especially in this other great and notorious *fact*, that, during last year, not fewer than 117,431 copies of these were *sold*, in different parts of the country, by *Colporteurs alone*? Why, if there had been no appearance whatever, *as yet*, of any outward visible fruit at all, would not the *bare fact* of the *voluntary purchase* of upwards of *one hundred and seventeen thousand* copies of the word of God, in a country like France, be itself an evidence and memorial of splendid success?—success, in this peculiar department of Christian philanthropy, without a precedent? And let what abatements and deductions any one pleases be made, in reference to the speedy gratification of a temporarily excited curiosity, and consequent return into old habits of indifference—frequent relapses into the credulity of superstition, or the incredulity of scepticism—occasional outbreaks of persecution among the local civil authorities, and reiterated outrages on the part of infuriated Romish priests;—even in the face of all this, is it probable, is it possible, is it even conceivable that such a prodigious number of copies of the Word of Life should be actually *bought with a price*—and all in vain?—that the *whole* of this precious seed should fall either by the way-side, or among thorns, or on rocky

places, and *none* on the soil of a good and honest heart? No;—the promises of Jehovah, the history of his church, and the experience of thousands of his saints alike denounce the credibility of such a supposition.

Still, it may be asked, as it often has been,—If the cause of Bible-circulation has been making such extraordinary progress in France, how comes it that so little of its good effects appear in improving the public tone, sentiments, and conduct of its vain-glorious, superstitious, and godless people? To this the reply is obvious. The spring-season must be allowed to pass away, ere the season of harvest can be expected. The foundations must be allowed to be dug, ere the superstructure can rear its head towards the skies. In both these cases, and in both alike, most of the *earlier* and *more indispensable* parts of the work are long carried on very much *under-ground*. The living seed, the germ of after-luxuriance, is deposited beneath the clod and concealed from the eye of sense; the corner-stone, the main prop of the future edifice, is buried in the earth and covered from outward view. And so it ever has been, and is now, in the grand processes of this world's *spiritual husbandry* and *architecture*. Much, very much of the labour of sowing the spiritual seed and of founding the spiritual temple, is conducted without attracting external observation. Yea, *something of real fruit* is often reaped, and *well nigh the whole preparatory work* accomplished, while the careless and unreflecting are still unconscious of progress, or drowsily dreaming that nothing at all is doing, or can be done.

This subject, so all-important in estimating the *real character and effects of Missionary labour in general*, is presented in a very simple but striking light by M. De Pressensé; and with his own statement our analysis of the reports of that devoted servant of God must close. “A superficial judgment,” says he, in commencing his last report, “ought not to be formed of the present state of religion in France; for were that done, and were outward appearances alone considered, it is certain that we might even be led to doubt of the means which have been employed, for more than twenty years for diffusing the knowledge of gospel truths in this country. Such a mode of proceeding is, moreover, unbecoming a Christian, who knows that, in general, the kingdom of God on earth does not come with parade and show, but that what the world regards as small things, scarcely deserving of a cursory glance, is commonly the beginning of a glorious work, over which the angels in heaven rejoice, while they adore the power and love of Him who is the author of it. Is it not actually upon record that “God hath chosen the foolish things of the world to confound the wise;—and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen;—yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence.”

“The foregoing observation reminds me of a visit which one of your countrymen recently paid to this country. After landing at Calais, he traversed the whole length of France, on his way to the Departments in the south. On his arrival there he lamented to a Christian friend the sight which, on his lengthened tour, had presented itself to his eyes. “It is reported (he said) that there are Christians who are engaged in promoting the spread of the Redeemer's kingdom in France, but where are they? and what are they doing? Wherever I have been, I have seen nothing but evident traces of superstition, proofs of infidelity and impiety;”—and in support of this, he brought forward the general profanation of the sabbath. “Alas!” continued he, “if Christians are really doing any thing in this country, it is altogether in vain; and the

good seeds which they sow fall to a certainty either by the way-side, and the fowls have come and devoured them up,—or upon stony places, where they have forthwith sprung up, only to be scorched by the sun, or to be choked by thorns!" "Wait a little," replied the friend, who was better acquainted with the true state of the country—"wait a little, and perhaps you may soon be convinced that, if what you say be true in a general sense, it is, nevertheless, also true, that in France, as elsewhere, a portion—though, alas! but the smallest portion—of the precious seed falls into good ground, and brings forth fruit." In fact, our traveller soon had an opportunity of finding that he was wrong in the superficial judgment which he formed. The state of his health first led him to visit certain baths in the south of France, were, to his great joy, he met with several Frenchmen who were sincere disciples of the Saviour,—persons who laboured with zeal in the dissemination of the Holy Scriptures, and who had succeeded in gathering around them a considerable number of attentive hearers of the word. Obligated, after a time, to quit these baths, he proceeded to others more congenial to the restoration of his health, and there, too, he found Christian brethren, and, among the rest, a minister of the gospel, whose endeavours had been eminently successful among a crowd of visitors. In short, our traveller, after making the tour of five or six different bathing-places, found at each, and that within the short space of a few weeks, Frenchmen of all conditions, who devoted themselves to making known the truths of the gospel to those among whom they had taken up their temporary abode; and the gratifying intelligence which he received respecting the advancement of the kingdom of God in the various places of their ordinary residence, convinced him that it was no exaggeration to maintain that, within the last twenty years, the gospel had obtained signal victories in France. Such are the sentiments which you too would express, were you carefully to examine every part of France. Like the traveller just alluded to, you would be astonished to find Christian brethren in places where you had before been afflicted by witnessing appearances of superstition and infidelity; and as it is written that a little leaven suffices to leaven the whole lump, you would share in the brighter hopes entertained by French Christians with respect to the future state of their terrestrial country."

Such is, on the whole, a succinct, and it is to be hoped, faithful *summary* of the *leading facts and principles*, connected with the system of *Bible Colportage* in France—as variously abridged, selected, and compiled from the able and elaborate but unsystematic reports annually sent by M. De Presseusè to the Parent Society. A wide field is hereby opened up for retrospective and prospective remark—as well as a fertile theme for thanksgiving to the Father of Spirits. Time and space will hardly allow us to do more than simply to start the question,—How far is a system, which has succeeded so remarkably in France, *sui*ted to the peculiar exigencies of India? As different soils require different *modes* of husbandry, it does not *necessarily* follow that an *external scheme* of *culture* which is found eminently adapted to, and successful in, one country, must be *equally* adapted to, and successful in, another. Here is room for the exercise of *practical wisdom*. That there are specific differences between the circumstances

of the inhabitants of these two countries, as regards their mental, moral, and religious associations and predispositions, requires no proof. One obvious distinguishing characteristic is, that, in India, the people are *antecedently* wedded to an ancestral faith and sacred books, which disown and are wholly repugnant to the Bible. Whereas, in France, however ignorant the people may be of its contents, the Bible is generally recognised, under one form or other, as true, and having some authority. There, the Bible, however restricted in its use and influence, nominally and theoretically, receives from most, some homage or acknowledgment, as the ultimate standard of appeal, in matters of religious faith, doctrine, and practice. In India, therefore, the national predisposition is *naturally*, as much *against*, as in France, it may be expected to be *in favour of*, the Bible—as the *book of God*. But have we not thousands belonging to the Romish Church in India? True, but they too are, in general, *heathenized* to an unwonted degree; and, for the most part, in respect to attributes of manly growth, prove themselves to be of an *inferior type and mould*, compared with their co-religionists in France. This, again, suggests another notable difference between the two countries, and that is the amount of *reasonable probability* in securing *qualified agents*. Hitherto, the curse of previous *imbecility* and *unmanliness*, seems, with a few pleasing exceptions, to cleave to all native converts, who had no proper training—no bracing—in youth. Would to God that we saw, or had the strong hope of *speedily* seeing, amongst them, a high-toned, high-principled *adult* race, of the same stamp and make as the Colporteurs of France!

Would we, then, reject the system of French Colportage as *wholly* unsuited to the circumstances of India? *By no means*. While wisdom demands that we should not shut our eyes at differences which must enhance the practical difficulties, faith and holy fortitude forbid our being repelled by the loud shout, “A lion in the way,” till the experiment be fairly tried, and the obstacles proved to be altogether insurmountable. But, has this yet been done? No;—Then, why not *try*? We have a Bible Society and a Bible Association;—is it not within their scope and province to sanction an *experiment*—to devise and superintend its details? Probably it might be found, in the issue, that a great deal more may be done in this department of Christian philanthropy, than has yet been deemed either advisable or practicable? And such result might be found, not only among the enslaved votaries of the Church of Rome, but even among the blinded heathen; and more especially among the more unsophisticated natives of the interior,

who have not been despoiled of any remnant of better qualities that may have clung to them as Hindus, by the introduction of vices and villainies of foreign growth and import. But are we *prepared* for such a work? Partly to adopt, and partly to modify and accommodate, some of the concluding words and sentiments of two of the last parts of the British and Foreign Bible Society, we would again ask, "*Are we prepared?*—with reference not more to the magnitude of the work itself, than to the peculiar difficulties with which it is beset? Are we prepared?—with reference to our own motives, principles, and self-sacrificing devotedness? Have we that deep, and full, and irrepressible conviction of the supreme excellence and paramount authority, and, for all the essential matters of religion, entire sufficiency of the written word of God, which we ought to have, and must have, to ensure our labouring in this cause (as we alone *can* labour with any prospect of success) with unwearied devotion? Are we so entirely satisfied of the goodness and rectitude of the undertaking in which we would embark, as to disregard every form of opposition, in our attempts to give to God's own creatures the precious record of his truth and love? Are we prepared to go forward in this great work, with all the patience, self-denial, and long-suffering, which become the followers of the meek and lowly, yet untiring Redeemer? Are we prepared to go forth *together*, 'laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking?' Can we, with the simplicity of little children—can we, 'as new-born babes, desire,' for others as well as for ourselves, 'the sincere milk of the word, that we may grow thereby?' Are we prepared to do all this out of pity to the souls of men perishing for lack of knowledge, and out of reverence for the Father of Spirits—our Father in heaven—concerning whose name we pray so constantly that it may be hallowed, and who has magnified his word above all his name;—out of love, moreover, to the adorable Redeemer, whose death is the foundation of our highest hopes, and whose sufferings and subsequent glory the angels desire to look into;—doing it still in humble dependance on God the Holy Ghost, to illumine and quicken the hearts of men, and render effectual to their salvation the truths contained in the written word? Are we thus prepared, with Christian fortitude, yet with Christian meekness,—in a spirit of zeal and lofty enterprize, yet at the same time of faith, humility, and prayer—laying aside inferior differences—one in effort, and, as it respects this object at least, one in heart;—are we prepared to come and thus consecrate ourselves afresh to this blessed service? Alas, when we examine our own hearts,

there is much to humble us—sluggishness, the most inert—and soul-devouring carnality. When we look around there is much to humble us—a visible church, torn and convulsed with internal strife—an apostate world, still slumbering in ignorance and guilt, or, if aroused at all, only roused to rage against the Lord and his Anointed. But, wherever we turn our eyes, inward or outward, about us or beyond us, all things in the social, moral, and spiritual state of ourselves and mankind at large, seem to bid us to advance. The call to go forward is too loud to be misunderstood, too piercing and solemn to be resisted. Turning, then, from the troubled scene of self, and of the Church, and of the world, let us look upwards to the hills, whence alone our help *can* come. ‘The Lord on high is mightier far than the noise of many waters.’ He, to whom all power is given in heaven and in earth, ‘the Alpha and the Omega, the First and the Last,’ will not fail to execute—

His bright designs,  
And work his sovereign will.

We would therefore hear and obey what we believe to be *His* voice, and would know no watchword but, *Onward* and *Forward*.”

A. D.

---

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

[Concluded from page 676.]

VII. It remains for me now to shew that the *obligation to preach the Gospel to the heathen includes the duty of teaching it to their children*. But first, lest exception should be taken to the word “preach,” I will premise a few observations perhaps not uncalled for. The *English* word “preach,” in its ordinary use, is constantly associated in the minds of most persons with the idea of a regularly ordained minister, attired in clerical habits, mounting a pulpit in a regularly consecrated building and delivering a formal discourse of a prescribed length to a congregation of hearers. Now that the preaching of the Gospel is *compatible* with all these conditions I should never think of questioning; but what I intend to assert is, that all the circumstances I have here enumerated are not only of minor consequence, but adventitious and, logically speaking, accidental, (however proper and expedient it may be to observe these and such like forms on the principle of doing everything “decently and in order,” 1 Cor. xiv. 40,) and by no means *essential* to the right notion of the thing, particularly as that is to be gathered from the Bible.

In that notable text, Matt. xxviii. 19, “Go ye therefore and *teach* all nations, baptising them,” &c.; the word used in the original is *μαθησθεσate*: now not only the etymological and primary but the *ordinary* sense of this word is to “teach,” to make *scholars or disciples of*, and is therefore literally and rigidly applicable to the instruction and proselytising of children; perhaps more so than any other Greek word that could have been selected. In the corresponding passages in

Mark xvi. 15, and Luke xxiv. 47, the word *κηρυσσα*\* is used. This literally means to *herald* or *proclaim*, hence to *disseminate*, to *teach*. It is never confined to the very restricted sense in which the word "preach" is sometimes used in English. *Ευαγγελίζω* is employed in many places. This means to *bear* or *carry glad tidings*, to *tell good news* without any special indication or restriction of the mode of conveying the joyful message. In Luke i. 19, it is employed when the angel Gabriel is said to shew glad tidings to a single individual.

The general use of these different words in the S. S., as well as the practice of the apostles, fortifies the results of etymology. In whatever way we examine the question we shall find nothing to warrant us in restricting the communication of these glad tidings to any particular persons in respect of age, condition, nation or hereditary creed; nor as to the mode of conveying the message, anything to forbid us to adapt our discourse to circumstances generally (provided always that we compromise not God's truth) and to the condition, character capacity and *particular* circumstances of the persons addressed—but every thing to the contrary. Thus many of our Saviour's discourses were but improvements of the passing occasion. Some trivial occurrence, some ordinary action or employment, furnished the hint for a parable or familiar exhortation addressed immediately perhaps only to a few disciples, or even to a single alien sinful woman (at the well of Samaria); so Philip preached Jesus to the Ethiopian Eunuch in the unpremeditated oral commentary on Scripture he made to him in the solitudes of the desert, Acts viii. And Paul truly preached when in reply to the anxious question of the jailor at Philippi he summed up the Gospel to him in one short sentence: "Believe on the Lord Jesus Christ and thou shalt be saved," Acts xvi. Nor is the duty of preaching, as understood in the *larger sense*, to be confined to ministers canonically ordained. "A minister of Christ" means "a servant of Christ." In this sense every Christian ought to be Christ's minister, ever watching for opportunity "to speak a word in season," Isa. i. 4; l. 4; "being made all things to all men that he might by all means save some," 1 Cor. ix. 22; and "always ready to give an answer to every man† that asketh him a reason of the hope that is in him," 1 Pet. iii. 15.

The Gospel is therefore to be preached to children; that is, "*taught*" them, (Matt. xxviii. 19) in the manner suited to their capacities; to wit, by teaching them to read the word of God, and by familiar explanations, and questions thereon, and by suitable exhortations. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little. For with stammering lips and *another tongue* will he speak to this people," Isa. xxviii. 9—11, 13. It would almost seem as if this passage had been dictated by the Spirit of the Lord ages ago, to resolve our doubt in this very exigency, it is so wonderfully applicable in its minutest parts.

Again the gospel is to be preached "to **EVERY CREATURE**," Mark xvi. 15. We are to "make disciples" of all the world, Matt. xxvii. 19, that from us they may "learn Christ," Eph. iv. 20.—Are not children the creatures of God? Have not children souls? Do not children die? If we are tempted foolishly and wickedly to postpone the messages to "a more convenient season," Acts xxiv. 25, may not our souls, and their souls be required of us in this very season? Luke xii. 20. Or setting aside ordinary calculations of mortality, is

\* *Κηρυσσα* præconem ago. præconis munere fungor; divulgo, dissemino, celebro; nomine alterius cohortor ad aliquid; moneo, juteo, commendo suadeo; doceo, initio, tendo, doctrinam divinam. The foregoing comprise most of the interpretations given by Schleumer. Perhaps he has fallen here into the common error of lexicographers of giving too many.

† Rather "to every *one* that asketh:" there is nothing in the original *πᾶσι τῷ αἰσούντι ὑμᾶς* to exclude women and children as well as men from the right of obtaining an answer to this question; and indeed by "every man" in this and other places our translators doubtless meant every human being.

not "the end of all things at hand," 1 Pet. iv. 7; and who will venture to say that the awful day in which "we shall all stand before the judgment-seat of Christ," Rom. xiv. 10, and "give an account of all the deeds done in the body," 2 Cor. v. 10, may not arrive before those who are now children shall reach maturity? We know not certainly when that day will come, but this much we do know, that it will come when least expected by the world. Important as this view of the matter is, I will not press it further, but will content myself with remarking that the very derision and contempt it may meet with, will be a fulfilment of, and give additional evidence of the sureness of that "Word of Prophecy unto which we should do well to take heed," 2 Pet. i. 19, from which it is derived: as the growing prevalence of the spirit is one of the most notable indications of the event being at hand, "at the very door," Matt. xxiv. 33; "Knowing this that there shall come in the last days scoffers...saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. ....But the day of the Lord will come as a thief in the night," &c. 2 Pet. iii. &c. &c.\*

But further we have solemn and express injunction in scripture conveyed both directly and indirectly to teach religion to children—"Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven," Matt. xix. 14. "And the words which I command thee this day shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and thy gates. And it shall be when the Lord thy God shall have brought thee into the lands, &c., then beware lest thou forget the Lord which brought thee forth, &c., then shalt thou fear the Lord thy God and serve him, and shalt swear by his name. *Ye shall not go after other gods, of the gods of the people which are round about you,* (for the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth" (or of the land.) Deut. vi. 6—15. "Come, ye children, hearken unto me; I will teach you the fear of the Lord. What man is he that desireth life and loveth many days, that he may see good? Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil, and do good; seek peace and pursue it. The eyes of the Lord are upon the righteous," &c., Ps. xxxiv. 11, 15, et seq. "From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus." All scripture, &c. 2 Tim. iii. 16. "Bring them (your children) up in the nurture and admonition of the Lord," Ephes. vi. If it be replied that these Scriptures only enforce the duty of Christian parents bringing up their own children in the nurture and admonition of the Lord, I reply, that in the first place some of the commands are as universal and unlimited as words could express them. The Gospel is to be "taught," (Matt. xxviii. 19) "to every creature" (Mark xvi. 15) "in the whole world," Matt. xxviii. Children are expressly to be invited. "Suffer little children," and as appears by the citation from Deuteronomy. Besides this, the objection is couched too much in the spirit of Cain: "Am I my brother's keeper?" Yes we are, or we ought to be all our brothers' keepers, and the keepers of our brothers' children. Besides, have we not undertaken to educate them and form their minds, thus charging ourselves with the weightiest part of parental responsibility? We boast of our knowledge and our light, and

\* This question being merely incidentally introduced, I will not enter into it at any length, but merely refer to the following passages: Matt. xxiv. 48—51; Luke xviii. 8; xxi. 35; Thess. v. 1—3; Phil. iv. 5; Heb. x. 37; Jam. v. 8, 9; 1 Pet. iv. 7; 2 Pet. iii. 10, 12; Rev. xvi. 15; xxii. 5.—See Bickersteth on the Prophecies, chap. vii. &c. &c.

we profess to communicate to them as far as possible the same advantages : is the knowledge of "the one thing needful" (Luke x. 42) the *one* part of learning not included in the circle of "Useful knowledge?"

Again we are required "as we have opportunity, to do good unto all\*." Is it not to do good to perishing sinners to teach them the only way of salvation from hell and of attaining the joys of heaven? Or are we preposterously to reverse the precept, and make the very greatness and urgency of the spiritual needs of the poor children who resort to us for instruction, and the circumstance of their being generally more teachable than their seniors, and the extraordinary opportunity of access to them afforded us by God, a reason for withholding the "bread of life" for lack of which their souls are perishing? Or are these children to be singled out and excluded from the way of salvation which God has made open to all, *because* they are the pupils of a Christian teacher, in schools established by a Christian Government?

Lastly, the reasonableness and expediency of early commencing religious culture is manifest. Is not "the child the father of the man," as one of our own poets has observed?† or in the words of the royal and inspired philosopher, "Train up a child in the way he should go, and when he is old, he will not depart from it," Prov. xxii. 6. And a rich blessing is promised to them who are thus well and early taught to seek the Lord. "I love them that love me, and those that seek me early shall find me." Prov. viii. 17.

Let us then "suffer" these poor heathen children to come unto Christ and "let us forbid them not." Let us "as we have opportunity" do them good "by teaching them early to seek the Lord," and "bringing them up in his nurture and admonition." Doing this we may expect the blessing of God will descend upon our labours; and that a share in the pre-eminent rewards promised to those that "turn many unto righteousness" (Dan. xii. 3) will be "laid up for us," (2 Tim. iv. 8) and secure in heaven, when kingdoms and states shall have been long crumbled and consumed (Dan. ii. 44) and the very earth now existing have "departed." (Is. xiii. 13) and the heavens that now are been rolled together as a scroll," Is. xxxiv. 4.

There are many important points immediately bearing upon the question of the introduction or exclusion of religion from the established system of education; many fatal errors afloat, and many plausible objections raised, which will require particular and separate discussion. This I purpose hereafter to attempt. But lest another opportunity should not be left me, or a fitter place for their introduction, I shall append here, briefly, and by way of anticipation, a few considerations that appear to me extremely important.

In the first place it is evident that a Christian Government or Board cannot lawfully impose any conditions on any person (especially if a Christian) whom they may engage as a teacher, but such as a pious Christian man may with a good conscience accede to. Now this maxim will scarcely be denied in terms; yet *once cordially admitted*, all regulations for the exclusion of Christianity from a school conducted by a man who is a Christian in heart and in practice as well as in profession, are *forthwith rendered impracticable*, if not formally repealed, from their repugnancy to higher laws and obligations; and of course rules, which a Christian individual *cannot* give effect to, without violation of his duty to God, no Christian authority should ever enact.

Now as has been already shewn, every Christian man is bound *as such* to "render to EVERY ONE that asketh a reason for the hope that is in him;" and the relation of master and pupil, so far from cancelling, must upon every right and scriptural principle I can conceive, greatly enhance the general obligation. Consequently a Christian teacher is bound to give to any inquiring

\* "Unto all men," says our version; but here as before we are to understand "all human beings." There is no word corresponding to "men" in the original.

† Wordsworth.

pupil, or to all of them if it be a joint request, a statement of the principles and evidences of Christianity, and to set before them the blessings in time and eternity, inherited by those who truly believe it. Nor upon the same principles can he confine himself to mere didactic statements unenforced by the earnest and affectionate exhortations such an occasion demands. But he will be ready to seize the opportunity to adopt and press upon them the solemn appeal made to the ancient people of God: "Behold I set before you this day a blessing and a curse; a blessing if ye obey the commandments of the Lord your God which I command you this day. And a curse if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods," Deut. xi. 26—28. Or in the words of Elijah, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him," 1 Kings xviii. 21.

Further than this the ordinary business and studies of the school will furnish constant occasions *demanding* the exercise of this principle. Suppose they are engaged with their historical studies, how is it possible to teach modern history without making mention of Christianity, and giving some explanation of what is meant by the term? If it be decided that *here* some account of it *must* be given, is a true or a false notion of it to be imparted? The latter alternative will scarcely be admitted. But on the other hand a *true* account of Christianity must necessarily be a *favorable* one. If the teacher places in the hands of his pupils the sneering insinuations, or the openly unfair statements of infidel historians though nominally Christian writers; or even if he gives them a tolerably accurate and impartial account of the corruptions which defiled the exterior form and profession of Christianity, uncorrected by proper views of its essential purity and excellence, as exhibited in its doctrines, and (though combined with failings) in the lives of true disciples—in either case he *wilfully communicates false and injurious impressions*, and whether these be conveyed in the formal shape of a lie or not, matters little, he is guilty of the worst falsehood in the sight of God, and is accessory to his Saviour's person and life and doctrines and cross and passion being blasphemed every day, and even by those very heathen whose minds he himself has trained. A knowledge of ancient history (i. e. of Greece and Rome) it will perhaps be thought may be easily imparted without making any reference to the religion of the Bible—though no history can be studied aright where the truth is suppressed that "God is a Governor among the nations," "and high above them all," Ps. cxlii. 1. "And that he disposes of all events according to the counsel of his own will," Eph. i. 11, and for the furtherance of his own glory. Now in teaching the histories of Greece and Rome, the teacher, *so far as I know*, is at liberty to inform them of as much of the mythology of those countries, and times, as may be necessary to elucidate the narrative, for it is only the true religion that is interdicted in our Schools and Colleges established as they are by Christians. But suppose an intelligent pupil dissatisfied with the theory that deduces the origin of all things including gods and men from chaos; or incredulous of the fact that the Athenians sprang spontaneously from the rocky soil of Attica, should press his master till he came to this, the most momentous question history can resolve, "Whence and how came man or earth?" How could a Christian teacher, or indeed any man answer this question without a reference to that Volume which alone contains the record of this, the most ancient, (excepting the historical parts of the New Testament,) and the most interesting, most beautiful and most edifying portions of all history? And how can he relate the story of the creation of man in holiness and in Paradise and of the Fall and of the Flood, and of the subsequent dispersion of the nations; and of the Call of Abraham and the election of his posterity—how can all this be told without touching upon religion as consisting in the knowledge of the one true God? And in particular how can any allusion be made to the curse denounced upon man, and the promise of the "seed of the woman," Gen. iii. 15—20, at the same time made, without suggesting that other

and corresponding question of still more momentous importance, "What shall become of man hereafter?" and demanding an explanation of the fulfilment of the promise in the incarnation of the Redeemer and the way of salvation opened to us by his atonement?

In teaching Astronomy, how can any Christian teacher forbear from drawing the lesson "The heavens declare the glory of God: and the firmament sheweth his handy work: day unto day uttereth speech and night unto night sheweth knowledge?" Indeed how can any man, Christian or not, be so debased as not to see the conclusion, for "There is no speech nor language where their voice is not heard: their line is gone out through all the earth, and their words to the end of the world," Ps. xix. And how can a Christian teacher stop here and omit to follow up the lesson with an exposition of the folly and the guilt and the danger incurred by those "who have changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts and creeping things and the present consequences," "Wherefore God also gave them up unto vile affections to uncleanness, through the lusts of their own hearts to dishonour their bodies. And 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, being filled with all unrighteousness," &c. and the future consequences "the judgment of God that they which commit such things are worthy of death." See Rom. i. (the whole chapter.)

To take one other instance—Meteorology is perhaps not omitted from the circle of science taught in our Government schools. How can a Christian teacher advert to the regular course of the seasons, the "sun shining and the rain descending on the just and on the unjust," Matt. v. 45, without impressing upon his disciples the lesson God reads herein, "leaving himself not without witness, in that he does good and gives us rain from heaven and fruitful seasons, filling our hearts with food and gladness?" And how can he suppress the further improvement and refrain himself from beseeching his scholars "to turn from vanities unto the living God which made heaven and earth and the sea and all things that are therein?" Acts xiv. 15, 17. And how shall he, how can he attempt to lead them to God, without making known to them Him who is the "way, the truth and the life, and through whom alone we have access to the Father?" (See John xiv. 6, and a multitude of other passages to the same effect.) For if even the Gentiles that "sit in darkness and in the shadow of death," Luke i. 79, are "without excuse" in the sight of a just and holy God, for not attaining to the right knowledge of his invisible attributes from these displays of his goodness and power, Rom. i. 20, what excuse shall be found for a man brought up in a land illuminated by the broad day-light of the "Sun of Righteousness" who pleasing men rather than God (John xii. 43) lets slip so urgent and so glorious an occasion for "declaring God's glory to the Gentiles?"

One word more in conclusion. If there be so much sin in merely neglecting opportunities for extending the kingdom of Christ, how shall the sin be measured that is incurred in actively opposing "the free course of the word of God," either by exercise of power or by any other mode of hostility? The judgment-day will solve this question.

VIII. "Woe unto you when all men shall speak well of you," Luke vi. 26, is a saying of our Lord's which sounds startling when first heard; and yet, like all that fell from his lips, it conveys in the simplest words the most profound truth. It is a maxim too, peculiarly adapted to the exigencies of the times in which we live, and that just because the spirit of the age runs so counter to it. At a period when the *arbitrium popularis auri* is made by so many to supersede the deeper researches they are incapable of, and the purer principles they are averse to, it is the more necessary to recur to the words of Him who was truth itself, to satisfy ourselves of the vanity and falseness of such a standard. Like all our Lord's sayings, too, the admonition under view is

eminently practical. It gives us an insight into man's own real character by shewing us the erroneousness of his judgments upon others; and is therefore adapted to counteract those peculiar errors to which, in dealing with men, human vanity and human weakness so strongly tends. In this regard, one argument, not the least effective to my mind, against the Government system of education is derived from the very popularity it has acquired, among men whose modes of thinking, on the most important subjects that can engage the mind, are so dissimilar, yet all so utterly erroneous. One error or one vice very readily steps into the place of another even widely different. But all scriptures teach us, and all experience verifies the fact that truth, mighty as it is, considered as an energetic practical principle, can never gain a lodgement to the dispossession of moral error either in an individual bosom or in a nation, without a struggle, so long as man and the enemy of man continue what they are. Did geometry or hydrostatics or political economy or such like studies offer any proper antagonism to those evil tendencies of our nature, which it should be the paramount object of education to correct; both Satan and the corrupt passions of men are too much on the alert to admit of their gaining a footing so peaceably. Satan and those who by his snares are "taken captive by him at his will," 2 Tim. ii. 26, often proclaim themselves the friends of instruction; and, taking the term in the sense they attach to it, shew themselves such. But is Satan really divided against himself? Matt. xii. 26. Or is it not that although knowledge unsanctified and undirected by religion may prevail so far as to exercise the spirit of gross superstition; even then it seems but to vacate and garnish the mind for the reception of other unclean spirits, seven-fold more numerous and more wicked; and thus, the last state of the subject of such spurious reformation is worse than the first—(see Matt. xii. 43—45.)

The explanation of all this is comprised herein, that knowledge of this kind communicates *ideas* not *principles*; i. e. not good principles; for, (as I mean to shew in the sequel) it is a soil too fertile in the production of vices still more offensive to God than even those engendered by the darkest ignorance, and is moreover far more difficult to reclaim. Many sinners, emphatically so called, and multitudes of idolaters heard the call of the gospel with joy, but "not many wise men after the flesh," 1 Cor. i. 26. Such knowledge too, however it may partially illuminate the intellect, is found to stand little in the way of compliances with the most sinful and degrading *practices* of idolatry; still less does it incite the possessor of it to expostulate with his more uninstructed brethren on the heinousness of "likening their Maker to the grazed ox," or of deifying their own vices; or of falling down before the frightful creations of their own hands\*.

Satan can, for his own purposes, transform himself into the likeness of "an angel of light," 2 Cor. xi. 14. And, unless I greatly err, in the specious, but fallacious and anti-scriptural theories of popular education constantly broached in our days, we may discern the workings of at least one of the forms of that spirit of Anti-Christ, whose essence it is to "deny the Father and the Son," 1 John ii. 3, whose coming is described as being "after the working of Satan, with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved. And for this cause, God shall send them a strong delusion that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12.

\* Witness the conduct of hundreds of well-educated native gentlemen in Calcutta, and elsewhere in Bengal; witness too the precepts and practices of the sages of Ancient Egypt, and Greece, and Rome. Socrates, whose death scene has been compared by infidels to that of the Saviour of the world, acted up to his own injunctions when in the article of death, he commanded his friends to sacrifice on his account a cock to Æsculapius. Cicero wondered that two augurs could look each other in the face without laughing. It is likely he had frequent occasions of marvel, for he was himself an augur. [Plutarch says so, in his life of Cicero.]

It is therefore a delusion of Satan too artfully accommodated to the human depravity on which he works, that teaches us to look for individual or national regeneration in the substitution of the incredulity of atheism for the credulity of polytheism; of the puffing pride of a little secular knowledge, 1 Cor. viii. 1, for the intellectual thralldom of idolatry: considering too the further natural tendency of these changes to convert the prostrate and crawling servility of a priest-ridden race into the untamed, self-willed, self-sufficient and unteachable spirit that "opposeth and exalleth itself against all that is called God," 2 Thess. ii. 4, that calls in question all that is holy and venerable and true; and, in its onward "march," not only sets in peril all Governments and all authority, but tends to subvert the very foundations of human society\*.

In animadverting so unsparingly upon the established system, I am particularly desirous that my remarks may be construed as little as possible in the light of personal reflections upon individuals belonging to either the general or local committees or upon any other persons. Many of these I believe to be upright and excellent men in every respect, and I am willing to hope as much of the others of whom I know nothing.

The fact seems to me to be that vague and ill-defined notions on the subject of native education have been long afloat in society—and the cause has been too frequently advocated in public prints by persons evincing more of the spirit of natural, but as I conceive ill-directed, benevolence towards their fellow-men, than of jealousy for their God; and even the best and the wisest are apt to be carried away by the errors prevalent around them.

In making this admission which I do most frankly and cheerfully, I must still maintain that religious men and honouring the Bible, who lend not only their time and talents, and the weight of their position in society, but the influence of their known character as Christians to a scheme expressly framed for training up children to manhood in ignorance of their Creator, and the way of access to him, act at best a most inconsistent part, and one calculated to offend and endanger the consciences of the weaker brethren. I put it to themselves whether the established system has not been approved and praised and gained the co-operation of Hindus (professed idolators), Musalmáns, Atheists, Deists, Infidels, Socinians and others equally far from true righteousness. I do not say there are any such upon any of the committees except the two first classes (Hindus and Musalmáns); indeed I cannot say I *know* there is one such; but has not the plan obtained the full connivance of all these classes? Now I do not question the propriety of Christians co-operating with persons of all these descriptions on a road committee for instance, or in organizing an Agricultural Society, or in framing a police bill, or a commercial tariff, but that they should find themselves in accordance on the principles in which immortal souls are to be trained is indeed surprising. Where is conformity to the world, Rom. xii. 2, to be avoided, if not here, or on what other occasion are Christians to contend for the faith once delivered to the saints, Jude 3, if not on this? or are they to contend for it only as a barren theory, while they surrender it as an operative principle?

\* *Chartism* in England, and in France, Jacobinism, *couchant* as it is, and rampant as it was and probably will be again, are manifestations of the *political* tendencies of their spirit, in different stages of development. Its immoral and anti-social tendencies are exhibited in *Socialism*, of which Mr. Owen is the apostle; and in the cognate and now flourishing Society in France founded by the late Mr. Fourier, marriage and due separation of the human race into families are among the constitutions against which Socialism particularly sets itself. Its fanatical hostility to the Bible evinces the hatred to the truth; it combines with a professed love of it, as well as of free and impartial inquiry; well fulfilling the words "ever learning and never able to come to the knowledge of the truth," 2 Tim. iii. 7. Amid the spread of education, too little combined with religious training in England, and in a far greater degree dissociated from it in France, the large and increasing number of persons led away by these and other "damnable heresies," 2 Peter iii. 1, (see the whole chapter) is a fact of notoriety as well as a subject of prophecy.

I am perfectly aware of the reply that will be made on the ground of charity. If on no other occasion, charity vaunteth herself sufficiently when invoked for the defence of any sinful practice or erroneous doctrine. But this is a spurious charity which the Bible knows not. True charity "rejoiceth not in iniquity but rejoiceth in the truth," 1 Cor. xiii. 6. "The wisdom that cometh from above is FIRST PURE then peaceable," Jam. iii. 17; but we are not to compromise the grand truths and duties of religion, and the honour of our God and Saviour, out of a cowardly or hypocritical regard for peace. Is it not enough for us if we are as our master, or do we think to set ourselves above our Lord? Matt. x. 24, 25. But did not the meek and gentle Saviour himself tell us that he "came not to send peace on earth but a sword," Matt. x. 34. And are we not further admonished by the spirit of Christ that, "this is love that we walk after his commandments. This is the commandment, that as ye have heard from the beginning ye should walk in it. For many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh, this is a deceiver and an Anti-Christ. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds," 2 John 6—11. "If any man love not the Lord Jesus Christ let him be Anathema Maranatha," 1 Cor. xvi. 22.

With the persons I am particularly addressing it is a sufficient vindication of the precepts conveyed in these passages, that they are part and parcel of the Word of God. On the other hand since the "Scriptures of truth," that come from an unchangeable God must be every where consistent with themselves, no laboured proof is necessary to demonstrate that there is nothing in these or in any other similar passages incompatible with such injunctions as this, "Do good unto all men," Gal. vi. 10. Our Saviour himself prayed for his murderers, and surely then it becomes not us, lying as we do by nature under the same condemnation to restrain our benevolence even towards the enemies of God. What then is our duty to such? I should suppose we should treat them as we ought to treat our own enemies. Any thing more than this, I cannot imagine any thing less, would I conceive be unwarranted by the whole tenor of Scripture. But I say unto you which hear (says our Lord,) "Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you," Luke vii. 27, 28. Now what are we to pray for in behalf of those who are our own personal foes, or are estranged from God? What more or what less than this? that God may bless them. And how does God bless men, but "in turning them away from their iniquities," Acts iii. 26.

Again more specifically, is not a carnal mind the cause of men's "enmity against God," Rom viii. 7. And an evil heart of unbelief, Heb. iii. 12, the occasion of their departure from him? Should not the perception of this lead us to pray for those who are thus "alienated and enemies in their mind by wicked works," Col. i. 21. That it may please the Father that granting them repentance unto life; and that faith without which it is impossible to please Him "he may make peace with them and reconcile them to himself through the blood of his cross," Col. i. 20. It is plain too that, in consistency and sincerity the ultimate and the highest end of our prayers should be the immediate object of our endeavours. But evil principles are not to be eradicated by pandering to them, or acting upon them and bestowing or taking credit for so doing.

In a system of education such as that I am animadverting on, where every honour is shewn to human science, and human literature, and the word of God excluded, the broad, necessary and obvious conclusion which (as I hope to shew more at length in a subsequent paper,) will be thus authoritatively impressed on the minds of a people peculiarly liable to be swayed by authority, is this,

that Christianity is either untrue or unimportant. This is the avowed tenet of many of those who are the loudest in commending the system; and do they not call it "liberal," and "enlightened," expressly because their hostility to Christianity is gratified by its proscription? But is this the definition of true liberality and enlightenment? To hold certain all-important doctrines to be true, and *act just as if they were false* and pernicious, and to the entire satisfaction of those who so account them? Above all, are those whose discipleship is something more than "a name to live," Rev. iii. 1, are they to "yoke themselves unequally with unbelievers," 2 Cor. vi. 14, and be consenting to acts that imply "the blood of the covenant to be an unholy thing?" Heb. x. 29. Truly they earn in this way "the praise of men; but does this compensate them? Is this the reward they seek? "Verily they have their reward," Matt. vi. 2, is a phrase employed by our Lord when he seems to shut up men into condemnation. But oh! can it fail to occasion those, who look for a recompense brighter and more durable, sore uneasiness and many misgivings, when they find themselves in unison and on such a subject, and by concessions, questionable at best, all on their own side, to have gained even the friendship of the men of the world, concerning whom as "God is not in all their thoughts," Ps. x. 4, so it is little wonder that he should be excluded from all their plans. But why should they who "set the Lord continually before them," Ps. xvi. 8, why should the righteous "help the ungodly and love them that hate the Lord?" 2 Chron. xix. 2. For "the friendship of the world is enmity with God," James iv. 4. And if this be a maxim universally true and greatly insisted on in Scripture, how much more does it hold when such friendship is founded on an agreement to prevent the name of Jesus being sounded, and his purposes of grace unfolded to so many of those for whom he left his throne of glory to die? Two enemies were reconciled of old the very day they began to compass the death of our Lord, Luke xviii. 12. The world that hated him has ever since hated his followers for his sake, John xv. 18—20. Do any of these now think by joining to "crucify the Son of God afresh," Heb. iii. 6, by a practical denial of him, to seal an hitherto incompatible friendship with the enemies of the cross of Christ? Phil. iii. 8.

These are solemn considerations, and I trust they will have their weight with some. In concluding this section I cannot follow them up better than by quoting the following very apposite exhortations of the Apostle.

"Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our epistle. Now our Lord Jesus Christ, himself, and God, even our Father which hath loved us \* \* \* \* comfort your hearts and stablish you in every good word and work."

"Finally, brethren, pray for us, *that the word of the Lord may have free course and be glorified*, even as it is with you; and that we may be delivered from unreasonable and wicked men, for all men have not faith. But the Lord is faithful, who shall stablish you and keep you from evil (or rather "from the evil one," the Devil.) And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. \* \* \* Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition, which he received of us. \* \* \* But ye, brethren, be not weary in well doing. Now the Lord of peace himself give you peace always by all means. The Lord be with you all," see 2 Thess. ii. iii. And again, still more emphatically. "*Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the*

Lord, and touch not the unclean thing; and I will receive you. And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 14—18.

July 1841.

PHILODEMUS.

ERRATA.—In an Essay on the Exclusion of Religion from the Government System of Education—*C. C. Observer for November 1841.*

Page	665	line	5	from bottom	for correction	read	corrector.
"	669	line	14	" "	" bearing	read	barring.
"	672	"	17	" "	" baffles	"	baffle.
"	673	"	22	from top	" "tests"	"	" texts."
"	"	"	23	" "	" reverend	"	reverent.
"	676	"	28	" "	" carefully	"	compare.
"	"	"	6	from bottom	" they again	"	these again.

Notes of Interrogation are here and there wanting.

### III.—*Support of Idolatrous Feasts by Professing Christians.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

I have for some time past wished to address you in reference to the great inconsistency of persons professing Christianity giving their money towards the support of *idolatrous feasts* in the native regiments. Very frequently when I have been addressing the natives in reference to the folly of idolatry and pointing out to them a more excellent way, they have asked me, why do you Christians give money towards the support of our feasts if they are all foolish and sinful?

Of course I have been obliged to tell them that such conduct is very wrong and inconsistent with a Christian profession, and that those who have any real love to God, and faith in Jesus Christ will not do such things.

I shall never forget a conversation which I had a few months since with a pensioned sipáhi at a village near this station. I asked him in the course of conversation what God he worshipped? he replied none. I then inquired whether he never worshipped any god when he was in the battalion. He replied that he worshipped his sword and other instruments, referring to the Dasará feast. I asked him why he worshipped such lifeless things? He replied that the European Officers sent round an order for them all to attend, and they also gave money towards the support of the feast. The order here referred to was, I suppose, merely a notification that as there was such a feast no military duty would be required of the sipáhis.

This, together with the money subscribed towards the feast, was no doubt considered by him and many others as a direct encouragement of their soul-debasing idolatry.

He afterwards asked me how it was that the European officers said one thing and we (the Missionaries) said another? I then replied, that all Europeans did not follow the true way, but those who truly

believe on the Lord Jesus Christ would never encourage idolatry or any other sinful practices. I then exhorted him to repent of sin and believe in the Lord Jesus Christ for salvation.

This is one amongst many instances which I have met with, of the sad effects of this practice on the minds of the poor ignorant natives. Anything given towards the support of their feasts, even attendance at their festivals (to see the show, as some would say), is considered by them as an honor done to the idol. The collecting of the revenues of those lands which are attached to their Pagodas, is also considered by them as a mark of respect shown to their idolatry.—Oh, when will such inconsistencies on the part of professedly Christian men cease! Christian men, both in the civil and military department, cannot be *too particular* in their conduct towards the natives: it becomes them, not only to give no encouragement to their debasing worship, but to manifest their greatest aversion to a system of superstition which is so highly dishonorable to God and ruinous to the souls of men.

Hoping you will give this a place in your valuable periodical,  
I remain, your's sincerely,

A MISSIONARY.

*Vizagapatam, Oct. 23rd, 1841.*

---

#### IV.—*Why is the Spirit of God restrained in Northern India?*

To the Editors of the Calcutta Christian Observer.

MY DEAR BRETHREN,

Will you allow me, through the medium of the *Observer*, to direct attention to a matter brought before us by J. M. D. in your number for October. The letters under that signature have impressed the minds of many in no slight degree. They have caused thought to me, and strengthened convictions and feelings, some of which I shall endeavour to state.

The solemn and, to a Christian, heart-rending thought, that the grace of God, in the conversion of men, is not manifested in Northern India demands great searchings of heart. We are called by it to deep humiliation and examination. In tracing the general procedure of God it causes us seriously to ponder, why there seems to be a reversion of his usual plans. We are called, when we hear that in Africa, Polynesia and Burmah numbers are turning to the Lord, to ask why it is not so in this degraded and sinful land, though the gospel has been preached for a longer period in it than in any of the others. If there is fault where is it? If there is a reason for the restraining of the Holy Spirit, and we know there is, then let us anxiously ponder and seek to discover where that lies. Our own salvation at the day of account—our duty to the churches—our position as the messengers of glad tidings to a race that will not receive them, and our regard to the glory of God demand this of us. J. M. D. left the question unanswered, but let it not continue so. Let us try to get the proper answer. Let us seek direction from the Father of Lights, and, whether the sentiments of this paper be assented to or differed from, we

may be sure that he will in one way or other fulfil our mutual requests for guidance. The Spirit is restrained. If there is blame or guilt, or whatever other name be chosen to express that on account of which it is restrained, where does it lie?

Is it in God? We know that the Spirit is withheld because our Heavenly Father has seen sufficient reasons why it should not be shed forth. The object of our inquiry is to know from what these reasons proceed. Our minds shrink almost instinctively from saying that the causes are in him. He has given too many and too great proofs of his willingness "that all should be saved" to allow us ever to settle into the belief that it is His will that this people should not at present be redeemed. We must not charge God foolishly; least of all when the Spirit—which is all that is necessary—is so expressly and freely given in answer to requests for it. The causes must be in one or other of the varied departments of human agency which He makes use of to execute His diverse designs. Amongst us there appear to be three things in which we may seek for them. In the Government, the People, or the Church.

Do the reasons for the restraining of the Spirit rest with the Government of India? There are two things in the procedure of this government which must strike every Christian as being peculiarly offensive to God. Its allowance of human sacrifices and its support of idolatry. That the former exists in a part of India—under the control of government—which Government therefore could cause to cease—seems to be beyond a doubt. To allow it to continue is an interference with the prerogative of Jehovah, and esteeming as of trifling moment that which the whole tenor of revelation stamps with inexpressible value. Its continued support of idolatry, however that support was guaranteed, is a daring and gross insult to His Majesty and to the glory of His name. It bestows upon the worship of the God of this world that which constitutes its energy, and cannot but be a cause of great displeasure to the God of Heaven and Earth. He is a jealous God, and what dishonours Him in the sight of the heathen must meet an appropriate and proportionate punishment. 'Shall I not be avenged upon such a nation as this?' But I am doubtful if God, under 'the dispensation of the Spirit,' withholds spiritual blessings from any land merely on the ground that he is displeased with its government. Human sacrifices were by no means uncommon in the South Sea Islands during the first sixteen years of the preaching of the Gospel. Yet then did 'fruits of righteousness' appear. God has greatly honored the ministration of the Gospel in South Africa. Yet even while he was thus blessing it many men's lives were taken, and our government passed it by. 'The murderer walked the earth,' glorying in having killed so many; and walked untouched by British law. Again, was it not under the Roman Government, and with the consent of its representative, that the Prince of Glory was crucified?—an act surely exceeding in enormity any that this government has been guilty of. Yet a few weeks after were not thousands turned from darkness to light? Were not all the governments in which the Gospel was so successfully preached in former times openly and in every respect idolatrous? Were not and are not many in the present time in like circumstances? Why then should there be so universal a restraint of the Spirit from us? True the allowance and support of government have been with a knowledge of Christianity. It has had the light of the word of God. This aggravates the guilt of the acts. But if God has so blessed nations under wholly idolatrous governments, I am disposed to believe, that he would not restrain his grace from India simply on the ground of the partial support of idolatry by its government. Such considerations lead to the conclusion that God does not withhold the showers of blessing because government permits

human sacrifices and supports idolatry—that while it is very displeasing to Him it holds but the position of a strengthener,—if such expression be allowed—of other and more operative causes.

Do we find these causes in the People? Truly and faithfully have their apathy, levity, subtlety and cowardice been set forth, but placed in their real light as causes of Missionary trials, not as grounds for no conversions. For no one surely can imagine that these features in the character of the natives are causes for the restraining of the dews from heaven. If there have been conversions—and every evidence necessary has been given to prove this—the same power that can change one can as easily change all. Other fields which are now full of ‘trees of righteousness’ presented as many objects of discouragement as this does. The grace which has in so many instances changed the Hottentot or the Karen can as extensively convert the Hindu or Mussulmán. ‘There is nothing too hard for the Lord;’ and prophecy, in the promise of the out-pouring of the Spirit, has made no exception of any nation. But why should more be written? Many of us are strangers in a strange land because we fully believed that God would and could convert this people. I believe in almost every instance, this conviction has deepened instead of being unsettled by what is seen and felt. But many may be disposed to place it in this light, that the circumstances of this people are such that a great deal of preparatory work must be done. J. M. D. has treated this in the only way in which I think it can be treated. Why should it ever be urged? Is there more preparation required here than in Jerusalem and Corinth in olden time, than in Southern India or the Navigators Islands in latter times? Of what kind is it? Let us bring it vividly and distinctly before us and see if it really possesses any substance—if it is really so necessary that it leads to the belief, that after it is done God will work. It cannot be education, it cannot be chapels, it cannot be books. Without these God has wrought effectually; and, perhaps, they should be viewed as the result of conversion, not the means. The inhabitants of India will require a different mode of stating the gospel from many other people. The Spirit of God, if we are to judge from the past, will make use of a diverse operation; but as all agencies are under his control there is no difficulty to Him in bringing the proper one to bear. If we think otherwise we dishonour God. It would be throwing no small slight upon him to believe that the character or circumstances of a people were reasons why His Spirit was not immediately given. If then that character or these circumstances be no tenable ground for the restraining of the dews from heaven, are we not led to search further still in order to find the reasons, why the heavens over us have been as brass? And we have only another object left in which we can search for these reasons—that is in the Church.

Does the blame lie upon the Church—the Redeemed from among men? In this land are to be found some who represent all the large denominations of the Church of Christ. I do not believe there is one who does not lament over the want of faith and of prayer, the want of self-denial and of entire consecration in the body after whose name he is called. There is much for humiliation in her state. She may say, “To belong to me is fashionable and respectable. Science is paying me her homage, and literature is becoming baptized in my name. My efforts to extend have reached a height unknown before, and my contributions for that purpose have increased every year so as to astonish myself.” But, alas! she knows not her true condition. While she says, like the Church in Laodicea, ‘I am rich and increased with goods and have need of nothing;’ she knows not that she is ‘wretched, and miserable, and poor, and blind, and

naked.' She knows not of that 'eye-salve' by which her poverty and nakedness in the sight of God might be seen. Look to our public meetings. Does not their whole tenor bear the stamp of congratulation that so much has been done—not of painful sorrow that so much yet remains. "The prevailing temper of the church is not that of humiliation, but of complacency; not that of prayer, but of self-reliance. She reverts with satisfaction to her resources, her efforts, her sacrifices, yes; she is ready, if the world were only ready to receive her! She is not conscious of her distance from the Divine presence, of her conformity to the world, of her unpreparedness for spiritual service."

But churches are composed of individuals, and when it is said that the church is unprepared for spiritual service, the meaning is that her members are unfit for their duties. And if we are to be faithful, the painful conclusion must be, that *we are not prepared for the service to which we are called.* And may not the causes of the withholding of the Spirit lie in us? Let us not generalise. Let us not merely acknowledge our deficiency. Let us, as in the presence of our God, and under vivid convictions of the final account, try to discover in what our deficiencies consist. Let us not imagine that we shall be attempting a matter too high for us, or trying to discover the divine purposes. All the inquiry will be, are we qualified to be the agents of the Most High in the sphere in which he has placed us? The agency which he will employ in his work is an agency intended and adapted to glorify him. He will not dwell with the man who is proud of his talents, or who seeks to have a name amongst the churches, he will not employ as a means of conversion the man who would take the honour in any degree to himself. The building of the second temple was to be 'not by might, nor by power, but by my Spirit, saith the Lord of Hosts.' Yet the instrumentality of a man adapted to the work was required and employed. So we may believe, that *the conversion of India* will not take place, until there is an agency thoroughly qualified for the work. If the present had been fitted would there have been such sad truths to utter as J. M. D. has done? Would no deliverance have been wrought in the land, 'if there had not been some serious defect?' Brethren, I am not your accuser. Far, very far be it from me to say there is greater deficiency in you than in others upon whom the Lord has shined. So far as I have seen of the Missionaries from different fields, in my native land,—for I have not been on any foreign field but India,—I could not say that the Missionaries from India were inferior to others in piety or devotedness. But still the truth must press upon us, *they have been adapted to their spheres of labour—we have not to ours.* They have been rejoiced by the Spirit of Grace shed forth abundantly—we have yet to wait for it. Many have preceded them to the heaven of glory—how few from this wide and populous land have gone before us. Meantime thousands after thousands are passing along and sinking for ever into hopeless torment. Meantime one Missionary after another is called to a higher service or a healthier clime, making the number of qualified agents in the country smaller. Oh! how deeply should those who remain, and who are able for the work, feel that a dispensation of the Gospel is committed to them, and how earnestly strive that they should be 'vessels meet for their Master's use.' May not the great cause of the deadness of this people lie in our unmeetness for His service? May He not have seen in us a spirit to which he could not have trusted success? May He not have seen a desire for being known inconsistent with doing all things to His glory? 'Them that honor me I will honor, and they that despise me shall be lightly esteemed.' Are we willing to be any thing that He will make us? willing to 'keep under our bodies and bring them into subjection?' willing to be sacrifices holy and acceptable to God? willing to be

esteemed as singular, as enthusiasts—aye as ‘the offscouring of all things,’ if He should thus be pleased to require of us, in order to his glory? We know little of our own hearts, if we should answer these questions in the affirmative. and think that it would be easy to bear all the self-renunciation, self-denial, and contempt that would be ours. Nay, if we were to judge from our present condition, would it not be more in accordance with truth to believe that *for such consecration we are not ready?* I have conversed with several; and, without an exception, we have all acknowledged that we were not so ready for work, so instant in prayer, so full of love, as we ought to be. I know not one who differs from this. But does not this involve the humbling confession that what God calls us to be *at present*, we are not? If we are not fit for present duty, say, are we prepared for more arduous and more spiritual work? Brethren! on our own acknowledgments let us go to the mercy-seat and plead for forgiveness and strength.

In our resorts to the Throne of Grace are we not chargeable with coldness and remissness and want of union? Have we not often taken the attitude of prayer, and often have been unable to say distinctly for what our supplications had been presented? Have we had that fervency which, while it came with boldness, had all the meekness and dependance of a pardoned transgressor? Have we pleaded with God for spiritual blessings as we have done for the averting of personal or family distress? Have we, like the Psalmist, had rivers of water running from our eyes because the law of God was not kept? Have we, like a greater than David, known of nights or even days spent in prayer? Have we continued to pray and not faint? Have we been importunate at the Throne of Grace? Have we not given God rest? Have there not been long intervals in our prayers? Has there been union in prayer? The day in which the ‘fountain was opened for sin and for uncleanness’ was a day in which ‘the land mourned—every family apart and their wives apart.’ Has there been a union of the members of the same Mission to mourn over the withholding of the Spirit, and to plead for its effusion? The conversions of the Day of Pentecost were preceded by the disciples continuing *ten days* with one accord in prayer and supplication. Have all the disciples in this land, who could meet together, ever met *one day* for a like object? Is there no cause in us for the inefficiency of our various efforts? I will not conceal from my brethren the sorrow of heart which took hold on me on coming to India. I did expect much more prayer. I looked, but thought I could not perceive that humbling in the dust before the King of Heaven, which our melancholy circumstances so much call for. I thought that the ‘ambassadors of peace’ would be striving and crying and weeping bitterly. Would that I could not have thought that the Spirit of Grace and of supplication was not poured out. Believe not, brethren, that I write thus with pleasure; it pains me more than I can express. But yet if I wished to find that which I am seeking for, I could not silently pass over what I must consider to be one of the principal reasons why India, with regard to spiritual life, is yet ‘a valley of dry bones.’

Do we habitually realise the fact that we have been sent to preach Christ’s gospel? Christ is to be our judge—are we sure that he will not condemn us for some deficiency? Have we besought him, so as to ‘obtain mercy to be faithful?’ It is no easy matter to be so in every circumstance, and it will be well for us anxiously to inquire. If we are not faithful, our ministry, even with regard to ourselves, will be unavailing. In our efforts have we regarded His glory? When we have mentioned his atonement and seen a scornful smile, was displeasure excited, or did we look up to Him for forgiveness of the contempt? When we have seen them disturbing or passing away was there a feeling of chagrin, or of pity for their

neglect of the great salvation? When we see them listening in apathy whether has the idea, that we were being disregarded, or that it was the word of God, been uppermost? Let us be faithful to ourselves in such inquiries. We should feel and labour for the glory of God. If we are not *the effects of his working*, and working in perfect harmony with him, our services cannot be accepted. He gives us the treasure—we are never to think of our own power or holiness, but be possessed with a strong conviction that we are earthen vessels, and that ‘the excellency of the power is of God.’ Have we acted under these feelings? Has it been a matter which we do not merely believe, but which works with the power of a principle and the strength of a passion? Have we lived in it, prayed in it, laboured in it? If we have not thus done all things to the glory of God, is it a matter of astonishment that he has not employed us for the wide promotion of his glory?

Have we had the character becoming the office we hold? Let us look to 2 Cor. vi. 3—10. Could we, excluding the few features arising from the peculiarity of the Apostle’s circumstances, say as he has said? Do we not regard worldly things too much, and thus are entangled in the affairs of this life? Have we not too much inclination to ask what will our neighbours say? Is our piety of that high stamp which is not worn away by our usual and necessary worldly occupations? Have we that strong belief of the eternal world which keeps our spirits ever mingling with its solemn realities? Have we the meekness and gentleness of Christ? Have we the spirit to become the servant of all and to forbear with all as he did? Are we willing to be all things to all men in order to gain the more? Do we sympathise with the poor, the degraded, the perishing inhabitants of India, and are we at the same time, grieved with them because of the hardness of their hearts? Do we feel for them as those whom the Saviour loves? Are our Christian brethren regarded as much as our natural, or even as our worldly friends? Are we in reality one with them as we are in truth? Is our delight in God and the remembrance of Him? And is this proved by complete devotedness to His service? being full of zeal to preach the glad-tidings? These questions are thrown out for consideration, they involve an examination of ourselves into which we should seriously, prayerfully, and impartially enter—an examination we should enter on at once; for if we cannot answer as Paul would have answered, as scripture would teach us to answer, we cannot expect the blessing of God. To know our sins is the first step to confessing and forsaking them. Compared with the example set before us—that of Christ—how far must we be from being acceptable to God? Compared with what we know we should be, what humiliating confessions of unholiness and unspirituality are we obliged to make. Our brethren from home look upon us and they say—as a correspondent who was lately a visitor has written—“I do not perceive the Missionary spirit even among the Missionaries—that there is among those who send them.” Our brethren in this land look upon us, and with their opportunities of judging, they say—I quote the words of a resident in India—“I fear that the want of a blessing on the preaching of the Gospel is owing to some great fault in those who have professedly been set apart for the same.” My brethren, if, with all these testimonies, we can rest in our present state of unpreparedness, I feel that I should not wonder that there are no conversions,—that I should wonder if there be any.

The tendency of these remarks, it will be seen, arises from the belief that the principal causes of the restraint of the Holy Spirit lie in the members of the body of Christ in this land. I should be far from saying that if all were what they should be, necessarily India would be converted. I have no hesitation in saying that, if such were the case, the Gospel of the Son of God

would be greatly and extensively felt, perhaps universally. I may be wrong. Others err with me. But it will be well to call our attention to the great responsibility which this opinion involves. If we so believe, we are bound immediately to change our conduct. In lowly prayer and the deepest self-abasement let us seek to our God. Let us humble ourselves before him for our great and open defects. Let us not be satisfied with general confessions. Let us bring all and confess all fully. Let us be in His sight as nothing. Let us ask Him to fill us with the spirit of holiness and humility, of faith and of prayer, of power and of a sound mind. 'Let us go forth to our duties with the determination not to know any thing but Christ the crucified one, to 'cease not to warn every man day and night with tears,' to 'be strong in the Lord and in the power of his might.' For our incitement let us call to mind the primitive ministry—its devotedness and success. Let us mark the difference between their character and our own—between their usefulness and ours. Let us not imagine that miracles—necessary to a new dispensation—any more than a full appreciation of the evidences of Christianity, ever can convert a soul. For assuredly if we had the same grace as the first teachers of the Church, we should be able to take the words of the apostle and to raise our thanksgiving, 'Thanks be to God, who always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.' Little doubt, if any, exists in my mind that Paul would not have laboured so long in this land and seen so little fruit. The same Throne of Grace, from which he obtained supplies, is open to us. From it we shall not be sent away empty. Only let us not be satisfied with what has been or what is. Let us have purer motives and simpler aims than have yet been ours, and our labour in the Lord shall not be in vain!

Recal to mind the dishonour to God—I mean not the dishonour which the heathen are guilty of without reference to us; I mean the dishonour they commit because Christ has been preached. A few know of one or two—most know of none—who have become Christians. Like the heathen of old they take up the taunt 'Where is now their God?' They are regarding the Maker of heaven and earth as an insignificant and powerless, if an existing Being,—seeing no exertion of his power to save. And if we, the servants of the Highest—are not prepared for his working by us, so that that power may be put forth, does not the blame of this dishonor ultimately fall upon us? Again, does not the aggravating element of their guilt consist in their rejecting the great salvation. Why do they refuse it? True, their own will is concerned, and theirs shall be the blame if we have preached faithfully; but we shall not be clear if we have not had that spirit through which God chooses to display His glory before the heathen. Shall not compassion move us? We are preparing a more intolerable punishment in the lake of woe by preaching the Gospel to them. We are heaping up upon them 'wrath against the day of wrath.' With what great anxiety and prayer should we search to see that no deficiency, no want of efficiency is in us. Let us not be the savour of death unto death, if we can be the savour of life unto life.

These remarks must now be drawn to a close. 'The prayer of the writer is that they may arouse thought and excite inquiry. Let not the subject be put off as common-place or stale. Nothing can be so—however inadequate—which directs attention to the salvation of souls—to the glory of God. It may be far, far short, but so far as it accords with the truth of God let it be received. I need hardly say anything concerning the vast importance of the inquiry. And our knowledge of the causes why India is not converted is a step to the adopting of that course by which it may be changed. If the fault is ours we require repentance and we must have pardon. Nor let us take refuge in the remark, that it is easier to blame than to praise.

We are too apt to be complacent to ourselves—too fond of self-congratulation. And if by any means our defects—for I am far from excluding myself—are pointed out, we ought to be thankful for the lesson, and in childlike confidence on God pursue another course.

May He whose will is that all be saved, descend upon his servants, to direct our inquiries, to quicken us in His work, and to give us grace to know and to do His will.

I am, my dear brethren,

Yours in a common salvation,

A YOUNG MISSIONARY.

### V.—*The English School at Mysore.*

To the Editors of the Calcutta Christian Observer.

SIRS,

About twelve months ago I informed you, and through you, your numerous readers in all parts of India, that the generous Raja of Mysore had established an English school, under the direction of the Rev. T. Hodson, for the education of native and East Indian boys. I have now the pleasure of informing you that an examination of the scholars took place October the 7th in the *Palace* of Mysore, in the presence of his highness the Raja. It was I assure you a very animating sight to those present, and as the friends of Native Education in different parts of India will be glad to have some account, you will perhaps find a place for the following in your *Christian Observer*.

About 12 o'clock the first class, which consisted of 15 or 16 boys, was brought before his highness, who was seated in a most splendid room, having Colonel Stokes, the British Resident, and some other European officers on his right hand, and Captain Woodward, in command of the escort and several officers and gentlemen on his left. There were also in the room a great number of the most respectable native gentlemen.

The boys commenced by reading a small portion of the New Testament in English; each boy then translated a few verses into Canarese. Their translation was correct and idiomatic, and their pronunciation of English very good. This lesson however was rather a specimen of what they did in the school, than an exhibition of their abilities.

The History of Mysore was next introduced. An abridgement of the history in Canarese and English, has during the year been printed at the expense of the Raja, for the use of the school, and out of this book they were examined, first in Canarese and then in English. Every boy seemed well acquainted with the principal events in each reign, and with the dates also—occasionally a small mistake was made, which the Raja instantly detected, shewing thereby the accurate knowledge he has of Mysore history. In English the questions were proposed by Captain Woodward, which were answered with scarcely a mistake. We never witnessed a better examination in history, of boys who

had been so short a time in the study of it. And this I believe was the opinion of all present.

A few questions in English history chiefly as to events, in the reign of George the III. were proposed, and were satisfactorily answered. This examination was also in Canarese as well as in English, but the Mysore history had occupied so much time, that the English history was prudently abridged.

Geography was the next lesson. A part of Europe and a part of Asia were the portions which they appeared to know—and what they professed to know they certainly knew well. They scarcely made a mistake in answer to the many questions which were proposed, and they were as ready in pointing on the map to the chief cities, towns, mountains, rivers, islands, &c. &c. as they were in answering questions respecting them. The Rev. J. Strut, a Chaplain, also happened to be passing through Mysore, was invited by the Resident to be present. He kindly examined the class in geography, and expressed himself well pleased with the progress which they had made in so short a time.

The same gentleman examined the boys in grammar. They had committed to memory the whole of Lennie's Grammar as far as the eleventh rule of syntax. Very many questions were proposed, but they answered all correctly. They also parsed two or three sentences given them at the time without a single mistake. Though they did well in geography, it appeared to be the general opinion that they did better in grammar.

They exhibited some very neat specimens of penmanship in various languages—viz. English, Hindustani, Canarese, Teloogoo, Tamil These were very much admired, as also were a map of the world in Canarese by an East Indian boy, and a map of Asia by a native boy.

Several boys in the class had written short essays, which were handed to the gentlemen present: one little boy was called upon to read his composition which he did with great propriety. The examination of this class must have occupied about two hours. Six of these boys are to have silver medals, varying from  $3\frac{1}{2}$  to 5 rupees in weight, with a suitable inscription. This is the school arrangement. But this would not satisfy the generous feeling of the Raja; he was so pleased with their improvement, and felt so desirous of encouraging others to study, that he gave presents to every boy in the class varying from ten to four rupees. The second class containing eighteen boys were then called in, their studies were similar to the boys of the first class, but they had not advanced so far in each department. Their examination, making all due allowance, was equally satisfactory. They also received donations of rupees according to their merit.

The third class contained three or four divisions, from those in the alphabet to those who could read, spell, and give the meaning in Canarese of simple English words. They exhibited according to their ability: a few of them repeated short pieces of poetry with a very correct pronunciation. They also were rewarded and dismissed, with an expression of countenance which seemed to say, "I will soon get into the first class." The company shortly after dispersed and every one said it was a very good examination.

If all the native princes in India will patronize English education after the example of the generous Raja of Mysore—and preside at examinations of the scholars educated by their own generosity, the knowledge of the English language will rapidly spread, and India take her stand on a level with England, in every social, civil and moral excellence.

Mysore, Oct. 16th, 1841.

BENEVOLUS.

## VI.—Mission Work in India at present chiefly preparatory.

To the Editors of the Calcutta Christian Observer.

SIRS,

In the excellent pastoral letter of the Rev. Mr. Macdonald inserted in your number for October, I was sorry to see remarks made, the *tendency* of which was to depreciate the *preparatory* means at present so generally employed for the conversion of India, and particularly as the General Assembly's Institution was regarded as being to a considerable extent a failure, inasmuch as few conversions resulted from it. I know that this impression has been produced on the minds of several individuals from the perusal of Mr. Macdonald's statements. It is a false position, unwarranted either by Scripture, ecclesiastical history or the nature of the human mind, to assume that little good is being effected in the Mission field because *we* do not see the results in *direct conversion*, and also calculated to damp the ardour of those engaging in Mission work. While the great object of the missionary must ever be never to rest satisfied until he sees the new birth take place in the objects of his labours, still it must be ever borne in mind that conversion as being a *miraculous* operation is the direct work of the Holy Spirit, vouchsafed in the degree and to the extent it pleases *sovereign* grace to dispense it. "Paul may plant and Apollos may water, but God only giveth the increase." Success is no absolute test of religious labour, the missionary's motto is "*Duty* is ours, *events* belong to God." Many a missionary by adopting false views as to the results of Mission labour has sunk into despondency and abandoned his work in despair; and in the present state of morbid feeling among the Christian public at home as regards the success of Mission labour, it is very dangerous to propagate any principles tending to cherish those impressions. The majority of the friends of Missions in England are more inclined to judge of the success of Mission labour in India by the number of converts (how hypocritical many of them are is only known in this country) and the extent of congregations, than by the diminution of antiquated prejudices and leavening of the mass of minds. I therefore felt very sorry to see an esteemed missionary like Macdonald, lend in any degree his influence to that soul-deluding, heart-desponding opinion. Mankind are too impatient: they expect the crop often before they have sowed the seed. The phenomenon of the awakening at Krishnagur has indisposed numbers in England to hear of the regular and *progressive* movements connected with ordinary mission labours. Let any person peruse the accounts of the numbers of baptized so

blazoned forth for the last twenty years in India missionary periodicals and compare the present state of Missions in India and the fruits that those baptized individuals have produced, must not the solemn question occur—Have missionaries employed the *proper* means for the conversion of the country? Let then the public mind at home be disabused of the unscriptural, irrational opinion of the *speedy* triumph of Christianity in India, and let the *gradual* plans of God be the grounds of our expectation. The works of God are gradual, but man the creature of a day expects that great changes are to occur within the *scanty* limits of his own existence. To use the language of Bishop Sumner—“To seek for the real harvest produced by spiritual labours only in their immediate and *visible* results, would be not less absurd than to take our measure of infinite space from that limited prospect which the material eye can reach, or to estimate the never ending ages of eternity by a transitory moment of present time.” Mission work in India then *at present* must be of gradual and slow operation, and through the instrumentality of certain means. We are warranted in this assertion by the authority of,

(1.) *Scripture.* Christ has prophesied the gradual spread of the gospel in the parable of the grain of mustard seed; and also in the parable of the leaven. “Cast thy bread upon the waters and it shall appear after *many* days.” “Other men laboured and ye are entered into their labours.” John xvi. 25. “The time cometh when I shall no longer speak in parables.” Christ thus made the knowledge of the truth assume a progressive appearance in the human mind, as his constant use of parabolic language shows. “Train up a child in the way he should go.” *Training* requires considerable time, labour and a system of preparatory means. attempting the conversion of a nation is only training a large number of minds on a more extensive scale. “Men are but children of a larger growth.” “Pray ye the Lord of the harvest to send forth more labourers into his harvest”—why? Because otherwise the work must be delayed to an indefinite period; for “how can they bear *without* a preacher?”

(2.) *By the history of God's moral government in the world.* Are we warranted in expecting that Brahminism, a complicated mythology, the growth of ages, adapted so eminently to the depraved affections of the mind and intertwined with all the prejudices, customs and usages of the Hindu mind, is to be overthrown in a short period. The Apostolic model, in modern religious phraseology, has become a species of cant term; it has been set up as the invariable standard of all succeeding ages, as if Deity who employs such variety in the works of nature were bound down to link his operations to some certain narrow tract. If a Procrustian bed has been adopted in the region of taste, let us not apply it to God who adapts his agency to the shifting varying phases of society. Apostolic days were an age of miracles when numbers believed Christianity on the evidence of miracles, and not as in modern times from the slow, gradual deductions of reason. Now the implantation of knowledge and engrafting ideas on the mind is a process to which many mental powers must contribute their aid. The era of the *Reformation* is a much safer model for India Missionaries to adopt than the era of Apostolic times. At the

Reformation God introduced new agencies which did not exist in New Testament times ; such as *Printing*, which multiplied copies of the Bible and religious books, thus rendering men more independent of receiving truth by the living voice of the preacher. How different from the *manuscript* system in Apostolic days. *Schools*—not before the time of the Reformation was the value of schools appreciated and the machinery for working them completed. A system of schools in Apostolic times must have been very deficient from the want of such an auxiliary as the press, and the apathy of the public mind with regard to the education of the *lower* and *middle* classes of society. The discovery of America and spirit of commerce were the agencies used by God chiefly to stimulate the diffusion of education. *Universities* at the time of the Reformation were a new agency unfolded, as then the human mind relaxed from the chains of prejudice, and from thence Providence produced his choicest instruments ; the increased and diffused study of classical literature also played an important part on this mighty drama. But these agencies required an extended period of time in order to be brought to bear. They resembled “ the path of the just which like the shining light shineth *more and more* unto the perfect day.” Though at the Reformation a sudden change took place in some cases, yet what a number of preparatory agencies contributed to it. Thus *Wickliffe* had diffused his opinions and the scriptures widely. *Erasmus* had liberalised the minds of numbers by diffusing a classical taste ; “ he laid the egg which Luther hatched.” The capture of *Constantinople* had scattered the Greeks through Europe, and the study of the language promoted the love of biblical criticism which has always proved a strong barrier against the despotic claims of Rome. The *Crusades* also contributed their quota : men by visiting other countries and having their minds thereby familiarised with a diversity of opinions, were the better prepared to throw off the yoke of prejudice. The injury inflicted on the feudal system, that powerful mental chain by the crusades also hastened mental emancipation. Since then the Jewish system was adapted to one state of the world, the “ Apostolic times to another, and the era of the Reformation to another ; why should we take the Apostolic age as our *invariable* standard ? We are not bound by the Jewish model, why then should we be altogether shackled by the Apostolic ? Why should God, who has constituted such a diversity in human minds, and not made two faces among the whole range of human beings alike, be bound in his agency for the conversion of the world to a system of means which we believe were expressly adapted to a particular era. The blood-stained code of English criminal law has erred grievously in its multiplying capital punishment by taking the Mosaic code adapted for a semi-barbarous people as its standard. Let us not then equally offend by using in India only the agency used by God as most suited for the time of Christ’s advent.

Though Christianity was so essential for man’s welfare, yet 4000 years elapsed, and over 130,000 millions of the human race passed into eternity without hearing the Gospel—why ? The system of *preparatory* agency was not ready. “ Christ came in the *fulness of time*,” Gal. iv. 4. View the means employed : the patriarchal system, then the Jewish confined to a small number, who by the exclusiveness of their ritual and

ceremonies were enabled to retain the unity of the Godhead. Greece and Rome left for ages in darkness in order that they might feel the need of supernatural aid, then the long train of Prophecy gradually brightening, the Roman empire by extending widely its language and dominion enabled to afford greater facilities for the diffusion of truth : such was the system of means God employed to bring about the "fullness of time." Christ in spreading truth followed the same plan ; he unfolded Christian truth to his apostles as their *minds were prepared* for it. Christ during his life time did not preach to the Gentiles, and even the views of his Apostles appear to have been very dim previous to the day of Pentecost. The Apostles acted on this preparatory system in choosing cities as the chief spheres of missionary labour, as the minds of men congregated in those cities were better disposed for the reception of the Gospel. The current of public opinion was used by Providence at the Reformation as a means of expediting the progress of true religion.

(3.) *By reason.* All reforms that are permanent have been of slow progress. National reform is the aggregate of individual Reformation, and according to the laws of mind, the wearing away of prejudices and implantation of truth require a considerable period of time. Since God has framed the laws of the human mind it is an imputation against the wisdom of God for us to plan any course of action without consulting those laws. God is a God of means, and it would be as presumptuous to leap into a fire with the expectation of deliverance from God, as to plan any system of philanthropy without conducting it in accordance with the dictates of mental philosophy. The great object of mission labour in India is now admitted by the friends of missions to be the raising up a native agency duly qualified ; but this requires time and a considerable preparation. The establishing a native literature, the machinery of schools, the working of missionary societies, all these require a long system of means for their maturity. The progress of society now enters as a very important element into philanthropic enterprises where a current of improved public opinion gradually alters the state and condition of nations. It has been remarked : "The ancients were impelled by events, the moderns by thoughts ; the order of the latter, though slower of kindling, ministers fuel to itself and prolongs itself after the immediate causes which gave birth to it have passed away." In the history of nations one generation sows and another reaps, the status of Society is not to be judged of by the scanty limits of man's life. Since God has been pleased to leave India so long immersed in darkness when he could have shed the light of the gospel on it, let us not be overhasty in drawing inferences as if the curse of God were on mission work in India because there exists *at present* little *apparent* fruit. The oak is the growth of a century, though the mushroom may spring up in a single night. The Christian temple in India may rise as Heber describes the building of the Jewish temple :

" No hammer fell, no ponderous axes rung,  
Like some tall palm, the stately fabric sprung.  
Majestic silence !"

Your's very truly,  
INDAGATOR.

VII.—*Christian Native Education.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

The subject of *native*—and particularly native *Christian*—Education, is one which frequently occupies a large portion of the *Observer*. And rightly so, for perhaps there is no subject of more general interest to the Indian public—foreigners and native—nor any of more importance to the country. It is not however, commonly, till about the end of the old, or beginning of the *new* year that the public examinations, which then take place, call forth remarks from you upon the various educational institutions. We trust that at that time something *editorial* may appear about the Entally Institution among others: but, in the mean time, will you allow me to make known something of its present state and circumstances, through the *Observer* that its readers—some of them at least—may be induced to take a greater interest in that native school and give somewhat to support it, as they can afford.

1st. As to its *history*. The day-school for native youth, opened by the Rev. Geo. Pearce at Chitpur about 13 years ago, was continued there for many years in connexion with the Native Christian Institution (a boarding school) under the superintendence, at first of the same Missionary, and afterwards of the Rev. J. D. Ellis, until at length from the unwholesomeness of the locality, that station was unavoidably broken up. The attendance had all along been numerous and much encouragement afforded to the teachers by the conduct and the progress of the boys. Circumstances subsequently led to the removal of the Native Christian Institution to Entally, and shortly afterwards a gentleman in England, having with Christian munificence contributed £1000 to the Baptist Mission for the building of a school and chapel in Calcutta or the neighbourhood, the present neat and capacious edifice was raised in the immediate neighbourhood of the native chapel and the Christian Institution at Entally. It might easily contain about 800 boys, but at present there are only between 200 and 300 in attendance.

2dly. As to the *present state* and *system* of the school. Although for the last six months the average attendance has been scarcely 250, yet, considering that it is little more than one year and a half since it was opened, and that there are several other schools conducted on the same principles and a similar system *in and around* Calcutta, this is a number not to be despised. These other schools cannot supply the wants of *all* the city and its suburbs; and the neighbourhood of *this* school is a populous one, with no school of the kind for several miles away. The attendance has been gradually increasing for the last six months. The system pursued is very much like that of the General Assembly's Institution—though on a smaller scale. The same *books* in general are read, and *plans of teaching* endeavoured to be followed. The school has laboured hitherto under a disadvantage

—that of having a small part only of the superintendance and attention of *one* Christian Missionary, whose time was necessarily *chiefly* occupied with the Native Christian Institution. But this inconvenience it is hoped is now removed. The Rev. Geo. Pearce having, on his return from England, consented to take the charge of the Native Christian Institution, this (the *Native* Institution) will in future, it has been arranged, engage the more undivided attention of another Baptist Missionary. The neighbourhood of the Native Christian Institution is in some respects advantageous, as the students of theology (Native Christians—converts, some of them from heathenism) are at hand to aid in imparting religious truth in classes or in private. There are at present several of the heathen scholars who are anxiously inquiring on the subjects of the gospel and eternal life. These have at all times opportunities of speaking singly or in company, either with the superintendent or with those who once were like themselves, but now have seen the *truth*. Under Messrs. Ellis and Pearce several felt impelled to renounce idolatry—forsaking all to follow Christ, and purchasing the pearl of great price at the peril even of their own lives. We look in faith for *more*. Large portions of the scriptures are committed to memory—both in English and Bengálí—and the *evidences* and system of Christianity taught, to *some* extent, in every class. Knowledge of every kind is imparted, as far as time affords, but the *beginning* of *useful* knowledge, the *fear of the Lord*, is sought to be first infused and chiefly praised. How different those schools where even the *name* of Christ or of the Bible is ridiculed or spurned!

The *last* thing we shall notice is the *funds*—the *means* by which this Institution has been hitherto *supported*. Though all along connected with the Baptist Mission, it has never been supported from the general funds of the Parent Society, but from special contributions, raised mainly by the Ladies' Missionary Society of Calcutta. This Society however—although able with exertion to provide for *ordinary* expenses—has of late been very much embarrassed by a serious debt of upwards of Rs. 2000, which was incurred chiefly in building the present school-house at Entally, about two years ago, (the greater part of the £1000, mentioned above, having been spent upon the chapel,) and which it has little prospect of defraying without extraordinary assistance for a very long time to come.

It is to assist in removing this debt that the present appeal is chiefly made to the public: and we trust and pray that it will not be made in vain. The school has hitherto been a blessing to many and it depends much on the liberality of God's people—with His own blessing—to how many more it may be useful. I shall add no more as I have already, I fear, transgressed in length, but that I remain,

Dear sirs,

Yours most sincerely,

GEORGE SMALL.

Entally, Nov. 12, 1841.

VIII.—*The Editors' Last Words for 1841.*

DEAR READER,—In the good providence of God we are brought to the close of another year—how many have fallen into the grave! how many have had their fortunes reversed and their temporal hopes blighted, since it opened on all! Sick-ness, separation, death, have all selected their victims from among many of those who started with us in all the vigor of life and hope at the commencement of the year—but we remain; and how fares it with our hearts and souls and lives? Have we amid all these lessons been drawn nearer to God, or are we still living careless about the things which pertain to our eternal salvation?—Ere the close of another year it may be said of us, as we now say of those that have gone before, *they were*, they were without God and hope in the world. And Oh, if you live forgetful of God in the midst of revolving years and die as you have lived, what an awful resurrection will your's be—what an unspeakably agonizing eternity will be your inheritance! Now resolve to give yourselves to Christ, and with the close of the year close your course of sin, and with the new year put on the new man which is Christ.

---

## REVIEW.

---

*The Church of the Fathers.* London 1840.

(Continued from page 718.)

### PARTHENOLATRY, OR WORSHIP OF THE VIRGIN MARY.

Above the saints, above the megalomartyrs, above all the principalities and powers of the celestial hierarchy, in the imagination of her idolatrous worshippers, the Blessed Virgin sits enshrined the Queen of Heaven, ruling and shining with mild but irresistible power,

*Velut inter ignes Luna minores.*

Mysticism, polytheism, and blasphemy join in unholy union to furnish titles and attributes for a Christian woman. She is the Star of the Sea, the Flower of the Sky, the mystic Rose, the Ever Virgin, the Gate of Heaven, the Refuge of sinners, the Mother of God! “Mary,” says the celebrated Chateaubriand, “the immortal mother of a Redeeming God, the youthful daughter of ancient Jacob, comes to the aid of human misery, and *sacrifices* a son to save the race of her fathers. Tender mediatrix between us and the Eternal, she

opens, with the amiable virtue of her sex, a heart full of pity to our sorrowful confidences, and disarms an irritated God.\* \* The most beautiful of the angels serve her; harps and heavenly voices form a concert around her.\*\* She knows not the holy anger of the Lord; she is all gentleness, compassion, indulgence.\* \* The crowd of her adorers in our Churches is composed of poor mariners, whom she has saved from shipwreck, veteran invalids, whom she has snatched from death from beneath the swords of the enemies of France, and young wives, whose pains she has soothed to rest.”—*Génie du Christianisme*, tom. i. pp. 46, &c.

This is a high flight of a layman not over-celebrated for the sobriety of his views, and therefore, it may be said, an unfair statement of ecclesiastical opinion: but there can be no doubt that the words (whatever be their authority) express, in high sounding poetical phrase, foul, gross and unequivocal idolatry.

Let them be put to shame by the voice of antiquity: let them fade and wither beside the bolder teaching of a Father in the Church. Ephrem Syrus, who died about A. D. 378, is neither the least known, nor the least esteemed of the Divines of the fourth century. Let us turn from the flimsy rhetoric of our own degenerate days to the calm and venerable accents of ancient and primitive times! “Inviolated, unstained, pure and chaste virgin,” writes this Christian Father, “mother of God, Mary, queen of all, hope of the despairing, more dazzling than the splendour of sunshine, more honorable than the cherubim, holier than the seraphim, and incomparably more glorious than all the armies of heaven, only hope of our Fathers, BY THEE we are reconciled to Christ our God. THOU ART THE ONLY ADVOCATE (unica advocata es) OF SINNERS. Under thy tutelage and protection we are safe; therefore TO THEE ALONE do we flee.\* \* In thee I place all my hope, and in thee I confide, who art more exalted than all the powers of heaven,—hail, best mediatrix between God and man!”

Solemnly and deliberately was this utterance given: it was the voice of a preacher from the sanctuary announcing in God’s stead this message to the worshipping congregation. The preacher too was no novice, but a name of weight and authority. Nevertheless though he, and all the Fathers, and all antiquity should join in one accord, nay though an angel from the clouds of heaven should proclaim the same doctrine, if I believe that truth is to be found in God’s written word, then am I of necessity constrained to hold such teaching false, damnable, and idolatrous, and to meet it with the apostolic sentence, “Anathema Maranatha!” “There is one mediator between God and man, the man Christ Jesus;” and they

who hold other language, and seek other mediators (I care not who they be, and I will not mince my words) are blasphemers and idolators; for "they make God a liar," and choose for themselves "refuges of lies."

On this subject the Patristic doctrine, as well as that of the Romish Church, may be condensed into three propositions.

I. They teach that Mary was Ever Virgin, that is, that she lived and died a virgin: and upon this (so called) fact the authoritative sanction for that virginity so extravagantly lauded by the Fathers is said by themselves chiefly to rest.

Now that Mary and Joseph lived together as man and wife after the birth of our Saviour, no one is hardy enough in the face of scripture (Matt. i. verses 18 and 25) directly to deny. But it is not a thing of yesterday to make scripture void by tradition; and accordingly Ambrose and Augustine, and after them the whole herd of the Fathers gravely assure us, on the authority of a convenient tradition, that both Joseph and Mary had taken vows of chastity, though they continued to live under the same roof as husband and wife! Not however altogether content with his tradition, Ambrose proceeds to establish the fact by six proofs. As a specimen of approved reasoning, that carried conviction to the minds of the fourth century Fathers, I shall quote them. How far they tend to increase our respect for the judgment and orthodoxy of our proposed guides and models, it is for the reader to judge.

1. Jesus *could* preserve for his mother this precious gift; therefore he did so.

2. Her virginity was necessary; else how could she be held forth as a model to all virgins?

3. Mary was designed as a pattern of every virtue: but there is none greater than virginity.

4. As the mother of God, she was too holy for mortal ties.

5. Jesus commended her to the care of the apostle John: therefore she did not live with Joseph. Dupin, here somewhat scandalized for his cause, remarks that St. Ambrose had already admitted that they did live together; and besides, he adds, if Joseph were then dead, what becomes of the Bishop's argument?

6. She is the shut gate (alluded to in Ezekiel xlv. 1, 2, 3) through which none enter save the Lord of Hosts.

II. They teach that Mary reigns in heaven, high over men and angels, and second only to God. Hence she is entitled to *Hyperdulium*, a worship technically inferior, but practically equal, to direct adoration.

Strange to say, for the truth of this proposition, they appeal to scripture. "Hail Mary," is the angelic salutation,

“highly favored,” or, as the Church of Rome, in spite of the original, chooses to interpret it, “full of grace. Blessed art thou among women. All generations shall call thee blessed.”

Blessed indeed was she, to whom these holy and sweet tidings were conveyed by a glorious angelic spirit. Imagination may not conceive the heavenly delight, the humble adoring grateful rapture, which filled her whole being, and overflowed in meek exultation; “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour! For he hath regarded the low estate of his hand-maiden?”

If grief may reach her glorious dwelling place; if her pure spirit knoweth aught of the follies and the crimes of her sinful fellow-creatures, how often hath she been wounded by the idolatrous blasphemy, of which her name hath been the innocent cause\*. Vain is the showing of Paul, how *all* have sinned and come short of the glory of God: vain her own grateful exclamation that God was *HER* Saviour; vain her confession of her low estate as his hand-maiden: it hath been decreed by other authority, that she never sinned, never needed salvation, and, entering it, conferred dignity on that heaven, of which she is the queen.

She was “the mother of Christ:” but Christ saith of the humblest of his disciples—“Behold my mother and my brethren! For whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother.” Matt. xii. 49, 50. Most surely she was blessed among women, yet her Son himself saith, “yea, *rather* blessed are they that hear

\* It would be difficult to find anything more apposite or beautiful than the following verses by Bishop Mant:

Blest among women is thy lot :  
But higher meed we yield thee not,  
Nor more than woman's name.

Nor solemn “Hail!” to thee we pay,  
Nor prayer to thee for mercy pray,  
Nor hymn of glory raise :  
Nor thine, we deem, is God's high throne,  
Nor thine, the birthright of thy Son,  
The Mediator's praise.

Mother of Jesus, parent dear !  
If aught of earthly thou could'st hear,  
If aught of human see ;  
What pangs thy humble heart must wring,  
To know thy Saviour, Lord, and King,  
Dishonoured thus for thee.

the word of God, and keep it," Luke xi. 20. Upon no stronger foundation, strange as it may seem, rests the doctrine that Mary is "the mother of God," and the queen of heaven! If however the foundation be sure, it must bear more. Not only, as a believer, but "after the flesh," though in a more remote degree, David is said to be the father of the promised Messiah, and Christ to be the son of David. Therefore, from inevitable analogy, it follows that David is the father of God, and the king of heaven: the only difference being, that custom has made the one phrase familiar, and we are unprepared for the other\*.

Away with those "great swelling words of vanity!" The Mary of the Scriptures is a holy, meek, and highly favored woman, a pardoned sinner, and nothing more. The Mary, round whom the Fathers and the Romish Divines have gathered such a mass of superstition and idolatry, is the figment of their own imaginations, and, even like other idols, the work of men's hands.

But there was a "queen of heaven" famous through all the East, and worshipped for ages by the Gentiles. She was the Syrian Astarte, the Bible Ashtaroth, the Egyptian Isis, the Syrian Venus, the classical Diana: she was Cybele, and Hecate, and Juno, and Vesta, and Luna, and Lunus: for the moon, as a deity, was both male and female. She was a goddess, and no goddess, and all these goddesses at once. Such is heathenism! To me there is something inexpressibly awful in the thoughts it suggests of diabolical influence. The poor miserable idolators, who are led captive by Satan at his will, are tormented with a horrid cruelty that unnerves, and a mocking derision yet more devilish. They seem to be held by their task-master as something lower than the brutes. To believe that a cat, or a lump of clay, or a block of wood, hideous for meanness and obscenity, is the God of the universe;—that this block is a god, and a goddess, and both, and neither, and inferior to others, and the Creator of all, and a monster of vice and impurity, and holiness itself, and nothing

\* The bugbear of the Nestorian heresy, and the *θεοτόκος* of the Council of Ephesus have plainly nothing to do with Bible evidence. No one pretends that there is any *real* difference between the phrases "mother of God" and "mother of Jesus:" and it is of the worst precedent to introduce a term for which there is no countenance in the Word of God, which in its literal meaning is both absurd and blasphemous, available too (as it has been used) for the encouragement of idolatry, and which, even under the most favorable light, can only afford exercise for minds that love to play with the cups and balls of metaphysical juggling.

In like manner, Hesychius, (about A. D. 343) as quoted by Gieseler from Photius, calls David *θεοπάτωρ*, or Father of God: and the early Apocryphal Gospels call James *Ἀδελφοθεός*, or Brother of God? .

at all, and illusion:—in stupid brutal unreasoning folly to bow down before this block adoring, and to strike and abuse it, and to offer to it the lives of men, of their children, of themselves;—to feed it with blood and torture, and to worship it in horror, fear, petulance, and lasciviousness;—such are the set tasks, such the daily practice of the heathens! May God pity and enlighten them! for they hug their chains, and hate to the death the messengers of peace and love.

The “queen of heaven” had other titles: she was called the Ever Virgin, the Great Mother, the Mother of Gods; she was worshipped by bands of virgins: her priests were voluntary eunuchs: in her hand she bore a staff, with a cross; her head was encircled with the well-known glory, (*circumfusa lumine*;) and to her, we learn, from Jeremiah, ch. xlv., they offered cakes, and poured out libations. Is the resemblance of the false and legendary Mary to *this* queen of heaven accidental or fanciful? At least it was so close that a sect was condemned in the fourth century, as we are informed by Epiphanius, for offering cakes to the Virgin Mary as “the queen of heaven\*.”

But with equal zeal did the Fathers put down the heretical Antidicomarianites, who dared to affirm that Mary and Joseph lived together as man and wife after the birth of Jesus, and that she was a mere mortal, having no claim to worship or adoration. Being however more concerned about the existence than the origin of this soul-destroying falsehood, I proceed to show, in bringing forward the third proposition on this subject, that

*The Puseyites sanction and recommend the idolatrous worship of the Virgin Mary in its grossest form.*

On the 15th August is celebrated the solemn festival of the Assumption of the Blessed Virgin, according to the ritual of the Romish Church. In the Ecclesiastical Almanac, published with the sanction and approval of the Puseyites, it is thus noticed:—“On this day, the Church (what church?) celebrates the happy departure of the Virgin Mary, and her translation into the kingdom of her son, in which she received from him a crown of immortal glory, and a *throne above all the saints and heavenly spirits*. This solemnity, in ancient martyrologies, is promiscuously called the Assumption, Passage, or Repose of the Virgin Mary, and was celebrated with the utmost solemnity at Jerusalem in the 5th and 6th ages.”

\* They were called Collyridians, from the species of cake offered, known in Greece under the name of *κολλυριον*.

In another place they talk of "the *advent* upon earth," and "the transcendant dignity of that glorious creature." It is not at first perhaps obvious, that this Assumption means the ascent of the Virgin Mary into heaven, in her mortal flesh and blood! The germ of the legend belongs undoubtedly to the fourth century: when Epiphanius, arguing that she was sinless, is driven by his own logic to the manifest consequence, that the sentence of Adam could not pass upon her, and that her flesh was neither liable to corruption, nor to death. Hence he holds it as most probable that she never died! Does not this throw a new and startling light on the extract I formerly quoted from Mr. Newman's sermons?

"And here perhaps we learn a lesson from the deep silence, which Scripture observes, concerning the Blessed Virgin after the resurrection: as if she, who was *too pure and holy a flower* to be more than seen here on earth, even during the season of her son's humiliation, *was altogether drawn by angels within the veil*, on his resurrection." *Ser. vol. iv. p. 382.*

In the 6th volume of the works of Augustine there is a sermon on the Assumption of the Virgin, teaching, of course, precisely this same doctrine. Dupin rejects it with contempt as a forgery of the twelfth century: yet upon the authority of this spurious document, says Jeremy Taylor, the Assumption of the Virgin has become a Roman Catholic truth. But though received, it is not put forward as a point of faith: one may believe without heresy, that her body was conveyed to heaven by the angels after her death. The Church of Rome indeed inserts in her breviary an account of the corporeal assumption of the Virgin Mary, from the works of John Damascenus, and St. Bernard, and orders it to be read as proper to edify and to excite her children! *Butler, vol. II. p. 236.* Leaving such matters to those whom it may concern, I submit to the reader the following specimen of the service recommended to the Church of England by her Puseyite members. It is a hymn chanted annually on this day in the house of God, by men and women who profess to believe that there is one God, and one mediator between God and man, the Lord Jesus Christ:

1.  
Plaudamus cum superis ;  
Arca novi fœderis  
    Templo sedet gloriæ.  
Alto regnat solio,  
Juncta mater filio,  
    Particeps victoriæ.

2.  
Quos est passa pectore,  
Quanto natus fœnore  
    Dolores remunerat !  
Circumfusa lumine,  
Solo minor numine,  
    Quot bonis exuberat !

3.

*Ipsa fit fons gratiæ,  
Quæ fontem justitiæ  
Sinu suo protulit.  
Quis per matrem filium  
Rogavit auxilium,  
Et dona non retulit ?*

4.

*Virgo cælo celsior,  
Angelisque purior,  
Nobis sis propitia !  
Regnet in pectoribus,  
Regnet in operibus,  
Quâ dives es, gratia.*

5.

*Ad Deum ut adeant,  
PER TE vota transeant !  
NON FAS MATREM REJICI !*

The following is a rough translation :

“ Let us rejoice with those above: the Ark of the new covenant sits in the temple of glory. On a lofty throne she reigneth,—the mother joined to her son, sharer of his victory. The woes she suffered in her heart, with how large recompense does her son repay! Encircled with light, second to God alone, her cup overflows with blessings. She becomes *the fountain of grace*, who brought into the world the fountain of justice! Who ever asked help from the son through his mother, and received not the thing desired? O Virgin, higher than the heavens, and purer than the Angels, *be propitious to us!* May that grace, in which thou art rich, reign in our hearts, rule in our actions. May our prayers pass through thee, that they may find access to God. It is not right that he should refuse aught to his mother.”

Here follows the beginning and end of another chant in the same service :

“ Sub tuum præsidium confugimus, sancta Dei genitrix :—sed a periculis cunctis libera nos semper, virgo gloriosa et benedicta !”

“ To thy protection we flee, holy mother of God!—but ever deliver us from all peril, O blessed and glorious Virgin !”

Here not only is the Virgin addressed as the fountain of grace, and invoked to be “ propitious;” but it is said that our prayers, to reach God, should pass through her, and that it is not right, fitting, or possible for Him to refuse His mother! Nay more, the concluding petition of the Lord’s prayer is deliberately transferred from the God of Glory to a mere fellow-creature of our own. What can be more impious, what more loathsome, than this jumbling together, in miserable jingle of doggerel, prayers addressed by the heathen poets to the devils whom they worshipped, with the holy titles of Christ, and the breathings of Christian adoration? What more idolatrous and profane than to hear such a chant raised by Christian voices in a Christian Church in gross creature worship?

Once more, (and let it be specially remarked) the extract which I have quoted from the Ecclesiastical Almanac, the Puseyites have taken verbatim from Alban Butler's account of this festival. From that same account I too shall extract a few sentences for the edification of Protestant readers :

“Though she had no sins to satisfy for,—though she was the mother of God, never defiled with the least stain of sin, and by a singular privilege of grace free from concupiscence, yet she was not exempted from the cross of her Son.” *Alban Butler in loc. vol. ii. p. 238.*

“With what honor do we think God himself received His mother into His kingdom! The seraphim, angels, and all the glorious inhabitants of his kingdom, seeing the graces with which she was adorned, and the dazzling beauty and lustre, with which she shone forth, as she mounted on high from the earth, cried out in amaze. Accustomed as they were to the wonders of heaven, in which God displayeth the magnificence of his power and greatness, they are nevertheless astonished to behold the glory of Mary! They pronounce earth blessed for having given her birth; but their heaven much more so, in now receiving her for eternity!!! pp. 236, 237.

Such is the source from which the Ecclesiastical Almanac draws its inspiration. As surely and solemnly as I believe that idolatry is a foul and spotted thing, hateful, and accursed of God, so surely do I believe that such worship of the Virgin is rank idolatry,—so solemnly do I avow my conviction that into this abyss Puseyism is rushing beadlong.

NOTE. It is time to bring these papers in their present form to a close. Hasty and rapid as my sketches have been, much remains untouched. The monastic system, celibacy, the state of morals and religion among clergy and laity, the false and extravagant principles of Scripture interpretation, the worldly persecuting and Jesuitical policy of the fourth century Church-men, the Gnostic, Manichean, and New Platonic errors and deviations from the majestic simplicity of the Gospel, and [not least] Tradition, the authority of the Church, and the Rule of Faith, all demand and invite notice at a time when they are again held up for our imitation, and approval.

If God will, I may yet find time and opportunity to proceed with my task in in the pages of the C. C. O. In the mean time after reading these most imperfect sketches, with the most untouched, with the worst untold, will any Protestant exchange his own Hall and Leighton, Usher and Edwards, Howe and Owen, Brainerd and Eliot, for Athanasius and the Gregories, for Basil and Chrysostom, for Cyril, Ambrose, Augustine, and Jerome with all their glory, all their Trinitarian orthodoxy, and all their many and grievous errors and sins? Take away the specious name of antiquity: weigh doctrine against doctrine, learning against learning, life against

life : compare them by the Bible standard : look in their works and conduct for the loving spirit of Christ ; and, if a man will still cling to the Fathers, and dare not read his Bible without their aid, let him go with the Puseyites, let him go before them, and, flinging himself into the arms of the apostate Church of Rome, give up his own responsibility, saying as she says, and living as she bids him.

W. S. M.

NOTE.—Something has been written lately in the *Englishman* on the worship of Mary. The following extract is of the latest, and in daring impiety inferior to none. It is to be found in a Manual of Instructions and Prayers for a new Society, meeting in the Church of Notre Dame des Victoires at Paris, full of the wildest fables, but sent forth into the world under the sanction of the Archbishop of Paris, in the year 1838 ! After telling us that Christ, in his tenderness, desires and wishes that we should plead with him the omnipotent mediation of the heart of Mary, it proceeds thus—“ A heart, which exercises on the divine heart of Jesus such influence that not one of its wishes can fail to be on the instant, and superabundantly, fulfilled ; for it is the heart of Mary which has furnished the adorable blood, which animated the heart of Jesus,—that precious, that divine blood, by the merits and effusion of which the whole world has been ransomed.

---

## Missionary and Religious Intelligence.

---

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to state that our esteemed friend and colleague in editorial labor the Rev. T. Smith, is obliged to proceed to the Cape for the restoration of health, he sails on the Owen Glendower. The following respected friends take their departure in the same vessel. The Rev. G. Gogerly and family, the Rev. A. F. Lacroix and family, the Rev. J. Weitbrecht and family, the Rev. J. Hutton and family, Mrs. Parsons, the widow of the late Rev. G. B. Parsons of Monghyr. The German brethren mentioned in our last have proceeded to the Upper Provinces. The Rev. J. Campbell and Mrs. Campbell who were obliged to seek for restoration of health on the river have returned perfectly restored. Many of the brethren in the Upper Provinces connected with the different Societies are contemplating Missionary tours. We shall be happy to receive information from them on men and things.

The Bishop of Calcutta has returned to the Presidency.

The following arrivals have taken place since our last:—The Rev. A. Sutton, accompanied by the Rev. J. Brooks of Midnapore, for the purpose of establishing the Oriya Mission. On the *Pekin*, the Rev. J. A. Budden of the London Society ; Rev. Mr. Grant and Mrs. Grant ; Mr. Brooks, Missionary Printer, and Mrs. Brooks and Miss Derry of the General Baptist Mission ; Rev. Mr. and Mrs. Paine and family of Bellary arrived at Madras on the *Pekin*.

---

### 2.—BAPTISM.

The young Parsi inquirer, Sorábjí, who was mentioned in our May number as having sought refuge with the Missionaries of the English Church from the violence of his countrymen, was baptized on the 3d instant in Byculla Church, by the Rev. J. S. S. Robertson.—*Oriental Christian Spectator* for October.

THE

CALCUTTA

# CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

---

VOL. X. OLD SERIES.—VOL. II. NEW SERIES.

---

ESTABLISHED, JUNE 1832.

JANUARY TO DECEMBER,

1841.

---

CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS, CIRCULAR ROAD;

AND SOLD

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

1841.

# CONTENTS.

## ESSAYS, &c.

	<i>Page</i>
Aborigines of New South Wales, &c., (Mission to the,) with some account of the tribes in the Vicinity of Moreton Bay, .. .. .	600
Abyssinia, Account of, .. .. .	99
Auckland's (Lord) Minute on Native Education—292, 353, 401, 497, .. .. .	615
Balutadar Association (The) of the Southern Maratha Country, considered with reference to the inadequate remuneration of its members, .. .. .	15
Berá, or Illuminated Raft, The Festival of the, .. .. .	564
Bombay in April, 1840. With special reference to the Church of Scotland's Mission there, .. .. .	84
Brahmanical Gáyatris, The, .. .. .	629
Calcutta Baptist Missionary Society, Twentieth Annual Report of the, .. .. .	486
Chambers (Dr.) as a Christian Philanthropist, .. .. .	597
Christian Landholder's Society, Prospectus of a, .. .. .	533
———— School Book Society, The, .. .. .	571
———— Native Education, .. .. .	777
Coles, The, .. .. .	265, 488
Colporteurs or Bible Distributors of France, The, .. .. .	731
Conversion of the World, Prayer in the whole Church for the, .. .. .	628
Cooly Trade, The, .. .. .	170, 236
Dinájpur, Murder at, .. .. .	228
Editorial Remarks, .. .. .	1
Editor's Last Words for 1841, .. .. .	779
English School at Mysore, .. .. .	771
Exclusion of Religion from the Government System of Education in India, An Essay on the, .. .. .	665, 753
Friend, Letters to a, .. .. .	437
Fyvie (the late Rev. Alexander) Missionary in Surat, Sketch of the character of, .. .. .	426
Hindustáni Translations of the " Word" and " Son of Man," in reply to the article of W., .. .. .	36
History, Mythology, Antiquities and Customs of India, Importance of Indian Missionaries studying the, .. .. .	349
History of Missions in the Middle Ages, Fragments of the .. .. .	547
Japan, (Notices of)—Domestic Life and Customs of the Japanese, relating to Births, Marriages, Funerals, &c. 157—sketch of the Religious Sects of the Japanese, .. .. .	687
Knowledge and Practice of Christianity, The, .. .. .	337
Marriage and Divorce, chiefly as they affect Native Converts to Christianity, Propositions regarding, .. .. .	224
Melá at Allahabad, The late, .. .. .	197
Memorial to the Right Honorable the Governor General of India in Council, .. .. .	609
Missionary Conference in Calcutta, (Circular Letter from the,) to their fellow Christians throughout India, 5—Resolution of the, March 2, 1841, in reference to Native Catechists and Private Christians, .. .. .	223
———— Prayer Meeting, Lál Bazar Chapel, Address delivered at the, .. .. .	141
———— Labours, (Journal of) from Cutack to Ganjam, Berhampore, &c. 284 —to the Eastward of Cutack, .. .. .	340
———— Enterprize, Present Aspect of the, .. .. .	461
———— Trials and Missionary Encouragements in India, .. .. .	621, 694
Mission at Vizagapatam, State of the,—Mr. Malcom's Errors corrected, .. .. .	684
———— s in Southern Africa, .. .. .	469
Mission Work in India at present chiefly preparatory, .. .. .	773

	Page
Native Christians, .. .. .	382
New Testament, (Strictures on the Hindustání version of the,) made by the Calcutta Baptist Missionaries, 10—Reply of the Baptist Missionaries, 82—Final Reply to the remarks of T. S., 101—Answer of P. to the reply of the Baptist Missionaries, .. .. .	346
Parsons, (Rev. G. B.) late Missionary at Monghyr, Memoir of, .. .. .	69
Piffard, (Rev. Charles,) Short Memoir of the, .. .. .	24
Proposed Publication for the Young Ladies of India, .. .. .	351
Púri Pilgrims, .. .. .	505
Query, A., .. .. .	384
Rath Festival of 1841, Details of Labours and Events at the, .. .. .	560
Sabbath, (Infringement of the,) or the compulsory attendance of Native Christians at the offices of Police Darogahs on the Sabbath Day, &c. .. .. .	611
Sacred Literature of the Hiudus, .. .. .	280
Slavery in British India, .. .. .	676
Students of Muhammadan Colleges, Giving certificates of Proficiency to, .. .. .	383
Support of Idolatrous Feasts by Professing Christians, .. .. .	763
Sutton's (Mr.) Rejoinder (on Native Pupils studying the English Language,) Reply to, .. .. .	20
Temperance Society, 232—Suggestions, .. .. .	544
Theory of the Hebrew Tenses, A few Thoughts concerning the, .. .. .	663
Translations of the Scriptures, .. .. .	150
Truth defended and Error exposed—Strictures upon Hara Chandra Tarkapachánan's answer to Mr. Muir's Matapariksma, and upon Bábu Kásínáth Bósú's Tract on Hinduism and Christianity, .. .. .	311
Universal Concert for Prayer, Memorial respecting a, .. .. .	441
Varieties, Chapter of, .. .. .	430
Vernaculars versus English—the Conference, 37—English versus Vernaculars, 90, 151—Rejoinder to T. S., .. .. .	216
Why is the Spirit of God restrained in Northern India? .. .. .	764

---

#### POETRY.

Christian Aspirations, .. .. .	240
Death of the Rev. G. B. Parsons, Lines on the, .. .. .	385
Evening Voluntary, .. .. .	644
Kangálune and her Dead Child, The .. .. .	481
Leaving India, On, .. .. .	39
Lines taken from a Scrap Book. The Better Land, .. .. .	102
Memory of S. M. A. M., To the, .. .. .	172
Sketch, A., .. .. .	386
Vase and the Flower, The, .. .. .	448

---

#### REVIEWS, &c.

Bengal and Agra Guide and Gazetteer for 1841, 2 vols. Rushton and Co., The, .. .. .	579
Church of the Fathers, The, 507, 630, 717, .. .. .	781
Native Female Education, (An Essay on,) by the Rev. K. M. Banerjeé, .. .. .	703
Native Females, (Prize Essay on the Condition of,) by Dádabá Pandurang, 703—by Hari Kesanaji, .. .. .	1b.
Smith (Lieut.) on Economic Geology, and Capt. Hutton's Geological Report on the Valley of the Spiti, .. .. .	572
Travels in the Burman Empire. By Howard Malcom. Illustrated with a map of South Eastern Asia, and Wood Engravings. (People's Edition.) Edinburgh: W. and R. Chambers: 1840, 44, .. .. .	103

---

#### MISSIONARY AND RELIGIOUS INTELLIGENCE.

##### PRESIDENCY OF FORT WILLIAM.

##### Societies and Associations.

Agra Missionary Society, The First Annual Meetings of the, .. .. .	173
Anniversaries, The, .. .. .	113
Annual Meeting of the United Churches, The, .. .. .	114

	<i>Page</i>
American Mission at Allahabad, in relation to their Orphan Asylums, Report of the, .. .. .	185
Benares Missionary Society, .. .. .	647
Bengal Auxiliary Missionary Society, Twenty-Second Annual Report of the and Appendix, .. .. .	49
Calcutta Seamen's Friend Society, The Fourteenth Anniversary of the, .. .. .	54
———— Bible Association, The Anniversary of the, .. .. .	108
———— Auxiliary Bible Society, The 28th Anniversary of the, .. .. .	111
———— Baptist Missionary Society, Anniversary Meeting of the, .. .. .	316
———— Additional Clergy Aid Society, .. .. .	646
Christian School Book Society, .. .. .	52
———— 's Report, .. .. .	655
———— Tract and Book Society, The 11th Anniversary of the, .. .. .	129
———— Extended Operation—Pecuniary Embarrassment, .. .. .	649
———— Landholder's Society, Proposed, .. .. .	589
Church Missionary Association, The, .. .. .	119
———— Society, .. .. .	177
———— Building Fund Society, .. .. .	590
District Charitable Society—Alms House, &c. .. .. .	651
Himalayan Missionary Society, .. .. .	597
Ladies' Native Female School Society, .. .. .	177
———— Missionary Society for 1840, Brief Report of the, .. .. .	241
Operations in Translating, &c. the Sacred Scriptures, by the Calcutta Baptist Missionaries, The Second Report of, .. .. .	648
Public Examinations, .. .. .	63
<i>Educational Institutions.</i>	
Armenian Philanthropic Institution, .. .. .	116
Balasure School, .. .. .	251
Benevolent Institution, The Examination of the pupils of the, .. .. .	182
Barisal School, .. .. .	134
Christian Institution, The Second Annual Examination of the, .. .. .	181
Free School, Examination of the, .. .. .	449
General Assembly's Institution, .. .. .	457
———— School, The 11th Annual Examination of the, .. .. .	135
Hindu College, The Annual Examination of the pupils of the, .. .. .	250
Indian Academy, Annual Examination of the, .. .. .	183
Medical College, The Annual Distribution of Prizes to the Students of the, .. .. .	250
Native Boys' School at Agarpara, First Annual Examination of the, .. .. .	62
Parental Academy, .. .. .	394
————, Anniversary of the, .. .. .	249
Prizes to Native Students, .. .. .	243
<b>MISCELLANEOUS.</b>	
Agarpara, .. .. .	450
Agricultural Society—Captain Charlton—Tea Discovery—the Reward of Merit, .. .. .	650
Arrivals:—	
Rev. R. C. Mather with Mrs. Mather and family—Rev. Mr. and Mrs. Mundy—Rev. Jno. C. Rankin and wife, Rev. Wm. H. McAuley and wife, Rev. Joseph Owen and Miss Jane Van Devour, from Boston, .. .. .	48
Rev. Mr. Krukeburg from the Straits—Rev. Mr. Small and Mrs. Small from England, .. .. .	108
Messrs. Vaughan and Norgate from the Straits, .. .. .	172
Rev. J. Paterson and Mrs. Paterson, from England, .. .. .	241
The Bishop of Calcutta, from his Tour—Rev. Mr. Jones and Mrs. Jones, from England, .. .. .	316
Rev. J. Watt, from London, .. .. .	419
Rev. G. Pearce, and Mrs. Pearce; W. T. Beeby, Esq. from England, .. .. .	646
Rev. M. Artop and wife; Rev. M. Hunter and three ladies from England, .. .. .	728
Rev. J. A. Budden; Rev. Mr. Grant and Mrs. Grant; Mr. Brooks, and Mrs. Brooks; Miss Derry; from Europe—Rev. Mr. Paine and Mrs. Paine and family (of Bellary) at Madras, from Europe, .. .. .	788
Bibles for the Army, .. .. .	647
Bishop of Calcutta's Sermons, Third Edition of the, .. .. .	48

	Page
Bright Spot, The, .. .. .	66
Church Psalmody in Roman Hindustáni, Prospectus for publishing a new book of, .. .. .	653
Coal Committee, Report of the, .. .. .	590
Clarributt (Dr.), Death of, .. .. .	250
Cooly Report, and the Cooly Trade, The, .. .. .	50
Charak Pujá, The, .. .. .	388
Deaths:—	
Rev. Chas. Piffard; Rev. J. Evans (of Malacca); Rev. F. Wybrow (of Goruckpore), .. .. .	48
Rev. J. Hughes (of Malacca); Rev. J. Reid (of Madras), .. .. .	108
Rev. Mr. Allan (of Hazareebaugh); Rev. Mr. Backhouse (of Agra), .. .. .	316
Rev. Mr. Walton (of Madras), .. .. .	449
Rev. R. Kerr (of Bombay); Rev. J. Fox (of Madras); Rev. E. Schutze, (of Patna), .. .. .	645
Departures:—	
Rev. F. Tucker; Rev. Mr. Wilkinson; Rev. Mr. Chambers; Rev. Mr. Ruspini, for England—Rev. Messrs. Parsons and Moore to Monghyr,.. .. .	48
Mr. Lockhart, to Chusan—Rev. R. C. Mather, Mrs. Mather and family, for Mirzapur—Rev. G. Pffander and Mrs. Pffander for Benares, .. .. .	108
Rev. A. Leslie, Mrs. Leslie and family, and Mrs. Ellis, for England, .. .. .	172
Rev. Mr. J. Paterson and Mrs. Paterson for Berhampore, .. .. .	241
Rev. E. Noyes and family, for United States; Rev. J. P. Menge and Mrs. Menge, for Goruckpore, .. .. .	387
Rev. J. D. Ellis, to England—Rev. J. Watt, to Benares, .. .. .	449
Dr. Judson and family, to the Mauritius—Rev. J. Panting to Singapore, .. .. .	589
Rev. Mr. Leupolt, Mrs. Leupolt and family; Mrs. Schürman and family, for Europe—Rev. J. Morison, to the Hills, .. .. .	645
Rev. T. Smith; Rev. G. Gogerly, and family; Rev. A. F. Lacroix and family; Rev. J. Weitbrecht; Rev. J. Hutton and family; Mrs. Parsons, .. .. .	788
Dharma Sabhá, The, 457—Expulsion of Raja Radhakánt Deb, by the, .. .. .	67
Dinajpur Mission (Attack on the), and the Murder of Native Preacher, .. .. .	181
Dissenters' Marriages, .. .. .	127
Dost Mahomed and Christianity, .. .. .	456
Duff (Dr.) and Lord Auckland's Educational Minute, .. .. .	591
Durgá Pujá, .. .. .	646
Female Education, Prize Essay on, .. .. .	647
Female Children for Prostitution, Sale of, .. .. .	455
Government Connexion with Idolatry, 648—Dissolution of the, .. .. .	452
Governor General's Minute, .. .. .	241
Gungá Saugor, Melá at the, .. .. .	126
Hindustáni Version, Martyn's, .. .. .	115
Holy Scriptures, Jewish Translations of the, .. .. .	60
Káli Krishná Bahadur (Rajá)—new works, .. .. .	449
Kulin Brahmans, .. .. .	454
Lent Lectures, The, .. .. .	172
Leslie, (Rev. A.), .. .. .	16.
Lectures in Bengáli .. .. .	179
Law of Inheritance—the Dharmá Sabhá and the Hurkaru, .. .. .	63
Masonic Sermon and Masonry, A, .. .. .	51
Mechanics Institution, 179, 650,—Third Annual Meeting of the, .. .. .	249
Memorial on Inheritance—Marriage—Rights of Parents, .. .. .	451
Missionary and Ecclesiastical Movements, 387, 449, 589, 645, 728, 310, 241, 107, 48, 172, .. .. .	788
Missions in India, History of a good example, .. .. .	52
Missions—Local Societies, State of, Feeling, .. .. .	393
Monthly Missionary Prayer Meeting 62, 114, 173, 250, 451, 323, .. .. .	646
Murders on the Banks of the Ganges, .. .. .	593
Native Education, .. .. .	252, 317
Native Catechists—Salaries—Advice, .. .. .	652
New Hindustáni Church, .. .. .	449
New Testament in Sanskrit, Version of the, .. .. .	175
Orissá Mission—Opening of a New Chapel and Missionary Labors, .. .. .	594
Oriyá Mission in Calcutta, .. .. .	647
Parísnath and the Melá, The, .. .. .	183
Pearce, (Rev. W. H.) Memoir of the, .. .. .	251

	<i>Page</i>
Polynesian, The, .. .. .	457
Pári Pilgrims, .. .. .	456
Prize Essay, .. .. .	66
Private Theatricals,—Government House, .. .. .	114
Public Desseccration of the Sabbath in High Places, The late, .. .. .	175
Puseyism, .. .. .	246
Raja of Mysore, Liberality of the, .. .. .	54
Rebaptism—Practice ceased, .. .. .	589
Sailor's Home, 120, 251, .. .. .	590
Signs of the Times—Hinduism—Christianity, .. .. .	179
Suicide, .. .. .	393
Temperance Society, .. .. .	316, 391
Theatre, The, .. .. .	395
Things as They are and as They should be, .. .. .	450
Tucker, (Rev. F.), .. .. .	387
Uncovenanted Service Family Pension Fund—Provision for Families, .. .. .	650
Vernacular Scriptures, .. .. .	241
Wybrow, (Rev. F.) Death of the, .. .. .	49
Yates, (Rev. W.) .. .. .	60

MADRAS PRESIDENCY.

General Assembly's School, Madras, Annual Examination of the, .. .. .	325
German Missionaries, Mangalore, .. .. .	61
Madras Temperance Society, Sailors' Home, .. .. .	187
Reid, (Rev. John) Bellary, Death of the, .. .. .	128

BOMBAY PRESIDENCY.

Arrival of Missionaries at Bombay, .. .. .	330
Auxiliary Bible Society, .. .. .	262
Baptism, of two Chinese, .. .. .	189
Bombay Auxiliary Church of Scotland's Missionary Society, Annual Meeting of the, .. .. .	190
Bombay Religious Intelligence, .. .. .	458
Commemoration of the Hon'ble James Farish, Esq., .. .. .	330
General Assembly's Institution, Bombay, Annual Examination of the, .. .. .	326
Miscellaneous Notices,—Bombay Presidency, .. .. .	189
Rise and Progress of a Religious Sect of Hindus, at Katywar and Goozerat, .. .. .	191

GREAT BRITAIN.

Anniversaries in London, The, .. .. .	658
Dyer, (Rev. J.) Secretary to the Baptist Missionary Society, Death of, .. .. .	659
Duelling, .. .. .	388
England, .. .. .	659
Indian Advocate, The, .. .. .	316
London Missionary Society, .. .. .	248, 392
Mission Field and Feeling, in a Letter from the Rev. J. Macdonald, Calcutta, .. .. .	660
Real state of the, .. .. .	127
Overland, The last, .. .. .	334
Pastoral Address, .. .. .	659
Scotland, .. .. .	659

FOREIGN.

AMERICA.—American Annual Reports, .. .. .	243
BURMAH.—Maulmain Baptist Missionary Society, .. .. .	243
Fourth Report, .. .. .	729
Tavoy Baptist Missionary Society, .. .. .	247
CEYLON.—Baptist Missionary Society, .. .. .	251
News from, .. .. .	184
MADAGASCAR.—Martyrdom of Rasalama, .. .. .	194
NEW ZEALAND, .. .. .	457
SINGAPORE.—Auxiliary Bible Society, .. .. .	451
Monthly Missionary Prayer Meeting, .. .. .	387
Free School Institution, .. .. .	51

## INDEX TO SIGNATURES OF ORIGINAL PAPERS.

- |                                      |   |
|--------------------------------------|---|
| A. B. C., 352.                       | J. K., 98, 172, 197, 222.                       |
| A. D., 378, 418, 587, 600, 620, 753. | J. M. D., 441, 628, 703.                        |
| A. F. LACROIX, 38.                   | J. P., 216, 506, 571.                           |
| A FRIEND TO TRANSLATORS, 151.        | JUNIOR, 339, 629.                               |
| —— TO THE PEOPLE, 384.               | J. R. CAMPBELL, 53.                             |
| A MISSIONARY, 383, 764.              | M., 40.   |
| ANON, 386.                           | M. J. C., 172.                                  |
| A. SUTTON, 101.                      | M. HILL, 544.                                   |
| A VERNACULAR, 38.                    | OMICRON, 279.                                   |
| A YOUNG MISSIONARY, 771.             | P., 15, 348.                                    |
| BENEVOLUS, 773.                      | PHILOLOGUS, 349, 664.                           |
| B. M., 84.                           | R., 315, 559.                                   |
| C. LACEY, 345, 563, 588.             | R. DERODT, 497.                                 |
| D. M., 547.                          | S. B., 384.                                     |
| E. N., 283.                          | THETA, 717.                                     |
| ED. PORTER, 637.                     | T. B. H., 20.                                   |
| GEORGE SMALL, 778.                   | T. S., 23, 157.                                 |
| INDAGATOR, 776.                      | W. S. M., 448, 532, 601, 644, 645,<br>728, 788. |
| J. A. S., 37.                        | Z., 223.  |
| J. G. S., 240.                       |   |
| J. H. JAMEISON, 53.                  |   |

## 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 6th instant, at the Union 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 7th 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 7th 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.

### *Calcutta Christian School Book Society.*

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

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

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

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

The above maps may be had mounted according to order.

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

## ACKNOWLEDGMENTS.

---

### DONATIONS AND SUBSCRIPTIONS TO THE BENGAL AUXILIARY MISSIONARY SOCIETY.

A Friend through Rev. A. F. Lacroix, for Theological Institution, .....	120
Captain Roxburgh, .....	32
J. Wells, Esq. ....	12
Major Home, .....	10
THOS. BOAZ, <i>Hon. Secy.</i>	

---

### THE REV. A. F. LACROIX BEGS TO ACKNOWLEDGE

From a "Friend" for Missionary purposes, at his discretion, .....	500
---	-----

---

### SEAMEN'S FRIEND SOCIETY.

D. Macfarlan, Esq. ....	20
H. Borrodaile, Esq. ....	10
Capt. Toller, .....	10
Capt. Cookman, .....	5

T. BOAZ and H. ANDREWS, *Hon. Secs.*

---

### SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.

Mrs. Page, .....	10
Messrs. Brice and Sternbergh, .....	12
J. Whitehead, Esq. ....	10
Rev. J. T. Jones, .....	18
Dr. Vos, .....	10
Rev. J. Linkie, .....	6

### NEW SUBSCRIBERS.

Rev. J. S. Jones.

Rev. M. Bronson.

Calcutta, Nov. 26, 1841.      G. C. HAY, *Publisher and Agent for the C. C. O.*