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Established, June, 1832.

NEW SERIES, VOL. III. NO. 33.—OLD SERIES, VOL. XI. NO. 124.

THE
CALCUTTA
CHRISTIAN OBSERVER.
SEPTEMBER, 1842.

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

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CALCUTTA:

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EDITORIAL NOTICES.

We have to apologize to several kind friends for not noticing the reports and other pamphlets kindly forwarded; we crave their indulgence for another month, when we hope to clear up all arrears.

W. S. M. is unavoidably deferred; his paper will (D. V.) appear in our next.

The conclusion of the article ON INDIAN CHRONOLOGY in our next.

We would once more exhort our friends who have promised papers on various matters connected with India, to fulfil their long deferred pledges. Our old friends in the mufassal, in the Straits, and in China—where are they?

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

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 5th instant, at the Circular Road Chapel; service to commence at 7½ o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday morning, the 13th instant, at the Union Chapel House, Dharamtala.

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

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday 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 Bible Society's House, at 9 o'clock in the morning.

Calcutta Christian School-Book Society.

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

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

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

5. Poetical Instructor, 1 rupee.

A collection of pieces from the best English Poets, moral and religious.

6. McCulloch's course of Elementary Reading in Science and Literature, Rs. 1-12. A new edition improved, full-bound.

7. McCulloch's English Grammar, 12 annas.

8. Marshman's History of Bengal, 1-2.

9. Marshman's History of India, 1-2.

10. Horne's Manual of the Evidences of Christianity, 12 annas.

11. Letters on the Evidences of Christianity, addressed to Hindus. By Philalethes, 12 annas.

12. Elements of plane Geometry, based on Playfair's first six books of Euclid—Chambers's Educational course, Rs. 1-8, full-bound.

13. Solid and Spherical Geometry and Conic sections—Chambers's Educational course. A large number of the two last works have just been received, Rs. 1-8, full-bound.

14. System of Arithmetic, 12 annas.

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.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. III. No. 33.—OLD SERIES, VOL. XI. No. 124.

SEPTEMBER, 1842.

I.—Brief History of the Baptist Missionary Society.

I.—ORIGIN OF THE SOCIETY.

Whilst it is our bounden duty to acknowledge that God alone is the original source of all good, and to say with reference to every benefit received and every good work attempted and accomplished: "Not unto us, O Lord, not unto us, but unto thy name be glory given—" it becomes us, on the other hand, to trace the instrumentality which God employs to further his designs of love and mercy. It therefore cannot be wrong to state that, under God, the late Dr. Carey was the originator of the Baptist Mission. At a time when he was exercising the ministry of the word in an obscure village, he projected the conversion of the world to Christ. The late Mr. Wilberforce used to acknowledge that he could conceive of no instance of the moral sublime more striking than this.

The project formed by Mr. Carey was from the first marked by two important characteristics, viz. a prayerful and a practical spirit. He and his friends in the ministry were the first to resolve (in 1784) to set apart an hour on the first Monday evening in every month "for extraordinary prayer for the revival of religion and for the extending of Christ's kingdom in the world,"—a resolution which happily has since been adopted by multitudes of believers in every part of the world.

About two or three years afterwards, Mr. Carey devoted his scanty leisure hours to the composition of a pamphlet entitled "An Enquiry into the obligations of Christians to use means for the conversion of the heathen," in which he treated the subject under its theoretical, historical, geographical and practical aspects. His mind continually recurred to its favourite topic, and by his conversations and prayers the minds of his friends (Ryland, Sutcliffe, Fuller, Pearce and others) gradually became more and more deeply impressed with the importance of obeying the call of duty and beginning to make some efforts for the welfare of the heathen. To prepare the way for such efforts, the above mentioned pamphlet was printed in 1791.

On May 31st, 1792, on the occasion of the Anniversary of an Association of several Churches at Nottingham, Mr. C. preached a sermon on Isaiah liv. 2, in which he dwelt particularly on two things,—1st, That we should *expect* great things; and 2ndly, That we should *attempt* great things. Public worship being concluded, the assembled ministers resolved, “that a plan be prepared against the next ministers’ meeting, at Kettering, for forming a Society among the Baptists for propagating the gospel among the heathen.” Accordingly such a Society was formed at Kettering, October 2, 1792, and the original rules signed by twelve servants of Christ, *one* of whom—the Rev. Reynold Hogg—lived to be present at the Jubilee Meeting of the Society, held at Kettering, its birthplace, on the 31st of May last.

The subscriptions obtained at this first meeting amounted in all to £13. 2s. 6d; but notwithstanding the poverty of their earthly treasury the founders of the Society determined to proceed in their work, depending upon Him, who has said: “The silver and the gold are mine.” Contributions soon began to be sent in, and the infant Society was assisted by various Christian friends, by none more assiduously than by that eminent man of God, the late Rev. Samuel Pearce of Birmingham, and the church under his care. By degrees the religious public becoming more interested in its object and proceedings, it was enabled to enlarge its operations and to occupy that extensive field of labour cultivated by it at the present time.

The indirect effects of the formation of the Baptist Missionary Society were no less gratifying than the direct results immediately contemplated. The efforts made for distant and heathen unbelievers led many of its members to consider the condition of their perishing fellow-men at home, and thus induced them to commence Home Missionary operations, which were subsequently made the object of a distinct Home Missionary Society. The Baptist Irish Society had a similar origin, and the existence and success of both prove that efforts made on behalf of the heathen have a direct tendency to promote the spiritual welfare of those by whom we are more immediately surrounded.

Three years after the formation of the Baptist, a number of devoted servants of God established the London Missionary Society; and in the first year of the present century the Church Missionary Society also was founded. It is unnecessary to mention the subsequent rise and progress of other similar institutions in Europe and America. Blessed be God who has stirred up the hearts of his people of every name to carry the glad tidings of salvation to the idolatrous nations of the earth.

II.—COMMENCEMENT OF THE MISSION TO BENGAL.

Shortly after the formation of the Society, Mr. Carey received a letter from Mr. *John Thomas*, a pious surgeon, who during a sojourn in Bengal had made himself acquainted with the native language and imparted to a few idolaters a knowledge of Christianity. Having returned to England, the spiritual welfare of the Hindus still lay near his heart, and he was just commencing to collect money to establish

a fund for a Mission to Bengal, and to go again to India, when hearing of the new Society, he wrote to Mr. Carey, who lost no time in communicating to the other members of the Society what he knew of him. Mr. Thomas consequently gave them an account of his life and his labours in India, which proving satisfactory, he was invited to go out as a Missionary of the Society. It was then that the question was put to Mr. Carey whether he was inclined to accompany him. His mind having long since been made up, he at once replied in the affirmative.

The Church at Leicester, over which he then presided, was animated with the same Missionary spirit which characterized their pastor, and therefore, although strongly and justly attached to him, determined to make the painful sacrifice required of them. But in his family he had to encounter difficulties which would have kept back any man of less extraordinary faith and devotedness. Resolved, however, not to consult with flesh and blood, he remained unmoved, and ultimately had the satisfaction of seeing the most formidable obstacles vanish before the all-victorious power of faith and prayer.

Through the interposition of a kind providence the two Missionaries were at length enabled to obtain a passage to Bengal in a Danish ship, the Kronprincessin Maria. They left England June 13th, 1793, and landed safely at Calcutta on Nov. 11th of the same year.

The first six years of the Bengal Mission were years of trial, affliction and discouragement. It is remarkable that in the early history of almost every Mission and every Missionary such a season of tribulation occurs; it seems to be the furnace in which God is pleased to purify them and render them fit channels of conveying his blessings to others.

During that first period of the Mission the two brethren rarely lived together, for Mr. Thomas's disposition was sanguine and volatile, whilst that of his colleague was eminently steady and persevering. The former excelled in desultory efforts, the latter in systematic labour. Both acknowledged each other's qualities with mutual esteem and affection, and frequently conversed or corresponded with each other. After repeated afflictions, partly caused by his imprudence in pecuniary matters, partly inflicted upon him by the hand of a mysterious providence, Mr. Thomas died at Dinajpur, October 13th, 1801.

His associate being but inadequately supported by the infant society, remained in very unsettled and painful circumstances for several months after their arrival, until through the liberality of G. Udny, Esq., he found a resting place in the district of Malda. Whilst residing in that neighbourhood (sometimes at Mudnabutty, sometimes at Moipaldiggy), the superintendence of Mr. U.'s Indigo Factories occupied much of his time; but he devoted the remainder, and especially the sacred hours of the Lord's-day, to the great object for which he had left his native land. It was during this period of preparation, that the Lord trained him for future usefulness. Like Moses in the deserts of Midian, he acquired in the solitude of a rural district those qualities which fitted him for the great work that lay

before him. There he became acquainted with the character, the manners and customs, the morals and superstitions of the natives; there he commenced to instruct the young and preach to the adult; there he acquired the knowledge of Bengálí and Sanskrit, and accomplished the translation of a large portion of the Sacred Scriptures into both these languages.

His solitude was somewhat relieved by the arrival of Mr. Fountain, who joined him in October, 1796. This devoted young Missionary was soon enabled to assist him in his labours for the heathen and his translation of the Bible into Bengálí; but after a short career he was called to receive his eternal reward. He died at Dinajpur, in August, 1800.

III.—SETTLEMENT OF THE MISSION AT SERAMPORE.

Before leaving England, Mr. Carey once fell in with Mr. W. Ward, then a printer, and said to him: "If the Lord bless us, we shall want a person of your business to enable us to print the Scriptures: I hope you will come after us." These words having sunk deeply into Mr. W.'s heart, he towards the close of 1798 became one of the Society's Missionaries, and sailed from London May 25th, 1799, accompanied by three other brethren, Messrs. Brunson, Grant and Marshman. Mr. Grant had been a professed infidel, but having providentially, in a bookseller's shop, formed an acquaintance with Mr. (afterwards Dr.) Marshman, was converted through his instrumentality. The latter, in return, was induced by Mr. Grant's example and conversation, to devote himself to Missionary work.

On the arrival of these four new labourers in Bengal (October, 1799) they found that notwithstanding the most strenuous efforts made on their behalf by Mr. Carey and his European friends, the Government absolutely refused to allow them to settle in the territory of the Hon'ble Company. During a temporary sojourn at Serampore, they became acquainted with the Danish Governor Bie, a pupil of Schwartz, who promised them protection and strongly invited them to settle at Serampore.

A little before that time Mr. Udny, in consequence of heavy losses which he had sustained, had determined to give up his Indigo factories. Upon this Mr. Carey had commenced a similar business in the same neighbourhood, but with little prospect of success. When therefore the newly arrived Missionaries proposed to him to come down to Serampore and make that place the seat of the Mission, he soon perceived the propriety of such a step, and notwithstanding some considerable difficulties determined to join his brethren. Relying on the providence of his Heavenly Father for support and guidance, he removed to Serampore in January, 1800.

The death of Mr. Thomas and Mr. Fountain, already adverted to, and that of Mr. Grant and Mr. Brunson (the former of whom lived only a fortnight, the latter about twenty months after their arrival in Bengal) reduced the strength of the Mission for a time to the three men, (Carey, Marshman and Ward,) who thenceforward directed the operations of the Indian Mission for a long succession of years.

One of the first works undertaken after settling at Serampore was the printing of the New Testament in Bengálí. Mr. Ward who had been brought up to the printing business, superintended the mechanical execution of this important work, and took charge of the direction of the "Serampore Press," which was destined soon to shed a new light upon the hitherto dark field of native literature. The first edition of the New Testament in Bengálí left the press about the end of February, 1801; and a special meeting was held for the purpose of giving thanks to God who had enabled his servants to begin, continue, and complete so great an undertaking. It is well known that subsequently the Bible, either in whole or in part, was translated, chiefly under the direction of Dr. Carey, into nearly forty different Indian dialects. A Chinese version also was executed by Dr. Marshman. It is readily acknowledged that most of these translations partake of the manifold imperfections which almost necessarily attach to the first literary efforts in any language. Their character for general fidelity stands unimpeached, but the style (if one may judge from the Bengálí which probably is the best of all) is uneven, anti-idiomatic, and often obscure. Their great merit consists in the circumstance—of paramount importance—that they are the first ever made, and must prove highly useful to subsequent translators, whilst their general fidelity renders them invaluable as sources of religious knowledge for the natives in the absence of better ones.

Soon after Dr. Carey had removed to Serampore, the establishment of the College of Fort William opened to him and his associates a new source of support and usefulness. He was appointed teacher, and afterwards professor, of the native languages in that institution, and consequently a wider circle of acquaintance and usefulness than he could ever have hoped to obtain soon opened before him. With a singular, perhaps unparalleled, generosity he devoted his salary to the Mission, and thereby materially increased its efficiency. His labours in the field of Indian literature, in clearing the ground for future successors, are of unspeakable value. He composed grammars of the Sanskrit, Bengálí, Mahratta, Telinga, Karnáta and Panjábí languages, without having any European models to work upon, except in the solitary case of the Bengálí grammar. He also compiled a voluminous dictionary of the latter language, besides preparing or editing a number of works in Bengálí and Sanskrit. However numerous the imperfections are which may be pointed out in his performances, it cannot be denied that he was the chief originator of modern Indian literature, as well as the Apostle of Bengal, and that his efforts in the former capacity must prove of the highest possible importance to all Missionaries labouring in this country.

Although Mr. Ward's time was in a great measure occupied by the superintendence of the printing office, he never lost sight of the higher objects of his sojourn in this country. The details of the internal management and the pecuniary concerns of the mission were entrusted to him. He was emphatically the spiritual father and guide of the converts, especially of the native preachers, and his memory is still cherished by some, now alive, who enjoyed his

instruction or sat under his ministry. He also composed that important work on the Hindus, which to this day gives the most faithful account of the religion, manners and morals prevalent among the natives of Bengal. He died early in 1823: Dr. Carey survived him eleven, and Dr. Marshman fourteen, years.

The execution of a Chinese version of the Bible by Dr. *Marshman* was a work which must have cost its author immense labour, especially when the distance of his residence from China is taken into account. Much of his time was also occupied with educational labours and an extensive official correspondence with the friends of the Mission in England.

Whilst such was, for many years, the general division of labour among them, all three were continually employed in preaching the word, and building up the churches at Serampore and Calcutta, placed under their more immediate pastoral care.

IV.—SERAMPORE THE CENTRE OF THE EAST INDIAN MISSION.

1. It was natural that so large a city as *Calcutta*, situated so near the place where the Missionaries resided, should soon be made the scene of their labours. From the year 1803 systematic efforts began to be made there in order to spread more extensively that blessed gospel then so scarce in the metropolis of British India. Not only the Missionaries themselves, but also several East Indian and native converts were much employed in preaching the word. The visible results of their labours are still to be seen in the church in *Lál Bazar*, and the Benevolent Institution. The latter was established towards the close of 1809, in the vicinity of the chapel where the former worshipped and which was opened January 1st, 1809.

2. *Dinájpur* and *Sádúmahl* had early been the scene of Mr. Thomas' labours;—there also Mr. Fountain had died. Mr. Ignatius Fernandez, a Portuguese landowner, converted through the instrumentality of the Mission, devoted a considerable portion of his property to it, and became himself a Missionary. *Dinájpur* thus became a regular station, under his superintendence, in 1804.

3. In 1804 Mr. Chamberlain went to occupy a new station at *Cutwa*. His afflictions whilst settled there, and his unremitting labours in preaching, itinerating and preparing hymns and tracts, render the remembrance of the early years of that station peculiarly interesting.

4. The same year Mr. Mardon took up his residence at *Goamalty* near *Malda*, which station was kept up for some years.

5. In 1807 the district of *Jessore*, where occasional efforts had been made before, was occupied by the society. It now contains the largest native church connected with the Mission.

6. In 1807 the gospel was carried to *Rangoon* in *Burmah*; Messrs. Chater and F. Carey were the first Missionaries who settled in that country, which has since become the field of the American Baptist Mission.

7. In 1810 the Mission was extended to *Orissa*, which country was subsequently occupied by the General Baptist Missionary Society.

8. About the same year the first stations in Hindustán, *Digah* (near *Dinapore*) and *Patna*, were commenced.

9. In 1811 Messrs. Chamberlain and Peacock went to *Agra*. The former however was not permitted to remain there long.

10. The victories of the British arms having at that period led to the occupation of the Dutch and French colonies, insular Missionary stations began to be formed. Thus a work was commenced at the *Mauritius*; Mr. Robinson, who had previously made an unsuccessful attempt to settle in Butan, went to *Java* in 1812, a nephew of Mr. Ward to *Sumatra*, in 1818; and even the distant island of *Amboyna* was occupied by Mr. J. Carey in 1814. The important operations at Colombo in Ceylon were first commenced by Mr. Chater in 1812.

11. In 1813 Mr. C. C. Aratoon, who had previously laboured in Jessore, for a few years took up his abode at *Surat*.

12. In the years 1814 and 1815 the stations of *Allahabad*, *Benares*, *Chunar*, and *Dilhi* were formed; and in 1816 Mr. Chamberlain, after having spent some years at *Sirdhana*, the capital of the Begum Sombre, and in that distant region been engaged in translations and occasional public preaching, found a resting place at *Monghir*.

13. There remain to be mentioned several stations in Bengal, formed about that time, viz. *Chittagong* (1812), *Murshidabad* (1816), *Dacca* (1816), and *Birbhúm* (1818), besides a few places of minor importance where native assistants were located.

Thus the small mustard seed had become a large tree, spreading its boughs over distant regions, and affording to many for the first time the privilege of reposing in the refreshing shade of the gospel of Christ.

V.—DIFFICULTIES AND SUCCESSES OF THE MISSION.

The history of the Christian church furnishes abundant evidence that the work of divine grace upon earth can rarely be carried on for any length of time without opposition, and that God in his infinite love and wisdom frequently sends afflictions to keep his servants in an humble frame of dependence upon Him. It is therefore not astonishing that the history of the Baptist Mission in Bengal should be marked by trials of various kinds.

Some of them were of a *personal* and *domestic* nature. Not only Mr. Thomas and Mr. Carey were exercised by afflictions of this kind. Death ever and anon separated the Missionaries now from one, now from another of their beloved associates. Mr. Chamberlain, whilst at Cutwa, lost the wife of his youth, and he and Mr. Marshman were obliged with their own hands to perform the last sad offices in committing her body to the tomb. His second wife died on the river, on her way to Serampore. Well might he say: "I am like a wreck after a storm The arrows of the Almighty stick fast in me, and I am consumed by the blow of his hand. Yet still,

His strokes are fewer than my crimes
And lighter than my guilt."

Similar strokes of the hand of God were laid upon other Missionaries ;

they were made to feel that "God chasteneth every son whom he receiveth."

On the 11th of March, 1811, the printing-office at Serampore was consumed by fire. The loss of property, amounting to more than 60,000 Rs., the interruption of the most extensive operations, and the destruction of many MS. versions or parts of versions of the Scriptures, which it had required years of labour to prepare, were calamities sufficient to damp the most ardent zeal. But the pecuniary loss was made up within fifty days after the intelligence of the disaster had spread in England, and what had, at first sight, appeared a most unaccountable affliction, was soon changed into a glorious monument of the power of Christian love, which, ever latently alive in the hearts of all true believers, hastens to manifest itself on extraordinary occasions, without stopping to inquire after the name of the particular member of the body of Christ with whose sufferings it sympathizes.

Opposition was experienced in two different yet closely connected quarters: the Indian Government, and the leaders of the Periodical press in England. The Edinburgh Review denounced the toleration of Missionary labour in India as downright madness, and predicted that universal rebellion would instantaneously follow the discovery of it by the natives. The Indian Government, alarmed at the same bugbear, began, in several instances, which threatened to become the uniform practice, to hinder the Missionaries in their work. Those sent out from Europe were obliged to proceed *via* America, because passports were refused them in England. Mr. Lawson, who had come out in this manner in 1812, was put under arrest, and but for his skill as a type-cutter would have been sent home, as his companion, Dr. Johns, was. Mr. Chamberlain was compelled to quit Agra for having dared to hold religious meetings in the fort. Mr. Robinson, then in Java, was on the point of being ordered home. Dr. Yates on his arrival was obliged to find bail for his appearance if ordered to return to England. At one time, though only for a brief interval, it was forbidden to preach the gospel or distribute tracts in the native languages in Calcutta. Native Christians were debarred from all employment under Government.—All these manifestations of hostility, however, ultimately facilitated the success of those philanthropists who in 1813, on the occasion of the renewal of the charter of the East India Company, endeavoured to modify it so as to afford security to Missionaries going to preach the gospel to the natives of India.

The spiritual fruits of the Mission were not numerous, but as a *rare* fruit is, on that very account, considered precious, so a peculiar interest attaches to the first fruits of the gospel in Bengal—Krishna Pál, Krishna Prasád, Sebak Rám, Pitámbar Singh, Kángáli and others had no sooner accepted the message of salvation than they commenced to proclaim it to their benighted countrymen. Mr. Ward could say in 1820—"The persons connected with the Serampore Mission have baptized between six and seven hundred Hindu Pagans and Muhamadans." A considerable number of Europeans, and Roman Catholic and other East Indians also were converted to God, many of whom subsequently became valuable Missionaries.

VI.—ORIGIN OF THE MISSION TO THE WEST INDIES.

Withdrawing our attention, for a time, from the East Indies, we now proceed to consider the efforts made by the Society on behalf of the oppressed race of unhappy Africa.

The Society had been established little more than two years, when the interesting accounts then given of the infant settlement at Sierra Leone appeared to point out a new and promising field of labour. A small Church under the care of a Negro pastor existed in that colony, and there was every prospect that European Missionaries would not only be received with kindness, but also enabled to become extensively useful, the more so, as Mr. Z. Macaulay, who was appointed Governor of the settlement, was known to be a cordial friend of Missions. Two young men, Messrs. Grigg and Rodway, were therefore sent out; but the latter was soon compelled, by loss of health, to return to England, and Mr. Grigg was imprudent enough, by meddling with the political disputes of the colony to incur the displeasure of the Governor as well as the disapprobation of the Society. He left Africa for America early in 1797, after a sojourn of about a twelvemonth.

Nearly twenty years elapsed before the Society renewed its efforts to convey the gospel to the Negroes. At that time Mr. Moses Baker, a Baptist minister of African descent in Jamaica, feeling the infirmities of old age come upon him, wrote to England for help, lest the fruits of a series of years spent in assiduous and successful labour should be lost.

In answer to this application, Mr. John Rowe was sent to Jamaica about the commencement of 1814. From the instructions given him before his departure, we select the following paragraphs, rendered important by subsequent history:

“You are going amongst a people in a state of slavery, and require to beware lest your feelings for them should lead you to say or do any thing inconsistent with Christian duty. Most of the servants whom the Apostle Paul addressed in his Epistles to the Churches were slaves, and he exhorts them to be obedient to their own masters, in singleness of heart, fearing God*, and this not only to the good and gentle, but also to the froward†. He furnished them with principles that would not only reconcile them to their condition, but render them regardless of their privations and hardships, though he allowed them to accept of freedom when it was offered them. “Art thou called being a slave, care not for it; but if thou mayest be made free, use it rather.” These exhortations, dear brother, must be your guide, and while you act up to them, no man can be justly offended with you.

“You are going to a British colony, and you will doubtless have a right to avail yourself of every advantage belonging to you as an Englishman, as the Apostle Paul had of those which belonged to him as a Roman; but if any local regulations should seem not exactly answerable to your expectations, it is not for you to interfere in political matters, but to exemplify that quiet and peaceable conduct, which you will inculcate on your hearers; and to endeavour by a respectful demeanour to recommend yourself and the Gospel to the white inhabitants of the Island.

* Eph. vi. 5—8. Col. iii. 22.

† 1 Pet. ii. 18—21.

; 1 Cor. vii. 21.

“The benevolent Howard, while travelling from nation to nation, to do good to the bodies of men, was deprived of many civil rights and privileges, which he might have enjoyed, had he continued in his native country; but from good will to men he was willing to deny himself, giving no offence to the Government of any nation, but ingratiating himself with all. We trust, dear brother, that from a regard to a still higher object, you will act on similar principles.”

Many trials mark the early history of the Jamaica Mission. Mr. Rowe who seems to have been a man of a lovely spirit, combining an affectionate zeal with the greatest wisdom, died so early as June, 1816. Mr. Le Compere who had joined him in 1815 was induced in 1817, chiefly by ill health, to withdraw from the Mission and go to America. Mr. Coultart, who had gone out early in the same year, lost his wife after a few months, and was himself compelled soon after to seek for renovated health in England. From his return to Jamaica in 1819, or rather from the arrival, some months previous, of Mr. Godden, may be dated the commencement of the *visible* stability of the Mission in that island.

VII.—CONFLICT WITH SLAVERY.

When in the year 1786 the late Mr. Wilberforce first began to oppose the Slave-trade in Parliament, neither he nor his philanthropic associates, such as Gr. Sharpe and Clarkson, had the remotest idea of attacking Slavery itself. But during the twenty years which elapsed before the Slave-trade was declared unlawful by the British Parliament, the West India proprietors continually manifested the most inveterate hostility to any measure proposing its abolition, and uniformly maintained that the Slave-trade alone could provide a sufficient supply of laborers for their estates. This naturally led to an enquiry into the chief causes of the great mortality among the slaves; for it was naturally supposed that if those causes could be discovered and neutralized, the negro population might be kept up without fresh importations from Africa. It was soon found that *one* cause accounted for the extraordinary mortality, and that was the *cruelty* of the slave-owners. To mitigate this cruelty by degrees, several measures were successively carried through Parliament by the friends of Africa, but invariably denounced by the West India planters as equivalent to the total liberation of their slaves, and evaded with all their characteristic cunning and boldness. At length the conviction gradually forced itself upon the minds of the friends of Africa, that it would be impossible to mitigate the lot of her sons, whilst they aimed at any thing short of the abolition of slavery itself.

Christianity is the religion of humanity: the body of planters therefore were naturally afraid of its spread among the negroes, lest they should discover how deeply they had been injured, and begin to assert their natural rights. The leaders, moreover, of the struggle with slavery were for the most part also the active promoters of the Bible and Missionary cause. Both these reasons combined to prejudice the planters (with a few solitary exceptions) against Missionary operations and to fill their minds with bitter enmity against all engaged in such operations. No Missionaries have ever more emphatically been the

objects of the malice of slave-holders than those sent to Jamaica by the Baptist Society, unless we except Mr. Smith of Demerara, who in 1823 suffered death under the illegal and infamous treatment adopted towards him by those whose duty it was to administer justice and to be the guardians of the rights of peaceful citizens.

In the prosecution of their difficult but eminently successful labours, the Missionaries in Jamaica had all along so carefully abstained from all imprudent interference with the social relations of the negroes, that they were able to proceed in their work without interruptions of any importance until 1826. At the end of that year a consolidated slave law passed the (Jamaica) House of Assembly, in which several clauses of a tendency most injurious to the Missionary cause were inserted. By one of these restrictions, *e. g.* a Missionary was prohibited, under pain of fine and imprisonment, from receiving any contributions from the negroes who attended his ministry. When this Bill was refused the royal assent, several of the Baptist Missionaries were summoned before the House of Assembly and examined by a Committee on a variety of particulars connected with their character and labours. The same process was renewed in 1828. Several of the Missionaries were required to repair to Spanish Town for the purpose of appearing before the newly appointed Committee, much to their inconvenience and expense; soon after which a report was presented, from the Committee, professing to be founded on these examinations and the depositions of several other persons, in which charges were brought against the Missionaries of such a nature as if true, would have overwhelmed them with disgrace and infamy. On the appearance of this report, Mr. Coultart made a formal application for a copy of the depositions on which it was founded, that he might be enabled to expose their true character. This having been denied, the Missionaries immediately published an appeal to the public calling on their opponents to substantiate the charges they had made against them. But all in vain; the document was sent home, with all the formality of a veracious official record, and with express but happily fruitless directions that it should be widely circulated throughout Great Britain. In December, 1829, the slave law already alluded to, was re-enacted the third time, with clauses more severe than before. It prohibited all meetings for divine worship, by dissenting teachers, after sunset and before sunrise, and thus aimed at debarring the poor slaves, employed at their work all day, from all religious privileges. After a delay of several months the bill was, however, again refused the Royal Assent.

Although these attempts to crush the Missionary cause were frustrated, many formidable difficulties remained in the way of the poor negroes who discovered a desire of embracing Christianity. The great majority of them were strictly forbidden to acquire the art of reading, and the manner in which they were but too often treated by white men, may easily be learnt from the case of Samuel Swiney, who though a slave, was a deacon of the Church at Savannah la Mar, and a man highly respected by those who knew him. Merely for taking part in public prayer at the chapel, on a Sabbath evening, this good man was

sentenced to receive twenty lashes on his bare body, and to be worked in chains for a fortnight,—and the punishment was actually inflicted.

VIII.—FINAL STRUGGLE WITH WEST INDIA SLAVERY.

In the closing week of 1831 a partial insurrection broke out among the negroes in Jamaica, who were under the erroneous impression that they had been declared free by the highest authority of the empire, and only continued to be kept in bondage by the selfish obstinacy of their masters. Mr. Knibb appears to have been the first among the Baptist Missionaries who became acquainted with the evil intentions of the misguided slaves. He immediately despatched one of the deacons of his church to tell the negroes on the various estates that no orders for their liberation had been received, and to enjoin upon them "to attend to their business as Christians ought to do." They manifested the most pleasing spirit of submission to the laws and deference to their pastor. Scattered as the members of his church were, not one of the eighty-four properties to which they belonged was burnt; on many of them the masters' property was defended night and day, and on one a party of the insurgents who came to burn it, taken prisoners by the slaves. As however the rebellion had elsewhere assumed a formidable aspect and a great amount of property was wilfully destroyed by the incensed negroes, martial law was proclaimed and at once hailed by the planters as the signal for wreaking their fury upon the Missionaries, especially those of the Baptist Society, who were known to be particularly popular among the negroes. Fifteen chapels and various other buildings belonging to the Mission, the value of which amounted in all to £17,900 sterling, were destroyed by fire. Messrs. Whitehorne, Knibb and Abbott were constrained to enrol themselves in the militia, and two days afterwards conveyed in open canoes to Montego Bay and there put into confinement. Mr. Barlow was, without so much as a reason being assigned, cast into a filthy dungeon; Mr. Burchell detained as a prisoner on the vessel which had just brought him back from England; and when at length, being set at liberty, he was about to sail for America, a magistrate and three friends, by the promise of a pension of £10 a year, prevailed upon a false witness to depose upon oath that he had heard Messrs. Burchell and Gardner instigate the slaves to rebellion, upon which both were by that very magistrate committed to jail. Remorse of conscience, however, soon compelled the unhappy witness to confess his perjury, and the prisoners, being set at liberty, were enabled to escape to England. Several other Missionaries were imprisoned, some had their houses burnt over their heads, and all endured the trial of cruel mockings and the most malignant calumnies: but although the papers of many were unexpectedly seized and closely scrutinized, not a trace of guilt could be discovered even by the jaundiced eyes of Jamaica justice. The dangers arising from the infuriated violence of their enemies continuing to be imminent, a considerable number of them went to seek a temporary refuge in their native land.

The atrocities of 1832 thus becoming known in England, opened the eyes of the British public more fully than ever to the horrors

of negro slavery, and hastened its final overthrow. On the 1st of August, 1834, its oppressed victims were partially emancipated, and four years later, on the same day, put in possession of complete civil liberty. Since that period, freedom and industry have combined to elevate their moral and social condition, and several thousands of them now form the promising nucleus of an agricultural population, daily growing in prosperity and intelligence.

The *cause of Christ* soon arose with renewed vigour and loveliness from the ashes under which it appeared to lie buried. Mr. Burton being persecuted in Jamaica, went to the Bahama Islands, and there commenced a Mission which after many and heavy trials now presents an aspect of the highest promise.

The loss of property which the Society had sustained was soon made up, partly by the justice of the British Government, and more fully by the liberality of the Christian public. The exiled Missionaries returned to their stations as soon as a reasonable prospect of personal safety rendered it practicable for them once more to take up their abode in Jamaica. They were both obliged and enabled to build more numerous and more capacious chapels than had been burnt down. Their schools and congregations increased rapidly, and the spirit of God was shed abroad upon their flocks in a most remarkable manner. Enemies, slanderers, libellers and cruel persecutors continued to do their wicked work, but the blessing of God was with his servants.

The report read at the Annual Meeting, April 28th, stated that the number of communicants at the commencement of the present year amounted to about 32,000. At that Meeting Mr. Knibb described, in detail, the state of the churches as well as the social condition of the Christian negroes in Jamaica. The latter was so prosperous, and the disposition of the people so liberal, that it will no longer be necessary for the Society to support the Jamaica Mission. The churches of Jamaica will therefore, henceforward, as to their pecuniary resources, become independent, and occupy the same position with the churches of more favoured lands.

IX.—STATIONS IN HONDURAS, SOUTH AFRICA AND CEYLON.

Before returning to Bengal, we will briefly glance at a few other posts occupied by the Mission.

The station at *Belize* in the British settlement of *Honduras* was formed in 1822. Since that time Mr. Bourne, and after him Mr. Henderson, has been labouring there amidst many trials, but not without some tokens of the divine favour. Several attempts to strengthen Mr. Henderson's hands have been frustrated by a mysterious Providence. The field of labour is wide and promising, somewhat similar to that in Jamaica, but the climate very unhealthy and discouraging.

The solitary station at *Graham's Town* in South Africa was first occupied in 1831, when Mr. Davies proceeded to that place under the auspices of the Society. After his decease, in 1838, he was succeeded by Mr. Aveline, who like his predecessor devotes the greatest part of his time and labour to a church of settlers of European descent, whilst efforts among the aborigines though never lost sight of are compa-

ratively a secondary object. The Society only bears a fraction of the expenditure of this station.

The island of *Ceylon* is at the present moment the most promising field of labour occupied by the Society in Asia. Mr. Chater, whose removal to Colombo has already been mentioned, laboured assiduously till the close of 1828, preaching the word, translating the Scriptures and directing schools. Some time after his death Mr. Daniell, a member of the committee, went (in 1830) to occupy his place. The self-denying labours of this humble and devoted minister of the cross have been highly honoured by his divine Master. In the last year alone 123 new members were added to the various churches under his care,

A press, connected with the Mission and conducted by Mr. Dawson has lately been established at Kandy, where Mr. Harris, who had joined Mr. Daniell, in 1838, had settled in 1840. Mr. Harris has since withdrawn from the Mission, but we believe the press remains: may it prove a useful auxiliary to the preached word.

X.—TEMPORARY SEPARATION OF THE SERAMPORE MISSION FROM THE SOCIETY.

This lamentable event was brought about by various causes, among which it will suffice to mention the leading one.

The industry and generosity of Carey, Marshman and Ward had not only greatly aided the Society's operations in Bengal, but also contributed considerably to the acquisition of premises and other property for the use of the Mission. With a view to secure to the Mission both the permanent right to this property and its judicious application to Missionary purposes, the Home Committee proposed certain measures, to which the Missionaries at Serampore were unwilling to accede. This led to a protracted correspondence and discussion which finally, in 1827, terminated in a separation.

But so early as 1818 several of the junior Missionaries felt themselves in duty bound openly to side with the Society, and to carry on their operations independently of Serampore. Taking up their abode at Calcutta, they commenced those labours in which one of them and several younger associates are still engaged. It is difficult to speak of men who but lately moved among the circle which survives them, but a few words seem necessary in order to point out the results of their efforts.

Mr. *Lawson* was the first pastor of the church in Circular Road. Endowed with high talents, he exemplified the tender seriousness of the Christian character,—and useful in his life, was a blessing to many in his death.

The active, frank, and cheerful Mr. *Penney*, for many years the Superintendent of the Benevolent Institution, is still vividly remembered by numerous surviving friends and pupils.

The late Mr. *Pearce* was endowed with talents so practical and manners so engaging that he was easily discerned to be the most influential member of the band of *Calcutta Baptist Missionaries*. He was the founder of the Baptist Mission Press, one of the very first promoters of native female education, one of the originators of the Cal-

cutta Christian Tract and Book Society, and for many years the soul of the Calcutta School Book Society. Though dead, he still lives in the hearts of the native Christians who sat under his ministry, and of his Missionary associates, who enjoyed his friendship.

Of Mr. E. Carey and Dr. Yates it would be indelicate to speak, and those who afterwards joined the Missionary band, must also be passed over in silence. Amongst the objects of their care may be mentioned the Churches in Circular Road, Lál Bazar, Kalingá, Intally, Narsingdarchoke, Lakhyantipur and Khári; the Benevolent Institution, the (Intally) Native, and the Native Christian Institutions; the Mission Press, and the Translation of the Scriptures. In this last department of labour three complete versions of the New Testament, the Bengálí, Hindustání and Sanskrit, have been executed, and a Hinduí one is in progress. Of the Old Testament in Bengálí the Historical books, the Psalms, Proverbs, Isaiah and Daniel have been printed; and in Sanskrit the Psalms and the Proverbs have appeared. The distribution of these versions and of those formerly made at Serampore is extensive, and it is hoped calculated to produce beneficial effects.

The Calcutta Missionaries stood not alone in the independent position which they had occupied; for in 1827, when the separation took place, the Society had charge of the following stations in continental India, besides Calcutta:

Haurah, then occupied by Mr. Statham, afterwards chiefly by Mr. Thomas, now by Mr. Morgan.

Cutwa, where Mr. W. Carey had succeeded Mr. Chamberlain.

Suri in Birbhum, where Mr. Williamson was stationed.

Digah, first occupied by Mr. Moore, afterwards by Messrs. Biss and Rowe, but in 1827 by Mr. Burton, lately arrived from Sumatra. He died the next year, and was ultimately succeeded by Mr. Lawrence who continued there till 1840, when the station was given up.

Monghir; there Mr. Leslie was stationed after Mr. Chamberlain's death in 1822: Messrs. Lawrence and J. Parsons now occupy this post, and Mr. Leslie's return from England is shortly expected.

To these stations we may, for the sake of convenience, at once add two formed subsequently, viz. *Patna* (1832) where Mr. Beddy is located; and *Agra* (1838) now occupied by Messrs. Williams and Phillips.

The *insular* stations in the Dutch settlements, promising as they were whilst Sir Stamford Ruffles governed them, had become more difficult and almost impracticable to occupy, after those colonies had reverted to their former owners. Mr. Robinson had returned to Bengal, and Mr. Evans to England; there are however still two of the Society's agents located there, viz. Mr. Bruckner in Java, and Mr. N. Ward in Sumatra.

The following stations, all, except the two first, occupied by agents raised in India, were connected with Serampore:

Serampore itself, where Messrs. Carey, Marshman and Mack were residing.

Calcutta, where Mr. Robinson was pastor of the Lál Bazar Church, which comprehended also the native church at Nursingdarchoke, where Mr. W. Thomas is now located.

Jessore, then occupied by Mr. W. Thomas, now by Mr. Parry.

Dacca, where Mr. Leonard had been stationed since 1816 and had established a school similar to the Benevolent Institution. Mr. Robinson is now also located in that city.

Chittagong, where another branch of the Benevolent Institution, now given up, had been established under Mr. Johannes. Mr. J. has since been joined by Mr. Fink, who then occupied the station of *Akyab* in Arracan, now ceded to the American Baptist Mission.

Dinájpur, then still occupied by Mr. Fernandez, now by Mr. Smylie.

Benares, *Allahabad*, and *Dilhi*, then as now occupied by Messrs. Smith, Mackintosh and Thompson respectively.

A few subordinate stations then existing, and some others formed afterwards, have not been named, because with the single exception of *Barisal*, where Mr. Bareiro is located, they have since been given up.

After the division had continued for *eleven* years, it happily ceased on the 30th of April 1838. The Baptist Mission in India is again united; all the stations enumerated, except Serampore, being once more connected with the Society. It has lately been exercised with heavy afflictions: four devoted Missionaries having died, and three others returned to England within the space of little more than three years. But these chastisements will, undoubtedly, in the end "yield the peaceable fruit of righteousness unto them that are exercised thereby."

XI.—FRUITS OF THE MISSION.

At the close of fifty years it is interesting to enquire into the result of the operations carried on during so long a period.

The number of *converts* from Hindu idolatry and Muhammadanism is confessedly not large. The nominally Native Christian community, which comprehends about five hundred families, hardly deserves to come under the description of converts; the communicants, at the commencement of the present year, amounted to 452, exclusive of the native churches and communities of Serampore and Ceylon.

Among the native Christians and preachers there are some who by their genuine piety, consistent conduct, and devoted attachment to Christ would be ornaments to the church in the most favoured countries, whilst the remainder, it is hoped, are not unworthy members of it, although their knowledge may be limited, and their character fall somewhat below the standard which one might wish to see attained.

In a country like India, so vast, so densely populated, throughout pervaded by idolatry and saturated with its deadly influence, the first fifty years of missionary labour may fairly be considered as a preparatory period, in which the foundations of the Church of Christ must be laid strong and deep beneath the visible surface. If a similar period was required in France and Germany and other European countries, at a time when the population was thinly scattered, and a false civilization had not yet ossified the hearts of the inhabitants, it is only reasonable to expect that a longer period will be found necessary in a land where the climate, the language and a heathen civilization all combine to neutralize the efforts of European Christians.

The incidental benefits conferred by Missions upon India in general, and by the Baptist Mission upon Bengal in particular, are neither few nor small.

Foremost, because immediately connected with the object of Missions, must be mentioned the *translation of the Scriptures*. How much the Baptist Mission has done for India in this respect, has already been indicated.

Another highly important blessing consists in the number of persons of European and East-Indian descent, to whom the grace of God has been brought near through the instrumentality of the Mission, and who in return have proved its steady friends and active coadjutors.

Next we refer to the cultivation of *literature*, which in Bengal owed its origin almost entirely to the Serampore Missionaries, forasmuch as most of the native authors of Bengálí works were formed in Dr. Carey's school.

They and their successors in the Baptist and other Missions were the originators of the vernacular *Christian literature* of India, which now is daily increasing in extent and importance.

To the Baptist Mission belongs further the honour of having introduced the *press* among the Natives. The New Testament was the first Bengálí book ever printed; Mr. Lawson—it seems at the suggestion of Mr. Marshman, jun.—was the first who reduced the Bengálí character to a moderate size and a pleasing form; and to mention also what the Mission has done for European literature in India, Mr. Pearce was the first who introduced a superior style of English printing into this country.

In the department of *education* we find that the Baptist Missionaries were the first to compose vernacular school-books. Their subsequent connection with the Calcutta School Book Society has enabled them to become instrumental in the preparation of a large number of such works, and to obviate the dreadful evils that might have resulted from leaving this department of labour altogether to native authors.

Native female education also originated with the Baptist Missionaries, and Mrs. Wilson, to whom the honour of being its chief promoter belongs, originally came out through their influence.

Other educational efforts, such as the *Benevolent Institution*, might be mentioned, but we must hasten to a close, only adding that—

The *Agricultural and Horticultural Society of India* was founded by Dr. Carey.

If from the East we turn to the West Indies. Negro Emancipation, and the flourishing condition of the Churches in Jamaica at once meet our eye. But as these have already been referred to, we mention, in conclusion, as the last fruit of the Jamaica Mission—

XII.—THE MISSION TO WESTERN AFRICA.

This originated with the Negro Christians in Jamaica, who felt a strong desire to communicate to their father-land the blessings of the everlasting gospel, which they were privileged to enjoy. Urged by their entreaties and offers, the Missionaries entered into the plan, and at length prevailed upon the Society at home to take it up.

In order to explore the new field of labour previous to its final occupation, Mr. Clarke, one of the Jamaica Missionaries, then on a visit to England, and Dr. Prince, whose conversion had been one of the incidental fruits of the Mission, sailed from England, October 13th, 1840, and reached the island of Fernando Po on the first day of 1841. Although their chief object was to gather information, and although several trips to the main land were therefore made by them, they soon felt themselves compelled by the call of duty, to take up their abode, for some time, at Fernando Po, and to enter at once upon direct Missionary labour. Mr. Sturgeon having afterwards been sent to that station, they left Africa in February last, in order to return to England, and report the result of their investigations at the Annual Meeting. But tempestuous weather disabled the vessel in which they sailed and drove them to Demerara, from whence they proceeded to Jamaica, probably because a wise Providence intended that they should, for a time, be employed in the Theological Institution, Trelawney, Jamaica. It is fully expected that ere long Missionaries of African descent, formed in that new seminary, will proceed to Africa direct from Jamaica, and settle somewhere near the mouth of the Niger, in order from thence to spread the light of the gospel in that region of darkness and the shadow of death.

How emphatically does the history of the Baptist Mission enforce the Apostle's exhortation: **BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD, FORASMUCH AS YOU KNOW THAT YOUR LABOUR IS NOT IN VAIN IN THE LORD.**

J. W.

II.—*Which is the Apostolic Church?—This!*

The Holy Apostolic and Catholic Church is that body of Christians who are *ONE, in all that makes them members of the body of Christ.* Merely to belong to a certain sect, or to be a communicant, or to be zealous for some form of worship, is confessedly not sufficient; and every section of the church which has the evidence of the Spirit, requires in its members proof that they have that faith which worketh by love. If this be the essential point, all who have it form a fraternity, whose obligations and privileges cannot be weakened or destroyed by any minor consideration. Where there is love to God and love to the brethren, there is genuine piety.

The following address was distributed in this station, in a printed form;—to the Christians of Allahabad it proposes nothing novel or startling, for it is merely an evidence of what already exists,—a strong feeling of brotherly affection amongst all of every name who hold the faith in unity of spirit. Yet it is no indication of laxity in that principle which has led to our being distinguished as of various deno-

minations. Each will conscientiously hold himself to be an Episcopalian, a Presbyterian, an Independent or a Baptist; and yet as conscientiously maintain that the most valuable portion of his own system which is common to all, as several circles may each include nearly the whole of the same area without the sacrifice of their identities. Weakness in principle, and the concession made by principle, are two different things; and thus while we respectively hold that our sentiments of church Government are true, we hold that being true, they are still of not so much moment as to be allowed to interfere with the more important operations and requirements of the truth. Such is my own feeling, and such I recognise in the following address.

Let the members of the Christian family thus everywhere consolidate,—“endeavouring to keep the unity of the spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one Faith, one Baptism; one God and Father of all, who is above all, and through all, and in you all.”

X.*

TO THE CHRISTIANS OF ALLAHABAD.

Grace, Mercy and Peace from God, our Father, and the Lord Jesus Christ.

DEAR BRETHREN,—

The present times appearing to have sown in them the seeds of great spiritual tribulation, by which the field of the church will be greatly tried—or, to say the same thing in another way, the heavens of the religious world having all the appearance of a great storm brewing—in which the ark of the Church will be greatly tossed and endangered—it is the duty of all, to whom these prospects are apparent, to endeavour all in their power to rally and unite, as closely as possible, the scattered members of the Church of Christ, in order to meet the severe shakes and shocks that must, in the natural course of events, affect the spiritual community to which they belong. Many and oft repeated have been the endeavours put forth in this good cause. The union of Christians has been longed for, prayed for, and labored after, by all who have had sincerely at heart the cause of Christ and his Gospel in the world.

A consideration of the various *impediments*, in the way of this desirable object, lead us to remark the following as of the above character:—

1. Precise and particular uniformity in the externals of public worship;—
2. In the constitution and discipline of Christian Churches;—
3. In such peculiarities of doctrine as long experience proves may be held by Christians without injury or prejudice to their high and heavenly calling.

On the other hand the elements of *union* and *harmony* are found to be these following:—

1. Supreme love and obedience to the Lord Jesus Christ:
2. A sincere and hearty concurrence in the principle that—“The Bible, and the Bible only, is the religion of Protestants:”
3. A belief in, and dependence upon, the direct and immediate influence of the Holy Spirit in gathering, teaching, sanctifying, strengthening, comforting, and keeping the members of the Church of Christ in all Christian Churches, and amongst all denominations of Christians.

The writer has had the privilege of clearly tracing one Church and one family, distinguished by the above marks, in all those Christian communities with which he has of late years become acquainted; and it appears to him an important and imperative duty, in the present remarkable times, for Christians of all denominations, living spiritually upon the above mentioned elements of Christian union and fellowship, to make a demonstration of the same to the world, in all places where they sojourn.

The late religious movement at Geneva, as related in the *Friend of India* for July 21, 1842, affords a pleasing and hopeful prospect, to which the increasing pressure upon the Church of Christ from without will, it is probable, give shape and consistency.

The present paper is with a view to draw particular attention to this union of Christians in Switzerland, and to prepare ourselves for co-operation in the same good design.

I remain, yours in the bonds of the Blessed Gospel,

Allahabad, July 29th, 1842.

J. C. PROBY.

P. S.—Since writing the above, the *Record Papers*, containing the accounts of the May meetings at home, have been kindly lent me by a friend—and I cannot but notice the cheering spirit of Protestantism, and the earnest desire and prayer for a closer union of Protestant Christians, that prevails in the speeches made in those interesting assemblies.

III.—*The Subject of Marriage and Divorce among Native Converts, as discussed and settled by the Missionary Conference.*

[The following are the amended and final resolutions, and forms of notice, adopted by the Missionary Conference on the subject of Marriage and Divorce: parts of this document have appeared in the *Observer* as the discussions progressed, with a view to elicit the opinions of the Mufassal brethren; they are now published as a whole, for the information and guidance of those who may be desirous of adopting the rules and forms as their established order of procedure.—Ed. C. C. O.]

Report of the Standing Committee, Nov. 1841.

The subject of the best mode of ascertaining the rejection, by a heathen or Musalmán, of a husband or wife who may have become a Christian, having been discussed—

Resolved,—That in case there have been no children the fruit of the marriage, it is considered expedient, and be recommended, that the following mode be adopted in general cases: viz.—That no new marriage be solemnized within two years from the date of the first notice served on the repudiating party:

That in cases when personal communication can be obtained with the party, a notice written, or verbal, demanding conjugal rights, be personally communicated to the heathen or Musalmán, in the presence of witnesses who are to sign a written document recording the fact: a copy of which record is to be left with or communicated to the chief native authority of the village or thannah in which the repudiating party may reside:

That every six months the above proceeding be repeated until after the expiration of two years from the date of service of the first notice.

That in cases where personal communication with the party cannot be obtained, the notices above referred to, be served on some of the nearest friends or relatives of the repudiating party, who may be found at the place of his or her residence: and the same course of proceeding be followed as in the former instances:

That in cases where the parties have lived long together as man and wife, or have had children of the fruit of the marriage, it be recommended, that the proceedings above referred to be continued for seven years, before a new marriage be solemnized, in place of the two years in the foregoing instances.

Amendments on the above report, agreed to at a meeting of the Missionary Conference held on Tuesday, Feb. 8th, 1842.

1. That it be understood, that when the repudiating party is ascertained to have committed adultery, or to have entered into matrimonial relation with other parties, the repudiated party be considered as immediately at liberty to form a new marriage :

2. That with respect to the times or periods recommended in the report, these periods be respectively one and three years, in place of two and seven years ; provided that no marriage be celebrated, in any case, within two years, from the date of the first friendly application to the repudiating party, for the continuance or restoration of conjugal rights.

March 8th.—The consideration of the report of the Standing Committee having been resumed, it was.

Resolved,—that the report of the Standing Committee be adopted, with the amendments made at last meeting :—and that the whole subject be remitted to the Standing Committee, in order that proper forms of procedure be drawn out by them.

April, 1842.—The Report of the Standing Sub-Committee of the 19th Nov. 1841, on the subject of the best mode of ascertaining the rejection by a heathen, or Musalmán, of a *husband* or *wife* who may have become a Christian, as also the amendments thereon made by the Conferences held on the 8th February and 8th March, 1842, having been taken into consideration with the object of consolidating the resolutions and amendments, and also of drawing up forms of procedure referred to in the minutes of Conference,—

Resolved,—The Rules and Amendments be consolidated as follows :—

RULE 1st. That in cases where there may have been no children the fruit of the marriage, no new marriage be solemnized within two years from the date of the first friendly application to the repudiating party for the continuance or restoration of conjugal rights.

RULE 2nd. That in cases where the parties have lived long together as man and wife, or have had children, the fruit of the marriage, no new marriage be solemnized within three years from the date of the first friendly application to the repudiating party for the continuance or restoration of conjugal rights.

RULE 3rd. That in both cases one whole year be devoted to attempts at friendly communications in this matter, previous to the adoption of any more formal procedure.

RULE 4th. That should these friendly attempts to accomplish reconciliation and reunion continued for a whole twelvemonth fail, the following mode of procedure be adopted.

1. That in cases where personal communication can be obtained with the party, a notice (written or verbal) demanding conjugal rights be per-

sonally communicated to the heathen or Musalmán in the presence of witnesses who are to sign a written document recording the fact* ; a copy of which record is to be left with, or communicated to, the chief native authority of the village or thannah ; in which the repudiating party may reside.

2. That every six months the above proceeding be repeated until after the expiration of one year, in the case referred to in Rule 1st, and two years in the case referred to in Rule 2nd, from the date of service of the first notice.

3. That in cases where personal communication with the party cannot be obtained, the notices above referred to, be served on some of the nearest friends or relatives of the repudiating party, who may be found at the place of his or her residence ; and the same course of procedure be followed as in the former instances.

RULE 5th. That it be understood that when the repudiating party is ascertained to have committed adultery, or have entered into matrimonial relations with other parties, the repudiated party be considered as immediately at liberty to form a new marriage.

APPENDIX.

1. A form of document that may be signed by the witnesses for the purpose of being recorded and deposited with the village or thannah authorities, referred to in Rule 4, section 1.

We, the undersigned, do hereby assert that A. B. of ———, Christian, did in our presence this day require (orally, or by writing, served personally according to circumstances) of C. D. of ———, to live with him (her) as his (her) wedded wife (husband) and that she (he) refused to comply with his (her) request. Dated this ——— day of ——— 184—

2. A form of the first written communication to the party referred to in section 2.

I, A. B. of ——— do hereby require of you C. D. of ——— to state whether or no, you are willing to fulfil the obligations contracted at our marriage by coming with me, and living with me ; as my wedded wife (husband).

3. A form of notice referred to in section 3.

I, A. B. of ——— do hereby inform you or ye X. Y. Z. &c.—as the friends (or relations or guardians) of C. D. of ——— that I require of her (him) to state whether or no she (he) is willing to fulfil the obligations contracted at our marriage by coming to me and living with me, as my wedded wife (husband) ; and having no opportunities of personal communication with her, (him) I call upon you to communicate to her (him) this my application. Dated ———.

We the undersigned do hereby assert this document was delivered to X. Y. Z. &c. in our presence this ——— day of ———

4. Addition to the above three forms when notice may be served for the last time.

Having now for the last ——— years repeatedly made the above or similar applications without effect, I hereby give you final notice that unless a satisfactory reply be received within a month from this date, I shall consider you (him or her) as having altogether rejected me as your (her or his) husband (wife) ; and that consequently the marriage relation between us will be considered and pronounced as finally dissolved.

* For forms of procedure in all the above cases see APPENDIX.

IV.—*State of Missionary Feeling in England, described in a letter from the Rev. A. F. Lacroix, of the London Missionary Society.*

London, the 31st May, 1842.

TO THE MEMBERS OF THE MISSIONARY CONFERENCE, CALCUTTA.

MY DEAR BRETHREN,—Although separated from you by continents and oceans, I am, in spirit, still with you; and my heart frequently recurs to the friendly private intercourse as well as to those delightful meetings, it was so often my privilege to hold with you on the first Tuesday of the month, when, notwithstanding any differences of opinion that might occasionally arise, we still, I may truly say, held sweet counsel together. And it is my most sincere wish to be soon back again among you; for, whilst I entertain no doubt as to the propriety of the step I took when I left India for a season, still my heart yearns to return to it;—and a sojourn of two months in England has only increased my desire to bend again my steps to the land of the labors of my early as well as more mature years, and with which my best feelings are associated.

The busy month of May is now past.—Meeting followed meeting, morning, noon and night, keeping the mind in an incessant state of excitement, perhaps beyond what is salutary. As to myself, I did not take much active share in those meetings as a speaker, thinking it advisable first to feel my ground, and to ascertain a little of the public feeling ere I stood up to advocate the cause of India. I could however not decline saying something at Exeter Hall on occasion of the anniversary of the London Missionary Society, and you will perhaps see in the "Patriot" newspaper a condensed report of the remarks I made.* I am thankful to say, I was enabled to address the appalling audience with pretty much freedom; and it is gratifying to me to state, that what was advanced was generally well received, and seemed to produce a favorable impression towards India, which is all I aimed at. On the evening before, Mr. Buyers preached at the Tabernacle, to an overflowing auditory, a truly excellent sermon of which India and Indian Missions formed the principal subject; so that the land of the joint-labors of us all was, this year, prominently brought forward before a considerable part of the London religious public. May these feeble efforts prove of permanent benefit!

I am pleased to observe, that the spirit of Missions is, on the whole, not on the decrease in England—a lively interest seems to be felt in the good work by many of the better sort of Christians. Others, I understand, have grown cold, from having formed too high expectations respecting success in heathen lands and having been disappointed. A faithful representation of things as they actually are, shewing the dark as well as the bright side of the picture, is always the best; and the more it is adhered to, will tend to produce a healthy feeling on the subject of Missions among Christians in Europe. And in doing this, there is no need of taking too gloomy a view of affairs; for surely notwithstanding all the difficulties we have to contend with, there is in India enough to encourage the people of God to persevere in their efforts for the evangelization of its inhabitants.

The contributions to nearly all the Societies, I regret to say, have again fallen short [of the expenditure] during the past year. The Church Missionary Society especially, has greatly suffered in reference to this. The income of the London Missionary Society was rather more satisfactory; although not by far adequate to the exigencies. As a lamentable proof, I will only say, that on my asking one of the leading directors for his advice as to whether

* The address referred to above will be found annexed to this article.—ED. C. C. O.

during my stay in Europe, I should direct my efforts chiefly to the persuading young Christian men to devote themselves to the Mission work, he replied in the negative, adding with grief as the reason, that even if I succeeded in such an attempt, it would be of no avail, as the limited funds of the Society would not permit the directors to send the candidates out; and that the Board had actually been under the painful necessity, within no very long period, of declining the applications of twenty-two promising young men who had already gone through their studies either at the Scotch Universities or Dissenting Colleges. With all this, I hope (and indeed, have already got a partial promise to that effect) to carry out with me, when I return next year, *four*, or at least *three*. fellow-laborers for Calcutta specially. In fact I told the directors that I was in a measure pledged to take a good auxiliary force back with me, and that I would be ashamed to shew my face in India if I appeared there single-handed; so that if they wish to uphold the character of their Missionary, they now know what to do.

A most pleasing feature in England is, that in various places *the young* are taking a lively and increasing interest in Missionary operations, and bid fair to go beyond their fathers in zeal and spirit. The large sum of one thousand pounds was contributed during the last year to the London Missionary Society by the Sunday School children alone.

The result of the General Assembly of the Church of Scotland is anxiously looked for by the Christian public: many anticipate that it will come to a secession. May the Lord guide and regulate events in that land for the eventual advancement of His glory, and may His gracious presence be with those of His servants who have a single eye to His service.

Puseyism, it is sad to reflect, is still on the increase. Some of the evangelical clergy however begin thoroughly to perceive whereunto this heresy is sure to lead;—but few of them have the moral courage to oppose it boldly and publicly; and unless that is done, and the Bishops who ought to be the guardians of the orthodoxy of the Church in doctrine and practice, do manfully step forward, and, cost what may, put the axe to the root of the noxious tree, it will continue to grow in spite of all lamentations in private. Ah! if the Episcopal Church had but more men like Baptist Noel and Dr. Byrth who spoke at the London Missionary Society's Anniversary, the thing would soon be done; but such men are scarce, and moreover they are, on account of their liberality and Catholicism, any thing but well spoken of by many of their clerical brethren, even of those from whom (considering their professions) better things might be expected. Alas! alas! when will better feelings prevail among the people of God?

I am sorry to observe, in general, how little of true and cordial union there exists among the various denominations of Christians in this country. None are quite free from fault in this respect, although some denominations are much more culpable than others. You know, dear brethren, I never was a friend to sectarian bigotry; and since my arrival in England, I have been led to view it with still greater and more thorough abhorrence. I now no longer wonder why the influences of the Holy Spirit are so much restrained among Christians both at home and in regard to their efforts in heathen lands; for how could it be otherwise? The whole spirit of Christianity is one of love and cordial good-will to all, and the Lord has pointedly fixed it as the grand characteristic of his people to contra-distinguish them from the world, *that they should love one another*. But when instead of manifesting this spirit in which He delights, they are divided among themselves about comparative trifles, not in opinion merely; for that is to be expected in this imperfect state of existence; but when they allow these trifles to alienate their *hearts* from each other, is it astonishing that the Lord does not smile on them and that He refuses to accept at their hands those services which under other circumstances He would graciously own?

O! my dear Brethren, may God preserve you all from a sectarian spirit; and may you all, though the peculiar cut and facings of your uniforms may differ as do those of the various regiments in Her Majesty's service, still consider yourselves, as belonging to the same army, and jointly and with cordial co-operation fight the battles of your common Lord! And permit me humbly to suggest to all of you who have native converts and catechists, the propriety of seeking to imbue *them* with a right spirit in this respect. These young believers owing to their still imperfect Christian knowledge and experience, are, I fear, but too apt to give prominence to some "shibboleth" of party, and should therefore be taught how insignificant all these shibboleths are when compared with the essentials of Christianity, and moreover how injurious to the eventual increase of the latter they must prove when they occupy their attention too much, and constitute too frequently the topic of those conversations with each other, instead of the more important and alone-saving truths of the Gospel.

I was much grieved to hear of the sudden deaths of Mr. Beeby and Mr. Gibson. How they must have affected you who were on the spot! Ah! truly, after such an event may we take to heart the admonition so strongly insisted upon by Mr. Gibson at the Anniversary of the Baptist Missionary Society, "to do with our might what our hand findeth to do!" I beg our Baptist Brethren will accept the expression of my cordial sympathy with them in this renewed and severe bereavement.

I have seen the Secretaries of the Tract Society, but not as yet the Committee; although I hope to do so soon. I wish the respected Secretary of the Calcutta Tract Society would kindly furnish me with something *specific* as to what I could do for Bengal in this line; and when I get the needful instructions, I promise to exert myself faithfully on your behalf. I am happy to observe that the London Tract Society take great interest in what is going on among you, and I believe you have ere this, had a sensible token of their good-will in the receipt of 1000 reams of paper and £200 worth of books, the proceeds to be applied to your local operations. I hear the Committee of the Tract Society were much affected by the death of Mr. Beeby, who was always a steady friend of that truly excellent and Catholic Institution.

I purpose (D. V.) leaving London for the Continent next Saturday the 4th of June, and passing through Holland, go up the Rhine to Switzerland to be in time for the Missionary Anniversaries at Basle, that Continental London, in a religious point of view. On a future occasion, I shall not fail to communicate to you some particulars regarding the state of religion on the Continent, chiefly as relating to Mission-work, which I dare say you will find not uninteresting. In November or December next, if God spares my life, I intend to return to England for six or eight months, as the directors will expect me to advocate the cause of Indian Missions in Britain also. I shall be happy if you will suggest any method in which I could serve our common cause best; and permit me to put you in mind, that my object has hitherto been and shall ever be, not so much to advocate the interests of a particular party or society; but rather the interests of India in general, and to stir up all denominations of Christians to assist more efficiently their own respective societies which labor in that land.

Mr. Weitbrecht goes with me to the Continent for about the same period. Mr. Micaiah Hill and family leave this for India on the 15th July, by the *Owen Glendower*. Mr. Gogerly is now travelling for the Society, and is looking out for a Church in the country. He is quite well. As to myself and family, we also, through the mercy of God, enjoy all good health. Now farewell, dear Brethren; excuse this rambling letter; but I could not allow this mail to leave without sending you a remembrance of me. Do

not forget me in your prayers, especially that my stay in Europe may turn to some good account for our common cause. Need I say how rejoiced I shall be to hear from you? May strength and health be preserved to you all, and may the blessing of the Lord be abundantly granted to you and rest on your persons, your families, and your labors! Once more, farewell, and believe me ever my dear Brethren,

Your's, in the bonds of the most cordial Christian affection,
A. F. LACROIX.

P. S.—The Lutheran Missionary Society at *Berlin*, intend, (as I hear from their agent in London, who called to consult me) to commence a Mission on its own account in Northern India, and to send out very shortly three Brethren to begin operations. They will be very thankful for your assistance and your brotherly advice as to where to fix themselves so as not to interfere with the labors of other Societies, and at the same time where living is cheap; for the Society which sends them out, is poor. What do you think of their attempting the *Coles*?

THE REV. MR. LACROIX'S SPEECH DELIVERED AT THE ANNIVERSARY MEETING OF THE LONDON MISSIONARY SOCIETY, HELD IN EXETER HALL, ON THE 12TH MAY, 1842.

The Rev. A. F. LACROIX came forward, and was received with loud cheers. After thanking the meeting for this cordial reception, he spoke as follows: It is recorded in the Acts of the Apostles, that Paul and Barnabas, on their return from the missionary tour which they had undertaken at the request of their brethren of Antioch, gathered the church together to rehearse the things which God had done for them, and how he had opened a door of faith unto the Gentiles. I wish on my return from India, after a sojourn there of upwards of twenty years, that it were in my power to relate to you similar success in that far distant land. But though I may not be able to do this to the same extent, I am sure it will not be uninteresting to you to hear what is the actual state of things, and what are the present prospects of India. (Hear, hear.) Since my arrival in England, from various conversations which I have had with friends of missions, I have been led to conclude that rather more is thought of the progress of the Gospel in India than facts will warrant. I feel it, therefore, my duty to place before you things as they are, and to show the dark as well as the bright side of the picture. (Hear, hear.) It is when India is viewed generally, that we see the dark side. Viewing India in general, I grieve to say that it is still the domain of the prince of darkness, and its myriads of inhabitants are still living "without God and without hope in the world." (Hear, hear.) Idolatry, with all its superstitions and all its revolting practices, is still the religion of the land; Pantheists are still insulting the Deity by ascribing to Him every evil action that can be committed; the example of the gods is still polluting the minds of the people, and giving them most erroneous and pernicious notions of sin; Brahminical tyranny is still enslaving the native minds, and, what I am sure will excite a deep and painful interest in a very large portion of this audience, the entire female population, (one half, that is of the whole number,) is still sunk in the deepest ignorance, and kept in the most degrading bondage. (Hear, hear.) Caste is still exercising its baneful influence in restraining charity, in preventing incentives to personal exertion, and in engendering pride; the practice of exposing the sick on the banks of the Ganges, is still murdering its thousands, and increasing the agonies of death in its tens of thousands; falsehood, perjury, and utter dissoluteness of manners, are still heaping

guilt on the heads of the people, and crying for vengeance to Heaven. Yes, all these lamentable things are still found existing in India. Ah! is not the state of a country in which these things are to be found, well calculated to call for the mournful sympathy of all those who wish for the glory of God and the welfare of their fellow-creatures? It is true that some individuals have embraced Christianity; but how few compared with those who have not! (Hear, hear.) In the whole of the Bengal and Agra Presidencies, containing eighty millions of inhabitants, perhaps not more than thirteen thousand have become professing Christians; while the real Christians, taking as such all who are members of a Christian church, do not amount, it is to be feared, to more than one thousand: that is, one Christian to eighty thousand heathen. (Hear, hear.) Oh, what a disproportion yet between the adherents of truth and the adherents of error! How much, how very much, yet requires to be done, ere this part of the world can be called the Lord's! What would you think of the cause of a legitimate sovereign in a province containing eighty thousand inhabitants, if, when there had been a rebellion against his authority, there was only one individual who remained well affected to him? Would you not say that his cause was in a very low condition? (Hear, hear.) I do not state these things with a view to discourage you—God forbid; but to excite you to greater exertions, and especially to more fervent prayers for India. It is to be feared, that, in proportion to the supposed success in that land, the prayers of the people of God for it have been fewer and less fervent; it being generally, not prosperity, but adversity, and need that drive men to prayer; and of these latter causes you have now heard enough to call forth the most earnest supplications of the people of God. (Hear, hear.) I must here state, however, that the comparatively unfavourable state of things in India is not to be wondered at, when you consider the scantiness of the means and the paucity of the labourers employed. In Bengal and Agra, there is only one efficient missionary to one million and a half of idolaters. (Hear, hear.) What, I would ask, could be accomplished with such instrumentality in this large metropolis, which contains, I believe, about the same amount of population? Suppose that, in this metropolis, where there are thousands of people living in the fear of God, and delighting in holiness, instead of hundreds of ministers there were but one, labouring amongst the whole population from Paddington to Blackwall, and from Holloway to Camberwell. Would not the whole of this city soon be filled with infidelity, and be overlaid with every superstition and vice which is found in heathen countries? If this holds good of London, with a professing Christian population, what might be expected to occur in India, with the same inadequate instrumentality—a land of idolaters, imbued with the strongest and the most deep-rooted prejudices, and enslaved by a crafty and interested priesthood? (Hear, hear.) But, while duty compels me to state the dark side of things in India, I would not wish you to infer that nothing has been done there, much less that it is a barren soil from which no promising harvest for the Lord can be expected. Oh no! oh no! far, far from it. (Immense cheering.) On the contrary, I am very happy to state, that wherever a sufficient quantity of labour has been employed for a sufficient time, a most pleasing process of renovation has been witnessed, and many beneficial results have been produced; leading to the certain conclusion, that, if the same means which have locally proved so successful, were more extensively used, the most happy effects throughout the whole country might be confidently anticipated. (Cheers.) And, while I state, that, whatever missionary labour has been extended, the most pleasing results have been produced, candour requires me to say, that missionary labours have not entirely, and alone,

produced such results. In the intercourse of Europeans with the natives, in the progress of education, the efforts of the Press, and the general information which, under the Providence of God, it is the means of circulating, and in various other ways, do we see the happiest effects produced. Amongst the happy results which have been produced, I would mention the less degree of veneration which is now shown to idolatrous priests and to idolatry;—the falling off—and it is very considerable—in the pomp and in the expenses connected with the religious festivals;—the less obscene character of the figures carved on the temples, on the cars of Juggernaut, and other engines of idolatry;—the fact that very few new temples are now being built, whilst many of the old ones are permitted to fall into decay;—the partial, and, in some instances, total desertion of native theological Colleges;—the reluctance of many Brahmins to temple employments, owing to the gains of idolatry being no longer sufficient to support them;—the fetters of caste gradually loosening;—the extraordinary anxiety of numbers to obtain a liberal education;—the far better attendance of the people on the preaching of the Gospel, and especially where it is preached most frequently;—the far fewer objections made to it, and the giving up, in despair, by many of the advocates of idolatry, of all attempts to support it by means of public argument. (Cheers.) I cannot, at this stage of the meeting, forbear reading a passage from a native newspaper, which I received by mail from India a few days ago. It is printed in the Bengalee language, and the translation which I shall submit to the meeting will show in what light the efforts of missionaries are viewed by the natives. Many Europeans who have been in India, having taken little trouble, while staying there, to inquire about these matters, return to this land entertaining a feeling almost of contempt for the labours of missionaries. They say, ‘We never saw the missionaries, we never heard of their labours, we never perceived that anything had been done by them.’ No wonder, if they did not inquire. (Hear, hear.) Hear what the natives, the very best witnesses, have to say on the subject. This extract is an address, by a writer in a paper which is devoted to the advocacy of Hindooism, to the members of a certain Society, calling itself a holy society, and instituted for the protection of their religion. The extract refers especially to the efforts made by my beloved friend Dr. Duff and his colleagues for the education of the young, but it has reference also, to missionary efforts in general. Now, hear how this man expresses himself. Addressing his countrymen, he says, ‘O! most holy men, do not boast of being any longer Hindoos. You think your children will remain faithful to the religion of their fathers, and join your religious bodies, to defend Hindooism. Give up such hopes. The missionary gentlemen, who have left their own country to come to India, are now, in whole bands, perambulating every lane and corner, in order to destroy the Hindoo religion; and foolish boys, like greedy fishes, being deceived by the hope of gain, are caught by the hook of their sorceries. What will happen hereafter, nobody can tell. Like the sacrificial block at Kálighát, the blocks of the missionaries are day and night ready; and, whenever they find an opportunity, they bring their oblation and kill their victims. We are more afraid of the Pádris (missionaries) than either of cholera, fevers, or snake-bites, for these may be healed by charms and by medicines; but for the disease which the Pádris inflict, neither charm nor medicine avail anything. We cannot find great fault with the Pádris; for it is the glory of their own religion, that they have crossed 7 oceans and 13 rivers, (a common saying among the Hindoos,) to come into this country, and are now spending immense sums to convert the Hindoos. Our religion, having no means of defending itself, is dying; it is going to its

home; that it to say, to the house of Jom (Jom is the god of hell); and the holy men of Dharmoshaba (a society for upholding Hindooism) will not even once apply the medicine of their endeavours, for the restoration of their dying religion! Why quarrel with each other? If the children join the white-faced sages, you will soon have nothing to quarrel about." Here is Hindoo testimony, for those who would know what the missionaries are doing amongst them. Now, all these facts, coupled with the still more pleasing fact of the establishment of little Christian communities, in almost all the missionary stations, which are operating as the salt of the earth, and, more or less, spreading their beneficial influence among the surrounding population, will convince you, that the soil from which all these effects have been produced, cannot be called barren; and that the efforts which have caused those effects, have not been in vain. (Hear, hear.) While these statements of what has been done, afford an incentive to perseverance in the good work, there is, in my opinion, a far greater incentive in the fact, that India alone, of all the countries of the habitable globe, is the most prepared of the Lord for the reception of the Gospel. And, if this be true, as I hope to be able to prove, is it not clearly the duty of the Christian church, to direct its efforts, primarily, to the promotion of the missionary cause in that country? The Israelites travelled, only when they saw the cloud and the pillar, and halted only when they were directed to do so by the pillar; thus consulting the Lord in all their goings out and comings in. In the same manner, Christians, who are anxious for the conversion of the world, should consult the will of the Lord, as to the particular spheres which they should first occupy. (Hear.) And I am afraid, that the omission of this clear duty, has been the temporary cause, at least, of the failure of many a mission. How could it be otherwise, when men have wished to be wiser than God; when they have gone where he has not called them, and neglected the doors which he has opened? (Hear.) The Apostles paid very great attention to the leading of the Lord, in this respect. The Apostle Paul, for instance, when he had determined, for reasons which commended themselves to his own mind, to go to Asia Minor and Bythinia; because he was directed to more important fields, immediately relinquished the plan of his own devising, and went to Macedonia, where he found a people ready to receive the truths of the Gospel. And though we have no supernatural intimations to guide our conduct, still I maintain that we have, in the dealings of God's providence equally clear intimations as to what we should do with respect to the missionary work. (Hear, hear.) It is universally acknowledged, that, when our Lord became incarnate, the world had been prepared for his coming by many events that affected the social, the moral, and the political interests of mankind. And it is also, I believe, granted, that these had been produced by God's immediate interposition. If, therefore, the same features are now to be found in the heathen world, can we be erring in sending the Gospel there? We surely never can err, when we are imitators of God. If God thought a certain state of preparedness the most suited for the introduction of his Son into the world, surely when the same features are now to be found in any pagan country, we must acknowledge that God has prepared that country for the Gospel, and that He wishes it to be introduced there. All the requisite features are to be found in India now. Let me illustrate my meaning. At the time of our Lord's coming, nearly the whole of the habitable globe had been conquered by the Romans, and had thus been brought under one monarchy—a circumstance which greatly facilitated the intercourse of the various nations who formed it. Well, the same has been done in India by the conquests of the British, who have united under one sovereignty, rule,

and polity, innumerable tribes of nations which were formerly at war with each other—a rule so far professedly a Christian one, that it affords full and entire liberty—I acknowledge it with gratitude—to the missionaries to go wherever they wish in the land, and enables them to prosecute their labours with perfect security. Take, then, the general expectation which had been raised about the time when the Messiah appeared, that a great King would appear in Judea, whose sway would be universal, and would alter the whole state of things—which expectation was accompanied by the idea of great moral revolutions, and the overthrow of the existing religious systems. Well, the same is to be found in India at the present time. There the Indians, one and all, owing especially to an ancient prophecy in their holy books, are fully expecting in the Káli Jug or age in which we are living, the entire overthrow of their religion, and that a totally new order of things will prevail. All the efforts of the Christian missionaries in India have tended to convey to the natives the impression, that a new order of things is at hand. It is owing to this, that they display so wonderful an apathy in the defence of their own system; for what can tend more to weaken effort in any cause than despair of its success? (Hear, hear.) If you mark, again, the settling down, in many parts of the Roman empire, of the Jews, who communicated knowledge to the people, who exhibited to them their purer worship—if you take the translation of the Old Testament into Greek by the order of Ptolemy, which circumstance alone tended to correct many erroneous notions of the people respecting God, his attributes, his revealed will, and other things,—the same state of preparedness is now to be met with in India through the same causes. Europeans, instead of Jews, have settled everywhere; everything is prepared for the spread of some kind of knowledge; there are churches and chapels where the natives see a purer worship; there are copies of the sacred oracles, books, and tracts, widely disseminated, which are favourably operating upon the people, and very probably far more extensively than the same causes formerly operated upon the Roman empire. (Cheers.) But there are still other signs of the times which preceded the first establishment of Christianity, to be found in India. When heathenism was going to fall in the Roman empire, you are aware that the remaining adherents of it sought the aid of the Platonic philosophy to strengthen it. This introduced more refined ideas into it and made the system more palatable to a people who had become too much enlightened to adhere to the gross system of idolatry which had hitherto prevailed. And—would you believe it?—the very same experiment is now being resorted to in India. (Hear, hear, hear.) There are many learned Brahmins, and amongst them the followers of Rammohun Roy, who entirely despairing of keeping up the Hindoo system of religion in its ancient form, are now endeavouring to engraft a more refined system upon it, chiefly taken from the most unexceptionable parts of the Vedas, and, according to which system, its adherents are to worship only the God of nature, without any sensible representations. Their object is candidly avowed in a paper, which was published not long before I left India; there they actually state, that they will endeavour to impede the progress of Christianity, which they say is fearfully rapid, by holding forth a system more suited to the people of the present enlightened age than their own system. (Hear, hear.) Take, again, another great national and moral revolution, the revolution of the 16th century. You are aware that it was brought forward and prepared, in a great measure, by the revival of literature in the West, by the writings of such men as Erasmus and others, which all had a tendency to bring the existing system into disrepute, and to strike an open blow at the intolerable system of priest-

craft which obtained in those days. Well, in India, events of a precisely similar description are happening, which promise just as favourably for the advancement of truth. There are the study of European science and literature, the efforts of the press, the intercourse with Europeans, and the labours of the missionaries; and there is the fact, that many leading men amongst the natives have already shown a want of confidence in their own system of religion. Indeed, so much does this improved feeling prevail in the metropolis of India, that I know of numbers who are quite ready, so soon as a favourable opportunity presents itself, to bid farewell to Hindooism, to which they adhere now only through the fear of obloquy and of persecution. I appeal to you, then, whether, from the north pole to the south pole, there is a single nation which is so visibly prepared of the Lord for the reception of the Gospel as India? (Hear, hear.) If, as I apprehend, none can be named, is it not the imperative duty of British Christians now to take the work energetically in hand, and to view India as the principal sphere of their labours, though without neglecting other lands? Would you entertain a doubt as to what it was your duty to do, if you had heard an audible voice from heaven commanding you to carry forth the Gospel with power and strength to India? You know you would not. Without extravagance I may declare, that such a voice has actually been heard. The extraordinary display of so many striking facts, which show such a promising state of preparation in India, is the voice of Providence, as distinguishable as if it had been heard from heaven. (Cheers.) Yes, God has intimated to you that it is his will that India should be evangelized even now without delay. (Great cheering.) Oh! that British Christians may not turn a deaf ear to the voice of their God and Saviour; else the unimproved talent may be removed from them by the removal of the British sway in India; and it is my firm opinion, that the late disastrous events in that country were permitted by Providence, to show us how exceedingly easy it would be for Him to remove that sway for ever. (Hear, hear.) When the Divine will has been so plainly expressed as it has in my opinion been, with respect to India, it would seem almost preposterous, at least superfluous, to use any other argument. I will therefore add but little to what has been said. There is one other consideration, however, which I am sure will have some weight with you. If missionary efforts are not at the present time more energetically directed towards India, there is a fearful probability that that country will be cursed with the blasting scourge of infidelity, and become a nation of godless and unprincipled men. The days of Hindooism are numbered. Of this I entertain not the least doubt, and it is the opinion of all those in India who have studied the subject with care and attention. They know that the ancient system of superstition is doomed to fall ere many generations have passed away. Every event happening in India, the rapid march of intellect, every thing, in short, leads us to this conclusion. But the question is, shall the system be replaced by Christianity, or by a system of cold and heartless infidelity? (Hear, hear hear.) God forbid that the latter should be the case, yet I fear that it will be so, unless great exertions are made to prevent that calamity. My chief reason for entertaining that apprehension is this. For some years, a system of scientific education has been introduced into India, from whence religious instruction is most jealously excluded. All the colleges and schools connected with the Government come under this description. Those in the Bengal and Agra presidencies cannot contain less than ten thousand young men who belong to the most influential and respectable class of the inhabitants and who, when they grow up to manhood, will give its tone to, and be the leaders of, society in India. Yet are they now in the awful position of

never hearing a word in their schools about the way of salvation. That such an education must tend to make them infidels, you will easily be able to conceive, if you consider how the enlightened instruction they receive removes and corrects numerous erroneous ideas with respect to many things in the visible world, which they had imbibed from their shâsters and sacred books; for you are aware that the Hindoo shâsters claim to be infallible guides on scientific subjects as well as theological; to tell the cause of rain, of thunder and of the rainbow, and the size and dimensions of the earth, and to explain many other material effects. But what will be the consequence? These young men, finding that their sacred books contain palpable deviations from truth, will naturally enough conclude, that they themselves, and their forefathers, have been grossly deceived; and, forsaking Hindooism altogether, and giving up their shâsters, they will become, as numbers have already done, infidels under the various denominations of materialists, deists, and atheists. Oh! that the Christian world would arise, and be doing, at this critical juncture, and prevent infidelity from overspreading the land. And how can this evil be averted? By introducing Christianity there more extensively than you have done hitherto. It is moreover of vast importance that Christianity should be energetically supported in India, in order to sustain its character, and to confirm the testimony which the missionaries have given respecting it. (Hear, hear.) The heralds of the truth in Bengal, or in India generally, fully trusting that the Societies which sent them out would support them as they required, have told the Hindoos that Christianity is that religion which must ultimately prevail throughout their land. Judge, then, what distressing effects will be produced, when, instead of those means being more amply supplied, they are still scantily furnished. Judge how painful it must be to the missionary, when, owing to the paucity of means, he is obliged to close a school or to give up a station, and has to hear the heathen tauntingly allude to the fact. (Hear, hear.) They will say on such occasions, "What a good thing it is that we did not listen to this man; for, had we done so, he would have left us to shift for ourselves, just when we had broken our caste, and destroyed our connexion with our fellow-countrymen." Such is the language of heathens, heard with these ears, on the failure of missionary efforts. (Hear, hear.) What responsibility, then, rests upon Missionary Societies to prosecute and extend the work which they have begun in India! They owe this to the sacred character of the work which they have undertaken—they owe it to the faithful men whom they have sent there to execute their plans, and who trust to their support—they owe it to the heathen, whom they have just sufficiently enlightened to make them feel their defects, but not enough to remove them; to disturb the present, but not to establish and give stability to a better, system. (Cheers.) But how can missionary societies provide means, unless powerfully supported by the British public, who have so frequently pledged themselves at meetings like this, to aid the cause to the utmost extent of their power, but who have not sufficiently redeemed the pledge? (Hear, hear.) Another remark, and I have done. I have read of many of your naval commanders, who, when pressed by a superior force, instead of surrendering their vessels to the enemy, have nailed their colours to the mast, with the determination to conquer or to die. This is the very disposition I wish to see you, as British Christians, exhibiting towards India. Oh, that you would determine, in the strength of the Lord, that having once planted the standard of the Cross in that land, nothing shall ever induce you again to lower it even in the smallest hamlet where it has already waved, and that you will not relax in your endeavours, till that standard of peace and good-will to man has been erect-

ed in every city and town and village from the Indus to the Brahmapootra, and from the Himalaya mountains to Cape Comorin. (Loud cheers.)

The Resolution was then put from the Chair, and carried by acclamation.

NOTE.—“As cold water to a thirsty soul, so are good news from a far country,” is an old and pleasant saying, found in the Book of Inspiration. We have now much pleasure in publishing, as we beforehand had in reading, the letter and speech of our esteemed brother Missionary Lacroix. The letter breathes the affection of the brother, the speech breathes the ardour of the Missionary; and both together shew the Christian man. We have been glad to read in his Exeter Hall statement one of the most vivid, and, on the whole, faithful appeals, as to the actual condition of *Missionary India*, which we have yet seen in that form—the most difficult of all forms in which to speak the *whole* truth, a *platform* speech. Some of us regret that he did not also take the opportunity of making a full and clear statement as to the low spiritual condition of the bulk of *native converts* in this country, which is one of the most trying circumstances in our whole case, and is at home scarcely ever even hinted at, and is not known—but, we are glad for what has been done by our dear friend:—and whilst we pray and long for his return on account of India, we will cheerfully wait for it on account of India’s interests in Britain and on part of the Continent of Europe.—ED.

V.—*Published Profanity of the Calcutta Stage,—or “What is the Theatre?” continued.*

“*Lady D.* AN OATH, now and then, may slip in to garnish genteel conversation, but then it should be done with an air to one’s equals, and with a kind of careless condescension to mentals.

“*Lord D.* Should it? Well then—here: John, my good man! take away the tea, and BE DAMNED TO YOU.

* * * * *

“*Lord D.* CURSE ME! my honest fellow, shew him up stairs. There—was that ontb easy?”

* * * * *

“LORD HELP YOU!”—“DAMN, ME!”—“LORD LOVE YOU!” “DAMN HIM!”—“BY MY SOUL!”—“OH THE DEVIL!”—“GOOD HEAVEN!” “FAITH AND BY MY SOUL!”—“KICK TO THE DEVIL!”—“HEAVEN FORGIVE US!”—*Calcutta Play, July 1842.*

“*The mouth of the wicked is full of cursing.*” “*It is as sport to a fool to do mischief.*” “*The devils believe and tremble!*”—Bible.

“PROVE ALL THINGS,” is a dictate of reason, as well as a command of revelation—this, none will deny. So then by principle we are bound to bring to a legitimate and sufficient test, every object that solicits our regards, or presses itself on our special attention;—and we are bound, according to the result, either to embrace or reject. The stage is an institution which appeals for support to the *public*, that is, to every one who is capable of upholding it;—and it therefore

calls upon every one, to form a judgment or opinion of its merits, in order that such support may be given to it. To suppose otherwise, would be to maintain, that the Stage's appeal is to man, *without* his reason; which would be to stamp its cause as being, either *above* reason, and therefore an object of Faith—or *beneath* reason, a matter of instinct, appetite or passion—or *contrary* to reason, and therefore hating all deliberation, examination or discussion—or as being *with* reason so entirely, that there is no room for doubt, and therefore no ground for appeal to the judgment. Now this last supposition does not hold;—for the Stage is a subject of much doubt to many men, as well as a subject of clear conviction on the other side, to many, who are sure it is bad: it cannot then be called evidently reasonable. Nor can it be called *above* reason—for reason is quite capable of judging every thing about it.—Is it then *beneath* reason, or *contrary* to reason? If *no* appeal be made to our judgment by the Stage, on whether of these two last grounds is the appeal withheld? “On neither,” it is replied—“an appeal *is* made to you, by the Stage, when it solicits public patronage;—and it calls for your judgment as the key to your support:—it appeals to you as a moral accountable being, the creature of God, and the fellow-creature of man—and in that twofold relation to God and to man, it says, *come to the Play*;—if we could not *so* appeal to you, then we should be compelled to admit, that we were justly open to the suspicion of irreligion and immorality.—Nay—if we could not emblazon above our Stage-arcade the very first law of reason and revelation—‘*Thou shalt love the Lord thy God with all thy heart, and soul, and mind, and strength, and thou shalt love thy neighbour as thyself*’; if we could not inscribe this in golden letters opposite our spectators, above our actors, and on our very books, then let our curtain never rise, and our scenes never drop!”

IS IT SO—is it indeed so? Then will we give such an institution all the benefits of a free candid judgment by that law of religion and morals, which is the best that we have;—if *others* have a better one than that, let them use it. Let the Stage be the pannel, let facts be the witnesses, let men's secret consciences be the jury, let reason be the examiner, and let the Bible be the supreme judge, to determine every doubt, to charge every conscience, to declare the final sentence, and to represent to all the supreme majesty of Heaven. If any man feel himself aggrieved, let him remember that there is ONE to whom he may appeal from every human decision: and shall that STAGE, which plays with hell, devil, damnation, and curses, as with professional things, and sports with

the name of even the Eternal and Almighty God Himself as theatrical property, shall *that* Stage, which does such things as these, shrink from appeal to the Great White Throne! Alas! shall these words prove true in regard to it? "Can thine heart endure or thine hands be strong, in the days that I shall deal with thee? I the Lord have spoken it, and will do it!"

Acting on such views, some months ago, in these pages, we instituted an inquiry into the merits of the stage, under the head, "*What is the Theatre?*" We came to the result that it is **EVIL**, and therefore to be shunned and opposed, as a man values his soul, or as he loves his God. The grounds on which we arrived at that conclusion were given in full detail, and amongst them were the following charges of a very serious nature, and applying to the Drama and the Theatre as they now exist, that is to the Stage *in general*.

IN THE THEATRE there is the *habitual profanation of the name of Almighty God*. No doubt, men swear elsewhere;—many men swear wickedly from passion, or from habit, and even from contemptible vanity;—and all this is wicked, very wicked. But such profanation of God's awful name is a part of the histrionic art. Men *study* to swear;—they study when and where an oath, or what sort of an oath, may be used. The number of oaths, the class of oaths; the slang oath, the natural oath, the peculiar oath—all these are considered. Tragedy must have a magnificent profanation;—Comedy must have a fashionable profanation: and Farce claims for itself the unrestricted right of arbitrary and varied profanation—only with this guiding principle, that the most ludicrous form of profaning God's name is the best!—Therefore men say by rule, "*Good God!*" "*Lord have mercy!*" "*By God!*" "*God!*" "*God, or Egad!*" just as may suit their taste or convenience! Yea, the name of JESUS is blasphemed by such men, and they will introduce a national character, swearing "*By Jesus!*"—why? because it is laughable to hear the name of the Crucified One so pronounced!—Is it said in reply, "This evil does not belong to the stage essentially?" We say, it does; as a matter of fact, it does; can you tell us, of a stage where there is no profanation of God's name allowed?—and it does as a matter of *theory* also—for if the drama is to include a representation of human sins, then as it would be faithful to its principles, it *must* represent the sin of swearing also. And so it faithfully does represent all sin that the world will tolerate—this is its *sole* limit.

The *name of Satan* is a favorite household word on the stage. It is a favorite oath in the theatre;—it is the actor's pet-oath in Farce. It assumes such forms as these, "what the devil!" "the devil you do!" "the devil is in it!" "devilish good!" &c. and many such forms, as caprice, or aught else may dictate. Thus whilst God's name is dishonoured, by a profane introduction, the name of Satan is coupled with it, and promoted from its foul disgrace—and men who cannot endure the devil's name to be connected with the whole, do yet themselves associate it with all the several parts. There is something inconceivably low, low as Hell itself, in adjuration by Satan—and the place in which such language is familiar, is one in which the true Christian will seek that his feet may never tread. Who dares trifle with Satan's name but the man that can trifle also with Satan's end, and Satan's home? If the stage

conduce to morality, it seems certain that men should use the name of Beelzebub to cast out Beelzebub—and that profanity of language will conduce to purity of life !

To the general accusation of profanity made in the above paragraphs, we now give a special application ; and we do now distinctly and directly charge the *Calcutta Stage with gross profanity* :—we charge it with turning the names of objects the most solemn, awful, glorious and blessed in the universe, into subjects of profane amusement—and so turning the objects themselves into absolute contempt.

Very lately there was acted in the Calcutta Theatre the well-known comedy of the “Heir-at-Law.” To the advertised bill of performance, there was subjoined an intimation, that copies of the play were to be had at a certain press. One of these is now before us*—printed for the occasion—for the convenience of the play-goers, and probably of the players themselves. We have here then a printed copy of a play identified with the Calcutta Stage, on a particular occasion—a play about which some trouble was taken to have it printed and circulated beforehand. We have also a play particularly selected, to be the second or third in a new season of amusement ; and chosen of course, on account of some peculiar theatrical (if not moral) merits, above other plays passed by for the time. Whether the play was acted as it was printed, in this case, we know not ;—if it was not, it does not alter our charge, which is the *published* profanity of the Calcutta Stage ;—and if it was acted in full as it is printed, then does it but aggravate our charge, for it shews that the published profanity was also professionally *performed* ;—and surely if there was the deliberate printing, or adoption of that printing, first—and then the studied performance of that which was printed or adopted, next—our charge would be at the full. We believe this latter to be also true ; but we assert no more than we know ; and in this case that knowledge is enough to found the charge of profanity.

From the above-cited production, as published for the use of the Calcutta Theatre, and adopted by it as a “copy of the play,” we present the following list of profanities, as we find them successively in the book.—We record them in their order, and with their repetition, just as we find them ;—with this only difference, that we have separated, and divided them under two heads : 1. *Open* profanity : 2. *Disguised* profanity ; or, as they are generally termed, plain oaths and minced oaths. We make no apology to our Christian friends for this necessary quotation of such profanity, in these pages,

* “Englishman press, 1842.”

more than for the discharge of other duties:—our own disgust is only exceeded by our horror, on reading over the catalogue we ourselves have made.

I. OPEN PROFANITY.—“*LORD help you!—Be damned to you!—Damn me!—A damned game!—Curse me!—Oh, damn it, no!—A Devil of a difference!—A wife’s the Devil!—A damned sight!—Damn him! (Heaven forgive us!)—Damn that shop!—Damn it!—Faith!—Faith now!—The Devil fly away with you!—By my soul!—That damned squire!—GAD!—Damn Plato!—What, the devil!—Damn me!—GAD!—Damn it!—Damned old woman!—LORD love you!—Curse me, my lad!—LORD love you!—Damn me!—Damned ugly!—Damned rascal!—Damn me!—Damn him!—Good Heaven!—By my soul!—Oh, the devil!—Good Heaven!—Upon my soul!—Damn it!—But, Damn me!—By Heaven!—A damned gig!—Damn Dido!—Damn Dido? well, damn Dido!—Where the devil is he?—Damn decorum!—Damn me!—Faith and by my soul!—Upon my soul!—The devil fly away with him!—LORD love you!—Damn it!—Kick you to the Devil!*”—

These all speak for themselves, and need no comment to explain their meaning, save a Christian creed!

II. DISGUISED PROFANITY.—This consists of certain minced or garbled terms of cursing and swearing; and which have been so altered, in some cases, to produce greater amusement, at other times, in order to soften down the profanity and still retain the point;—and in a few instances, it may be, in order to maintain the noble appearance of swearing or cursing, without (as such fools suppose) contracting the usual guilt. We place these in a separate count or charge, with a key; so that if any should present the plea of ignorance, they may have the benefit of their pleading and of our explanation. At the same time we must say that there are few men of education who do not know the meaning or origin of these oaths; and, above all, Players, a part of whose profession it is to study and imitate other men’s profanities, surely will not plead guilty to be such *fools* as not to understand what they glory to utter.

Ecod! or *Egad!* (God!) or, by God!—*’Od rabbit!* or, *’Od drab it!* (provincial, and comic, for, God damn it! as “Tarnation!” for damnation!)—*Dang it!* (damn it!)—*Zounds!* (’Ods ’ounds, (or God’s wounds! on the cross.)—*’Od rabbit!*—(God, &c.!)—*Dang it!* (damn it!)—*Zounds, and the devil!* (God’s wounds and the devil!)—*Zounds!* (God’s wounds!)—*’Od drab it!* (God, &c.) *Od’s Flesh!* (God’s Flesh—sometimes, *’Od’s Fish!* for merriment)—*S’death!* (’Od’s death, or God’s or CHRIST’S death on the Cross.)—*Zounds!* (God’s—wounds.) *’Od drab it!* (God, &c.)—*Zounds!* (God’s wounds.)—*’Od drab it!*—*Zounds!*—*’Od drab it!*—*E’cod!* *’Od’s flesh* (God’s flesh!)—*Zounds!*—*Od* (God) *rabbit!*—*Od rot it* (God rot it!)—&c. &c.

When summed up, these are but wicked and flimsy disguises for such awful terms as these—*By God!*—*God damn it!*—

Damn it!—By God's wounds!—By God's wounds, and the devil!—God's Flesh!—God's Death!—God rot it!

We can well understand the contemptuous sneer with which some may read those lines, and how some may again say as they have said, of the writer, on similar occasions, "What an idiot the man must be—what a fool!" aye and worse!—Let that be as it may—the simple question is, are these things so? are we "bearing false witness against our neighbour," or are we not? Is the above enumeration of printed terms sufficient to prove that the Calcutta stage is guilty of gross profanity, or not?

We say, it is more than sufficient; and that were only the tenth part acted that is published, the charge would remain in its full force;—yea, if but *one* studied, premeditated, oath, was spoken on the boards of the "Sans Souci," we arraign the speaker of that one oath as guilty of studied, premeditated profanity—of deliberate, professional sin—of an intentional breach of that divine commandment which says, "THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; for the Lord will not hold him guiltless that taketh His name in vain!"—God makes no exception; and dares not man except what God has included?

But it is said, "why single out *one* play, thus to condemn it for profanity, seeing that it is but part of a system;—this play may be worse or better than most others in this one point—why judge the stage by it?" We reply, so we think also: and accordingly so have we acted. We have attacked the whole system for various evils which it bears on its front—we have specified profanity as one of its gross inherent wickednesses—and now by one single particular case, we bring home one specific charge to one specific spot, which may surely prevent the usual outcry of the wounded, about vague and unproven charges. We first attacked the system—now we attack a part of it. We first shelled the fort, and now we breach it.

Or it may be said, "Your selection is peculiarly unfortunate for us, as well as unjust to our cause:—for this play happens singularly to abound in those questionable expressions, which, in their absolute form, you with some plausibility condemn: *probably*, you would not find such another play, as to *that* matter, in our whole series!"—Be it so then—our answer occurs in the form of another most natural question:—How did you come to choose *this* exception?—to select the *most* profane, out of many *less* profane?—Does not this shew that you considered its special profanity as no bar to its professional use—and that you preferred a play which best amused man,

but most insulted God ! Tell us why you chose an exception, and we will tell you why we attacked an exception !

It may even be said, “ We simply republish or reprint an author’s play, as we find it—if with oaths, or without oaths ; we assume no right to alter any such production for the sake of others—if we did, where would be the end of it ? ”—The answer to this is very plain : no man has a right to publish what is bad, save for its destruction,—to publish sin for amusement, is to increase and to multiply sin.—Again, stage managers *do* alter plays and that very largely, to adapt them to the peculiarities of stage performance—and we have now before us a printed play altered, in Calcutta manuscript, to suit Calcutta boards :—why not then alter what is *profane* to suit christian ears ?—Besides, such an excuse would be peculiarly unfortunate as to *Colman’s* plays ;—for, if we mistake not, when in his more advanced years he had some stage power in his own hands, this very Colman was deemed peculiarly tyrannical by stage-authors, because of a fastidious scrupulosity about every appearance of profanity in dramatic exclamations. If so, then surely faithfulness to the author of the “ *Heir at Law* ” would have demanded the rejection, rather than the retention, of those very profanities, which he latterly (without piety) condemned. Above all, consider the souls of such writers for the stage, now in the eternal world :—what would they, *there* and *now*, wish their successors to do ? Are there any of those authors now in HEAVEN ? would not they wish that every trace of profanity were for ever obliterated from their books ? Are there any in HELL ? are they glad or sorry that they wrote, “ *God damn me !* ” As ye would respect even the dead, perpetuate not those blasphemies, which they themselves would now obliterate, whether they be in heaven or in hell !

It will perhaps even be said—“ True, so far ; there are too many of these questionable expressions in this play :—but then, they are so peculiarly arranged and scattered over a considerable surface, that in their original connexion they are not nearly so offensive, as when one strings them together, as you have done ! ” Yes ; less *offensive*—but, far more ruinous :—the art of swearing inoffensively, is far more ruinous than the habit of swearing offensively. The man who professionally and systematically places his proper oaths in their proper place, so as to amuse and not frighten, is but as an Italian poisoner, who administers impalpable venom in the best wines—so that, with your wine, you may also have your *death*.—This is the very bane of stage profanity, that it is a matter of taste and flavour ; it has a *belles lettres* of cursing ;—it has a law of rhe-

torical iniquity*.—Thus the excuse is but the aggravation ;—and the plea of justification becomes but another count in the charge of sin.—Alas! if men thus shrink from a naked catalogue of the blasphemous profanities in one single play, what will they do when they see in the Judge's hand a complete catalogue of all the profanities of a long professional life! Justice demands evidence, and evidence demands facts, and facts demand selection; but, who cry out against selection? those who cry out against justice: and who cry out against justice? the whole world answers, the GUILTY!

But the usual way of meeting this whole subject is by a smile or sneer, and the remark, "What is the use of making this 'much ado about nothing?'" No harm is done by all these expressions which you call profanities. They are quite meaningless, and only used in order to complete the effect of the amusement, by sustaining the characters of the play:—In point of fact, the swearing you speak of, is but an empty sound, and the profanity you condemn, is but the merest trifle—it is all SPORT!

1. Is swearing *meaningless*? Did you ever read the swearer's oath explained in the "Swearer's prayer!"—we shall answer by an extract from it—so that we may not seem to write hastily or partially:—

"What! a swearer pray! Yes, swearer, whether thou thinkest so or not, each of thine oaths is a prayer,—an appeal to the holy and almighty God, whose name thou dardest so impiously to take into thy lips.

And what is it, thinkest thou, swearer, that thou dost call for, when

* Since the above was in type, the following editorial paragraph appeared in the "*Calcutta Star*" no mean *Theatrical* authority here, as is supposed;—(the italics and capitals are ours.)

"In the second piece, though he (the amateur) had but little to do, he quite sustained his reputation. We would venture, however, to hint that we noticed one defect which cannot be too soon remedied. We allude to his introduction of certain *little imprecatory expressions*, that we do not think were to be found in the original copy; and which, however APPROPRIATE IN THEIR PROPER PLACES, have an unpleasant and startling effect upon the ear, WHEN LADIES ARE PRESENT!"—(*Calcutta Star*, August 26th, 1842.)

This surely is an impartial, and most unintentional, confirmation of our remarks. It involves the following admissions: that oaths (imprecations) are lawful on the Stage:—that there is in regard to their "places," a law of "appropriateness":—that their use should be regulated by the "original copy," not by the caprice of the actor:—that the neglect of this rule (the *right use* of swearing on the stage, and in certain company) has an unpleasant and startling effect on the "ear," not on the conscience:—and finally, that any such defect is to be remedied on account of the *presence of ladies*, not on account of the PRESENCE OF GOD!—thus preferring the former to the latter. Does this privilege of female-canonization extend to the stage? or does it terminate in the stalls? "HE that planted" *woman's* "ear, shall HE not also hear?"

the awful imprecations, damn, and damnation, roll so frequently from thy profane tongue? Tremble, swearer, while I tell thee! Thy prayer contains two parts; thou prayest, First, That thou mayest be deprived of eternal happiness! Second, That thou mayest be plunged into eternal misery!

When, therefore, thou callest for damnation, dost thou not, in effect, say as follows? "O God! thou hast power to punish me in hell for ever: therefore, let not one of my sins be forgiven! Let every oath that I have sworn, every lie that I have told, every sabbath that I have broken, and all the sins that I have committed, either in thought, word, or deed, rise up in judgment against me, and eternally condemn me! Let me never partake of thy salvation! May my soul and body be deprived of all happiness, both in this world and that which is to come. Let me never see thy face with comfort; never enjoy thy favour and friendship; and let me never enter into the kingdom of heaven!"

This is the first part of thy prayer. Let us hear the second.

"O God, let me not only be shut out of heaven, but also shut up in hell! May all the members of my body be tortured with inconceivable agony, and all the powers of my soul tormented with horror and despair, inexpressible and eternal! Let my dwelling be in the blackness of darkness, and my companions accursed men, and accursed devils! Pour down thy hottest anger; execute all thy wrath and curse upon me; arm and send forth all thy terrors against me: and let thy fierce, thy fiery, thy fearful indignation rest upon me! Be mine eternal enemy, and plague, and punish, and torment me in hell, for ever, and ever!"

Swearer, this is thy prayer! Oh dreadful imprecation! Oh horrible! horrible! most horrible! Blaspheming man! dost thou like thy petition? Look at it. Art thou sincere in thy prayer, or art thou mocking thy Maker? Dost thou wish for damnation? Art thou desirous of eternal torment! If so, swear on—swear hard. The more oaths, the more misery; and, perhaps, the sooner thou mayest be in hell. Art thou shocked at this language? Does it harrow up thy soul? Does thy very blood run cold in thy veins? Art thou convinced of the evil of profane swearing? How many times hast thou blasphemed the God of heaven? How many times hast thou asked God to damn thee in the course of a year, a month, a day? Nay, how many times in a single hour hast thou called for damnation? Art thou not yet in hell? Wonder, O heavens, and be astonished, O earth, at the goodness and long-suffering of that God whose great name swearing persons so often and so awfully profane! Swearer, be thankful, O be exceedingly thankful that God has not answered thy prayer! thy tremendous prayer! that his mercy and patience have withholden the request of thy polluted lips! Never let him hear another oath from thy unhalloed tongue, lest it should be thy last expression upon earth, and thy swearing prayer should be answered in hell. O let thine oaths be turned into supplications! Repent, and turn to Jesus, who died for swearers as well as for his murderers. And then, oh! then, (though thou mayest have sworn as many oaths as there are "stars in the heavens, and sands upon the sea-shore innumerable,") then thou shalt find, to thy eternal joy, that there is love enough in his heart, and merit sufficient in his blood, to pardon thy sins, and save thy soul for ever. . . . Swearer! canst thou ever again blaspheme such a God and Saviour as this? Does not thy conscience cry—God forbid? Even so. Amen.

2. Is this profanity a *trifle*? Have you ever read a good old English extract which is as follows?—kindly.

He who laughs at sin, laughs while God frowns; "God is angry with the wicked every day," Psalm vii. 11. What is it that excites his

anger? What is that by which his Spirit is vexed and grieved? What is that which occasions the sword of vengeance to hang over the head of sinners? "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men," Rom. i. 18. And if the wrath of a king be as the roaring of a lion, how dreadful must be the wrath of the Almighty God!

He who makes light of sin, makes light of the miseries of all mankind. We live in a vale of tears, in which prisons and hospitals, and innumerable other receptacles of woe, impress the solemn truth, that the misery of man is great upon him, Eccl. viii. 6.

Ah! little think the gay licentious proud,
Whom pleasure, power, and affluence surround,
They, who their thoughtless hours in giddy mirth,
And wanton, often cruel, riot waste;
Ah! little think they, while they dance along,
How many feel, this very moment, death
And all the sad variety of pain!

To sport with sin, is to sport with death. For sin entered the world, and death followed sin, Rom. v. 12. And death has made this world like Golgotha, a place of skulls—not a fit place then for profane merriment. If the bones of all the dead were collected into one vast pile, and one should ask, like Jehu, "Who slew all these?" the answer must be, "Sin slew them all,"

Death stands between eternity and time
With open jaws—on such a narrow bridge,
That none can pass, but must become his prey.

For a man to laugh at sin, is to laugh when he ought to mourn. Will any one make sport with his own disease? Sin is a disease. It is poisonous—it is fatal too, unless the balm of Gilead (the blood of Christ) be applied in time. Sin produces guilt and shame. When a man laughs at his sin, he laughs at the fraud by which he has cheated himself. His conduct is not less absurd than wicked. 'Tis that of a fool laughing at his own folly.

To make light of sin, is to make light of the pains of hell. For, sin opened the bottomless-pit. Sin is the parent of the worm that dieth not. Sin kindled the flames which shall never be quenched. Sin leads to the place of weeping and wailing and gnashing of teeth.

O careless, thoughtless sinner! Is it a light thing to fall into the hands of the living God—to feel the weight of his curse—to dwell with everlasting burnings? Canst thou expect to enjoy sinful mirth with jovial companions in hell: from whence the smoke of their torment ascendeth for ever and ever? Consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver. Consider this, before the great day of his wrath is come. Think on your ways, and turn your feet to his testimonies; in those testimonies, you will find a Saviour revealed. His name is Jesus. Behold, now is the accepted time; behold, now is the day of salvation! Believe on the Lord Jesus Christ, and thou shalt be saved.

To sport with sin, is to sport with the sorrows of Jesus. And this, considering the dignity of the person of Christ, is the most solemn and awful consideration that can be suggested. It were less guilty to sport with fellow-creatures than with the Son of God. Never did any person suffer so much from contempt as Jesus did. He was blindfolded and buffeted, and in the grossest manner insulted by the rabble in the high

priest's hall. "Then did they spit in his face," Matt. xxvi. 67. Herod and his men of war set JESUS at naught. In mockery he was invested with a purple robe. A reed was put into his hand for a sceptre, to ridicule his pretensions to a kingdom. And when he was lifted upon the cross, (O, horrid to relate!) they mocked the pangs in which he died. Passing strangers wagged their heads, and said, "If thou be the Son of God, come down from the cross!" The chief priests, scribes, and elders, said, with bitter sarcasm, "He saved others—himself he cannot save!" And even the thieves who were crucified with him, cast the same in his teeth.

And can you, O wanton sinner! join your voice to theirs to insult Him? can you trifle with Jesus, and make light of his prayers, his tears, his groans, and bloody sweat, in the garden of agony, the severity of the scourge, and the torture of the crown of thorns? O, be persuaded to trace his footsteps to Calvary. There stand and gaze, pause and ponder. If, at such a place, with such a scene, you can trifle, what would angels think? More struck with grief or wonder, who can tell?

Around the bloody tree they press'd with strong desire,
That wondrous sight to see, the Lord of Life expire!
And could their eyes have known a tear
In sad surprise had dropt it there.

"Now, therefore, be ye not mockers, lest your bands be made strong," Isaiah xxviii. 22. If God give you repentance unto life, you will mourn for Christ as one mourneth for an only son, and be in bitterness, as one that is in bitterness for the loss of his first-born.

WHO LAUGHS AT SIN, laughs at his Maker's frowns,
Laughs at the sword of vengeance o'er his head,
Laughs at the great Redeemer's tears and wounds
Who but for sin had never wept or bled.

WHO LAUGHS AT SIN, laughs at the numerous woes,
Which have this guilty world so oft befall;
Laughs at the whole creation's groans and throes,
At all the spoils of death, and pains of hell.

WHO LAUGHS AT SIN, laughs at his own disease,
Welcomes approaching torments with his smiles,
Dares at his soul's expense his fancy please,
Affronts his God—himself of bliss beguiles.

WHO LAUGHS AT SIN, sports with his guilt and shame,
Laughs at the errors of his senseless mind;
For madness so extreme there wants a name,
Expressive of a folly so refin'd!"

Such is a part of theatrical *sport*, when for dramatic effect they swear by God and by the devil—and curse by hell and damnation. To such sport do the words of Inspiration apply. "As a madman that scattereth firebrands, arrows and death; so is the man that deceiveth his neighbour and saith, Am I not in *sport*?" To the professors of this art, does the Bible also put this question, "Against WHOM do ye sport yourselves?"—and to them also, in this their art, in which the awful name of God is not spared, does this counsel belong—"Be not deceived—GOD IS NOT MOCKED—what a man soweth,

that shall he also reap !” To them also this solemn warning, “ Let the potsherd strive with the potsherd of the earth—but woe unto the man that striveth with his Maker !”

As some compensation to the Christian reader, we now suggest the following grand contrasts between the **PLAY** and the **BIBLE**, as to their manner of treating the subjects which, in this instance, come within their common range ;— and so we may extract honey from the carcase of a profane comedy.

PLAY—“ *Lord !—God !—Gad !—Egad !—Ecod !—’Od !*”
BIBLE—“ Thou shalt love the Lord thy God, with all thy heart and soul and mind and strength.”—“ The Lord—the Lord God, merciful and gracious—long-suffering and abundant in goodness and in truth ; keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty !”—“ They rest not day and night, saying Holy ! Holy ! Holy, Lord God Almighty ! which was and is and is to come !”

PLAY—“ *Lord help you !*” **BIBLE**—“ I love the Lord, because He hath heard my voice and my supplications ; because he hath inclined his ear unto me therefore will I call upon Him as long as I live. The sorrows of death compassed me, and the pains of hell got hold on me. I found trouble and sorrow—I was brought low, and the Lord helped me !”—“ Then shall they call upon me, but I will not answer them ; they shall seek me early, but they shall not find me : for that they hated knowledge, and did not choose the fear of the Lord ; they would none of my counsel, they despised all my reproof !”

PLAY—“ *Lord love you !*” **BIBLE**—“ Behold what manner of love the Father hath shewed us, that we should be called the sons of God !”—“ God so loved the world, that He gave his only-begotten Son, that whosoever believeth on him should not perish but have everlasting life !”

PLAY—“ *By my soul ! Upon my soul !*” **BIBLE**—“ The soul that sinneth, it shall die.”—“ What is a man profited if he gain the whole world and lose his own soul :—or, what shall a man give in exchange for his soul ?”—“ All souls are mine, saith the Lord.” “ The soul of the wicked desireth evil !”

PLAY—“ *Faith !*” **BIBLE**—“ Without faith it is impossible to please God.”—“ Thy faith hath saved thee—go in peace !” —“ Receiving the end of your faith, even the salvation of your souls.”—“ Whatsoever is not of faith is sin.”—“ Therefore being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ !”

PLAY—"God's Flesh" ('od's Flesh!)—BIBLE—"Great is the mystery of godliness—God manifest in the Flesh!" "Except ye eat the flesh and drink the blood of the Son of Man, ye have no life in you?"

PLAY—"God's wounds," (Zounds, 'ods 'ounds!) BIBLE—"They shall look on ME whom they have pierced, and shall mourn and be in bitterness!" "He was wounded for our transgressions—bruised for our iniquities, the chastisement of our peace was laid on Him, and by His stripes we are healed!"—"Then saith He to Thomas, reach hither thy finger, and behold my hands: and reach hither thy hand and thrust it into my side; and be not faithless but believing: and Thomas answered and said, MY LORD AND MY GOD!"

PLAY—"The Devil! What the Devil! &c." BIBLE—"Jesus went about healing all who were oppressed of the devil."—"He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose was the Son of God manifested, that he might destroy the works of the devil."—"Ye are of your father the devil, for his works ye do."—"Everlasting fire with the devil and his angels!"—"The whole world lieth in the wicked one!"

PLAY—"Curse me!" BIBLE—"It is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them!"—"Christ hath redeemed us from the curse of the law, being made a curse for us!"—"Then shall the King say unto them on the left hand, Depart from me, ye cursed, into everlasting fire!"

PLAY—"Damn him—be damned to you!" BIBLE—"Thou shalt love thy neighbour as thyself!"—"He that loveth not his brother abideth in death;—whoso hateth his brother is a murderer."—"But I say unto you, that whosoever shall without a cause say unto his brother, Thou Fool! shall be in danger of hell-fire!"

PLAY—"Damn me!" BIBLE—"As I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live—Turn ye, turn ye! why WILL ye die?"—"Go ye unto all the world, and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not, shall be DAMNED!" "But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone;—which is the SECOND DEATH!"

PLAY—"Heaven forgive us!" "How long, will ye scorners, delight in your scorning, and ye fools hate knowledge.—

Turn you at my reproof, and I will pour out my Spirit unto you; I will make known my words unto you!"—"Let the wicked man forsake his ways, and the unrighteous man his thoughts;—and let him return unto the Lord, and he will have mercy upon him—and unto our God, for he will abundantly pardon!"—"The publican, standing afar off, would not lift so much as his eyes to heaven, but smote upon his breast saying, God be merciful to me a sinner!"—"Then said Jesus FATHER FORGIVE THEM, for they know not what they do!"—"The blood of Jesus Christ, the Son of God, cleanseth us from all sin."—"So he arose and came to his Father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him. And the son said unto his father, Father I have sinned against HEAVEN and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hands and shoes on his feet; and bring hither the fatted calf and kill it; and let us eat and be merry:—for, this my son was dead and is alive again—he was lost and is found!"

J. M. D.

VI.—*On Mildness of Language.—Spirit of the Native Press.*

[Free Translation from the Prabhákar.]

When the Creator formed the various members of the body, to the softer portions he assigned the framework of the bones for firmness and support; the tongue alone he made boneless, doubtless with some design worthy of himself, which reflexion will readily enable any one to comprehend.

The power of speech is at the root of all that is great and good and happy in human society. Without such a power how could the affairs of men, as now constituted, proceed in their course? It is in mutual converse and communication of thoughts, feelings and judgment, that we acquire any acquaintance with things human or divine; a nation of dumb men would be deprived of all the highest enjoyments of life. He who is at once eloquent and bland of speech, secures the suffrages and good-will of all men, acquires fame, and obtains possession for himself of all the means of enjoyment that can be accumulated.

Now the tongue is the chief instrument or organ of speech; by its aid alone can articulate words, expressive of ideas, be uttered. Hence we may easily infer the admirable design of the All-wise Supreme in forming the tongue without bones; it was doubtless that men should use it only in the utterance of words of softness, gentleness and good-will. Those individuals then who perceive and appreciate the kind

aim of the Creator, will never suffer any thing unkind, harsh, severe or abusive to proceed from their lips. If they who, contrary to the divine constitution of the organ of speech, do yet, from the impulse of a naturally sour and cruel temper, allow themselves in the use of intemperance and severity of language towards others, had but had tongues furnished with a bone, we think the whole world would have been inflamed and fevered by the words of poison that should have distilled from their mouths.

A draft of the nectar of kind words will instantly heal and re-invigorate those sick at heart, and almost dead with grief and sorrow. A man of ungentle speech, though he were a paragon of learning, is yet unloved and unesteemed of all men ; and if even what is spoken be true, be yet said with severity, unkindness of manner, or coupled with abuse, it is justly treated with disrespect and is wholly disregarded.

Let but an only son, the stem-holder of his family, customarily allow himself in impropriety of speech, his very father will repudiate and cast him off. If he who is a wife's whole wealth, inalienable and most carefully to be preserved, her husband, become changed towards her and never address her but with harshness and rebuke, even she will cease to regard him, and will deem the mere support and protection which he affords, as utterly valueless. To his father a son owes his very existence, with the cheerful sight of all those wondrous and beautiful objects on this earth which lead him to the knowledge of God, the sovereign creator and Lord of all ; and yet if that father, the object of his son's first and last affections, be perpetually speaking to him in terms of reproof and severity, he cannot by any means long retain him in reverential subjection and obedience.

Thus in every relation, harshness and unkindness of speech produce only alienation and disunion ; whilst, on the contrary, mild and courteous language conciliates love and unites all in the bonds of good-will ; the former being only the occasion of wretchedness and suffering, the latter giving existence to numerous sources of pleasure and enjoyment.

Gentle speech, even if it cover untruth, is yet pleasing and amiable in itself ; whilst rough, *harsh*, and *discourteous* words, offend and revolt though they convey the truth. If men of unamiable temper would but reflect on facts like these, they would surely at once abandon all discourteousness and severity of address, and adopt that style of language which all so value and regard.

To borrow an illustration from another part of nature—look at the wide expanse of that great receptacle of waters, the ocean ! how beautifully it reflects the beams of light from the crests of its curling waves ! in its deeps lie buried gems of price innumerable ; yet, for its boisterousness and harshness and surliness, even insects and flies of every species shun its use ; preferring to it the sweeter and gentler waters to be found even in some confined well or stagnant pool, all unsightly though it be ; joyfully do they resort to them and sip there, from the liquid by which the life of all animated creation is sustained.

Again, regard the man of unmeasured wealth—lord he seems of the earth, a god in the world ; yet be it so that he never addresses his ten-

ants and retainers but in harsh words of proud authority and severe rebuke ; that he never gives, even an alms to a poor man, but with some cutting reproach or unkind remark—you will find no one prays for his welfare ; whilst the poorest wretch, who just contrives to support life by perpetual mendicancy, if he be qualified by humble and kind and obliging speech, acquires credit and reputation with all around.

We may indeed permit ourselves, without apprehension of direct and immediate personal inconvenience, to use violence and rudeness of speech towards those who are unhappily subject to our authority and caprice—but we ought to reflect that it were easy for the Creator who has placed us to-day high above many other men, to bring us quickly down to a condition in which we should be glad to own subjection even to them, and to solicit the kindness and forbearance of many who are now beneath us ; and indeed if one would but consider the common nature and sensibilities of men, and calmly and justly weigh the circumstances of the case, he would assuredly never more give vent to envenomed words of haughty contempt, or cruelty, or unkindness ; for he would say—as I love kind words from other men, so do they rightly expect and deserve gentle language from me. Moreover, know that when that tongue, whose agreeable and sensible utterances are the means of making us acquainted with the excellencies and defects, the virtues and the faults, of things and persons, become deformed and befouled by ungentle and unamiable speech, the very arrangement of the supreme Creator is disturbed and his merciful purpose of mutual kindness and union and usefulness among men contravened.

VII.—On War.

[Translated from the Prabhákar.]

“ When the rulers and governors of the nations of earth are not at peace and amity among themselves, it is of course impossible for their subjects to exercise their quiet industry, unharassed and unalarmed. When, in following the various pursuits and occupations of life, the discordant and abhorrent sounds of battle-strife enter the ears of a quiet population, their hearts sink into the waters of fear and terror. And whenever two opposing armies enter on the field of war, to assail each the other with the weapons of mutual destruction, we cannot possibly conclude which side shall, in the end, sound the drum of victory ; and unfurl the flag of conquest. Consequently, in uncertainty of the result all minds are filled with trembling alarm for life, liberty and possessions. In war the staircase of wealth-producing trade and commerce is closed up—none may ascend it ; and all the friendly and affectionate intercourse of society is interrupted. This will be allowed on all hands, to be no exaggeration.

Kings and subjects, too, alike enter this world but for a little season. The present life is ever short and evanescent. It is surely then a matter of sore affliction and regret, that any should ever allow them-

selves still further to curtail it, by the contentions of horrid war. The religious books of all religions, moreover, agree in branding the taking of man's life by his fellow man, with the deepest reprobation as the greatest of all sins.

If indeed some tyrant, bent on mischief and ruthless in his malignity, should carry war and rapine into another's territory—to guard a peaceable people's welfare will require of a sovereign that he should employ every means suggested by skill or valour to resist the invader and defeat his attempts; yet would we allow him to proceed no further than to earn for himself the character of "the restorer of peace and prosperity." But that rulers, claiming to be wise and civilized, and to be possessed of virtue, religion and understanding, should yet be so wanting in common sense as, on any trivial and ordinary occasions, to unsheathe the sword against each other, is an astonishing proof of weakness, a procedure equally shameful, absurd and detestable. Talk we of other people and their kings? Alas! have not our own English rulers, for a most hateful cause, even now drawn the sword from its scabbard and rushed into the murderous arena of battle and of blood!"

The above is an editorial in a late number of the *Prabhákar*, a Bengali daily newspaper remarkable alike for the excellency of its style and the solidity and useful character of very much of its matter. In nothing in the present state of the native mind, is there more of hopeful promise, than its growing inquisitiveness into all subjects of national and social policy, into the working of systems of government, the character of national institutions, the genius of nations, the history and progress of the human species. And after an absence of nearly three years from India, the translator has been astonished at the rapidity with which that entire change in the temper and feelings of our Indian fellow-subjects has been proceeding, whose commencement almost he had witnessed, and whose earlier and slower progress he had watched with mingled hope and apprehension.

The press, has given an astonishing acceleration to the operation of those other principles of national improvement which waited but for the all-important measure of its entire emancipation, to appear in all their real but unappreciated efficacy. Education, a free press, toleration of religious, political and general discussion—these have awakened the mind of India from the lazy and contented sleep of ages; and now all the united powers hostile to the emancipation, mental, civil and religious, of all the nations of the earth, would be unable to throw it back into the magnetic torpor which it has once and for ever shaken off. Every day the native press teems with proof and illustration. The above is given because it is short, as a *sample* of the way in which all subjects in heaven and earth, are passing before the opening view of Hindu intelligence, as the various genera and species of newly created animals before the eyes of the first father of our kind, and to which his intuitive perception assigned names and appellations so accurately expressive of their several natures, habits, and locations. Thus, too, is the Hindu mind investigating, comparing, judging, reasoning upon all that is brought within its range. Let us

only watch its early exercises, supply it with subjects, guard it against error, treat it with tenderness without fostering its conceit, and draw forth its energies without endangering its healthy action. It is temerarious and incautious in its unaccustomed employment of the intellectual powers—proud of its liberty and boastful of its immature acquirements—but let us not rudely check while seeking to direct it; let us not despise while we admonish. Unfettered by *our* prejudices, the natives of India, under the progress of mental and social improvement, may even teach us their teachers some things which *we* overlook or cannot see. A free expression of opinions however crude, hasty and even unsupported, may act as a safety-valve to give emission to what, suppressed, might work injury or destruction to themselves and to us. Inquiry, however unbounded and ill regulated, is infinitely to be preferred to stagnation and indifference. It is “a new thing” indeed, for natives of Bengal to write gravely and unconnected with fable, hyperbole or superstition on such a subject as the *principle* of war—to view it in its bearing on national prosperity; in reference to an overruling and judging Providence, to the policy and duty of kings and rulers; in the justice or injustice of its causes, its conduct and results. The divine prophetic announcement, that many shall run to and fro and knowledge shall be increased,” has been already largely fulfilled, and is proceeding with accelerated rapidity to its complete accomplishment. Let us take care to guide its progress through true and pure and sacred channels, and the ultimate result will be “glory to God in the highest, on earth peace, good will among men.” Christianity has everything to gain, nothing to fear from the spread of knowledge—those are its best friends who urge the people everywhere “to intermeddle with *all* knowledge.”

W. M.

Poetry.

LINES ADDRESSED TO THE GANGES.

Written during a tour upon it in search of health and for Missionary Purposes.

AND we are on thy waves, thou mighty stream !
 Tracking thy various course, or on thy banks,
 Now towering high, with leafy chaplet crowned—
 Now gently sloping downward with green sward—
 Now stretching wide, a barren waste of sand—
 Roaming anon, where'er the sun's fierce ray
 Shining athwart, or hid by favoring clouds,
 Prevent not—chiefly then when dewy eve,
 Lit by the moon's cool lamp, breathing cool airs,
 Frees the tired laborer from his daily toil,
 And groups the villagers in social chat:
 These are our search, hat to their wondering ears,
 Albeit as yet with inexperienced youth,

And tongue unpractised in the native speech,
 We may declare the doctrine of the Cross,
 And strive to bring the wanderers back to God.

Who can behold thy spreading bosom tinged,
 E'en like the bosom of an Indian maid,
 With dusky hue, and see thee ceaseless speed,
 Rich with the soil of continents, to form
 New regions fertile as the wealthy lands
 Which thou art leaving, never to return
 With reflux wave:—though by the solar beam
 Absorbed and by the cold again condensed,
 Some of thy water may perchance descend
 In fertile showers on the selfsame lands,
 And in thy rapid course again be borne,
 On and still onward to the thirsty sea—
 And feel not that thou art the glorious work
 Of wisdom, power and goodness all combined?

Without thee, what were India—now so fair?
 Though in the pride of power, deeds of death
 Are done by thee; and oft the fragile bark
 Presumptuous launched upon thy hurrying tide,
 Is dashed against some beetling rock, or fixed
 In yielding sand, or in thy thousand pools
 Whirled madly round, then dragged beneath the wave;
 Thy distant shores scarce conscious of the cry
 Of swimmers struggling vainly for their lives:
 Nor against men alone dost thou prevail
 In fierce encounter—as they well may know
 Who see by day thy wild encroachments made,
 By ceaseless efforts, on the solid land—
 Fragments of towers perched on peering cliffs,
 Threatening tremendous downfall, or the roots
 Straggling and pendent of some spreading tree,
 That scarce retains its hold on parent earth—
 Or anchored near thy shores by the still night
 Oft hears the splash of falling precipice
 Bowing in token of superior power.

These are thy sports and pastimes, mighty stream!
 As through thy winding length of thousand miles
 Thou flowest onward ever, and hast flowed
 From ages known not to the thought of man;
 And meet it is thy venerable age,
 Thy power prodigious, and, e'en more than these,
 The blessings which thou scattered all around,
 Should find a tribute in a song of praise:
 Towns, villages and cities are by thee
 Made rich and glad and healthful—and thy wave
 Flowing each year o'er many a fertile field
 Doth clothe it with more rich fertility,
 Paying the tillers toil a hundred-fold.

Thine offspring are to thousands daily food,
 And on thy rapid current wealth is borne
 Swiftly and safely to its destined port.
 Such are the blessings thou conferr'st on man—

But say, thou mighty river! art thou God!
 Are these thy works proofs of divinity,
 Inherent in thyself?—Is God like thee?
 Thus visible—thus prostrate—thus confined?
 Say—art thou self-existent—underived?
 Have none e'er traced thee to thine origin
 High on the mountains?—Wouldst thou still flow on
 With copious waters, by thine own strong will*,
 Did lesser streams, whose names are known to few,
 Withhold the due supply?—Or were the skies
 Closed from above, where were thy wonders then?

No voice from thee proclaims the Deity—
 Could thy waves speak, they would renounce the name,
 And sound His praise who made thee what thou art:
 But man more prostrate than thyself has made
 Of thee a god, and in his blindness cast
 Upon thine altar his most precious things;
 E'en mother's love to thee has sacrificed
 Her infant offspring, and the aged man,
 Around whose death-bed ministers of love
 Alone are sitting, on thy friendless shores
 Has breathed his last—attended there by none
 But dogs and vultures waiting for their prey.

Thus is it ever when God's glorious works,
 Perverted from their merciful design
 By man's corrupt and wild imaginings,
 Usurp His place who gave them life and form.
 From blessings changed, they speedily become
 Curses most deadly—filling earth with sin,
 Mankind with misery, hell with the lost.

Arise, thou glorious light of gospel truth,
 Destined to heal the nations, and bring back
 Earth's erring children to their father's home!
 Swift be thy rays, as those of morning light—
 Now glimmering "on the misty mountain tops,"
 Now quick resplendent in the deepest vales—
 Then shall thy waves, Oh Gunga, hear no more
 The frantic shout of mad idolatry:
 No more, like hungry jackals, eat the flesh
 Of innocent babes and self-devoted men;
 But peaceful flow, an emblem of the peace
 Which then shall flow through all the earth, and fill
 Man's troubled heart with an unwonted joy.

August, 1842.

J. H. B.

* "The river glideth at its own sweet will."
 Wordsworth; *Sonnet composed on Westminster Bridge*.—Sept. 3, 1803.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta and his party sailed for the Straits on Thursday, the 25th of August.—Rev. J. Stubbins of the Baptist Mission at Berhampore via Gaujam is obliged to seek for restoration of health. He has left Berhampore for Calcutta.—Mrs. Lessel of Berhampore and two children left Calcutta for Scotland on the *Jessie Logan*.—Rev. L. Whiting, formerly Chaplain in this presidency, has obtained the curacy of Eye in Suffolk.—Rev. Messrs. Stolzenberg and Smith were ordained Deacons by the Bishop of Calcutta, on Sabbath day the 21st of August. The former will labor in connection with the Church Mission at Benares and the latter in the Propagation Society's Missions in the south of Calcutta.—Rev. J. Vaughan, the junior minister of the Old Church, has obtained leave of absence for five months to visit Penang.

From the last number of the *Calcutta Intelligencer*, we gather the following items of intelligence.

The Archdeacon's Visit to Jessore.—The Archdeacon on a late visit to Jessore laid the foundation stone of a new Church at that station to be called Christ's Church. The residents have acted with great liberality and promptitude in the matter. The Archdeacon also examined the Christian School at Jessore. The daily attendance is about 200. The average expense about 40 or 50 rupees a month. The boys acquitted themselves very much to the satisfaction of all parties. The schools are under the direction of our excellent friend the Rev. J. Parry of the Baptist Mission.

Christ Church Schools.—The schools in connexion with Christ's Church, Cornwallis Square, have also been examined by the Archdeacon. There are 80 boys in the school, among whom are 20 Christian children who are clothed, boarded and educated. The school is under the care of the Rev. Krishna Mohun Banerjea.

Temperance Society.—The second meeting of the Fort Temperance Society was held on the 11th July. The Rev. R. Eteson presided. Several men signed the pledge. Application is about to be made for a room, to be used as a coffee and reading room.

Agra Mission.—The Missionaries of the Church Missionary Society at Agra, have made an appeal to the friends of Missions for the means to carry out their various operations. We trust the appeal will not be in vain.

2.—JUBILEE OF THE BAPTIST MISSIONARY SOCIETY.

According to the notice given in our July number, a brief history of the Baptist Missionary Society has been furnished by one of our Baptist brethren.

Jubilee meetings have, according to the most recent accounts, been held at Kettering, Birmingham, Leeds, Manchester, Bradford and Newcastle. At Kettering between four and five thousand people were present. The Rev. Messrs. Godwin, Steane, Leslie and Brock preached, and on the principal day highly interesting addresses were delivered by various speakers.

The amount of contributions to the Jubilee fund, up to the middle of June, was said to have exceeded £ 13,000.

We are not yet able to give all the details of the arrangements contemplated for the celebration of the Jubilee in Calcutta. We under-

stand, however, that sermons will be preached in the various Baptist Chapels on Lord's day, October 2nd. During the preceding week the usual prayer-meetings will have a special reference to the subject, and it is expected that a public meeting will be held on the evening of Thursday, September 29th, in the Circular Road Chapel, and on Friday the 30th, in the Lal Bazar Chapel. At the former addresses will be delivered in English, whilst the latter is intended for the Native Christians, and will therefore be held in the early part of the day. Another public meeting, of a devotional character, will be held in the afternoon of Lord's day, October 2nd, in the Entally Chapel, for the native Christians. On all these occasions contributions to the Jubilee Fund will be received by our Baptist friends.

Further particulars will be announced in the (Baptist) Missionary Herald for September, and probably also in the public prints; but we seize the present opportunity for calling the attention of those of our readers who reside in Calcutta to this interesting subject.

3.—MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting, was held at the Union Chapel, Dharamtalah, on Monday evening the 1st August. The address was delivered by the Rev. G. Pearce;—subject, the importance of prayer for the increase of Missionary labors, founded upon Matthew ix. 36, 37, and 38 verses. The devotional parts of the service were conducted by the Rev. Messrs. deRodd and Wenger.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society was held at the Union Chapel, Dharamtalah, on Wednesday the 10th August, at which the Rev. W. Morton gave an interesting account of the Missionary state of the Churches in Britain. The statement was very cheering. The Rev. T. Boaz exhorted the people to increased devotedness in the noble work of Missions, and especially called upon young men to come forward as Missionaries. The devotional parts of the service were engaged in by Messrs. Campbell and Boaz.

4.—THE CHURCH OF ENGLAND MAGAZINE

has again changed editors, the third time in eight months. The present editor or editors pledge themselves to be Protestant and Evangelical, but firm and attached advocates of their own views of Church polity and practice. The rescue of the *Magazine* from the hands into which it had fallen must be matter of satisfaction to all; for though we can express no opinion on Church polity in the *Observer*, we can and do most sincerely rejoice when Puseyism is held in abeyance—when she can neither poison by her implicative error, nor check the flow of pure and healing truth.

5.—THE BISHOP OF CALCUTTA.

The Bishop of Calcutta held a Confirmation at the Cathedral on the 17th instant; the number confirmed was about one hundred and seventy.

On Sabbath, the 21st instant, an Ordination was held in the same place of worship—the Rev. T. Sandys preached on the occasion. The following gentlemen received ordination; as deacons Rev. M. Stolzenburg and Rev. J. Smith.

On Wednesday, the 24th, the Bishop of Calcutta held his triennial visitation of the Episcopal Churches. The Rev. R. B. Boswell preached a very instructive and impressive sermon on the duties, responsibilities

and rewards of the Christian ministry. The Bishop afterwards delivered his charge and embarked the same evening on the *Julia*, for the Straits.

6.—JAGANNA'TH FESTIVAL.

This horrid festival was this year attended by vast numbers; several poor deluded wretches fell victims to the idol, perishing beneath the wheels of its car; and yet it is to this abomination that the Government devotes a large annual tribute. By what bond can such a tribute be sanctioned or enforced? Not certainly by that of nature, or reason or religion—these all unite to condemn a Christian, nay a merely humane government in sanctioning such acts. With the one hand the government afford the means of educating a portion of their subjects, and with the other uphold the grossest superstition of the land. We sincerely pray that these last lingering holds of idolatry by the Government may soon entirely cease.

7.—LOTTERIES.

The crying evil of lotteries has of late engaged the attention of the press, religious and secular, Native and European, and all unite in condemning the system as unqualifiedly evil, and so it is; and yet it is continued under the sanction of Government. It is not only evil but illegal, hence the man who attempted to defraud the directors of the Calcutta Lottery was not indicted for forging or stealing a ticket, but for purloining a piece of paper, value a mere trifle. This was diamond cut diamond, the larger illegality not daring to punish the smaller; the fashionable sin not daring to impeach the less genteel and successful robbery.

The mischiefs inflicted by lotteries are manifold, especially amongst the poorer classes, and in the Native community. They excite hopes which are never realized, and induce people to expend monies which should be otherwise appropriated, and for the lack of which misery is imposed upon the innocent and unoffending; habits of gambling and speculation are fostered and a distaste for industry and honest employment engendered. In the absence of Government interference at present we scarcely dare to hope for their abolition.—Let all Christian people abstain from sanctioning the lottery. Let it cease to be profitable and it will cease to be. The committee will not be allowed to pursue their calling if the treasury is not filled. The remedy is with the people and we trust they will apply it. It is true lottery ticket buying has become like many other similar matters a *fashionable thoughtless sin*; it is an evil perpetrated oft without a thought but generally sanctioned on the ground of its benefitting the city, that is the roads are kept in repair, the streets lighted and the drains cleaned *at the expense of the morals of the people.*

8.—NOBLE RESOLUTION AND EXEMPLARY BENEVOLENCE.

We understand that the friends of the Basle Mission resolved at their last anniversary to send forth (D. V.) one hundred Missionaries to India; one merchant offered two lakhs of rupees for carrying out this noble resolve—*si sic omnia.*

9.—BUST OF DR. CAREY.

It is with sincere pleasure we have seen in the public journals an announcement that the Agricultural Society of India design to have prepared a marble bust of the late Dr. Carey, the founder of the society. The bust is to be placed in the Metcalfe Hall. Better late than never; but it is, if such things be of any worth, rather late in the day to pro-

pose such a token of respect ; yet we look upon this resolve of the society as " an act of justice, long deferred though not the less deserved." To Dr. Carey the society owes its existence and success, when it was not the fashionable and popular institution it now is : and with many and great difficulties, both in the European and Native communities, had he and his handful of friends to contend in its rearing time ; but he knew that it, in conjunction with other causes then at work, would one day prove a means of great good to the country, and with these views he acted out his motto—" Attempt great things, and expect great things," with what success, as far as all the different sections of the agricultural and horticultural world of India are concerned, we leave the society, our marts and bazars to bear testimony. The society, has given an impulse to agriculture and horticulture throughout the length and breadth of India ; in this, even before his death, he saw more success than he had anticipated ; and now as a reward for his industry and talent in founding and cherishing the infant society, he is to take his place in the new Hall, amongst those who are esteemed the benefactors of India.—*Calcutta Christian Advocate.*

10.—MR. HARE, THE DURPAN, AND THE MISSIONARIES.

We have much pleasure in giving the following a place in our pages. The extract, which has called forth the merited and just rebuke of the editor of the *Church of England Magazine*, reflects discredit both on the head and heart of the writer :

‘ We cannot pass unnoticed the concluding remarks of the writer in the *Durpan*, or without calling upon the native gentry to consider the tone and language in which the Missionaries are attacked. Verily if proofs were wanting to represent the reproaches and revilings which these venerated men have to endure in their Master’s cause, the following would suffice :

“ The editors of the above journals may ask, ‘ Are not the Missionaries who have come to this distant land for the dissemination of moral and evangelical truths among the people of India, religious ?’ We answer—no. Can that man have any sincere veneration for his religion, when he makes it the means of earning his daily bread ? Can that man be a true Christian who makes Christianity his *profession* ? It is a well known fact that these Missionaries are sent here by the Christian societies of England, and Scotland, and they keep up a show of religion merely for the satisfaction of those who employ them.”

The principles maintained in these lines need no refutation. They would upset all religion in the world by forbidding the appointment of a ministry ; for if a pastor, though never so pious, is not to have the means of sustaining life *as such*, then none but men of independent fortune can consecrate their labours wholly to the service of God. But we hope every intelligent native will repudiate the accusations contained in the above extract, and at least award the meed of faithfulness and sincerity to persons whose exertions in their Master’s cause, and for the happiness and welfare of the human species, have never been questioned by any man of sense.”—*C. E. M.*

Is it true, as stated by some of our contemporaries, that the Hindu community, while vindicating Mr. Hare’s religious character by calumniating the Missionary body, are not likely to vindicate it by subscribing sufficiently for a statue ? Is this the manner in which they will evince their gratitude to a man who spent a “ princely fortune” and nearly his whole life for their welfare ? The whole Hindu community have up to this date, subscribed only somewhere about 10,000 rupees.—*Ibid.*

11.—THIRD CIRCULAR OF THE CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY
(FROM JULY 1ST 1841 TO JULY 1ST 1842.)

To report continued healthful existence, on the very field of change and decay, is to declare the special kindness of God to us above many others; to report existence, active and influential for good, is to proclaim the peculiar mercy of God rising above us, and that on the very scene of our sin and demerit. Yet such is the report, which, on behalf of the Calcutta Christian School-Book Society we have now to make. It exists, healthfully, actively, influentially. It exists for good, for supreme good—for that good for which the Lord Jesus Christ lived, died, and lives again for evermore—for the glory of God in the salvation of man! This is the noblest end for which a man can live—the sweetest work in which a man can engage—the dearest cause for which a man can suffer or die—the grandest, widest, happiest service in which a man can ever be absorbed or sunk. We give thanks to God, that during one other year we have been enabled to pursue this our chosen work, upon our chosen field; and that, in quiet and silence, we have been enabled to forward the educational commissariat of our Indian Christian band!

I. The income of the Society, for the year, from June 1841 to June 1842, has been about Rs. 3000. This includes the money arising from the sale of books, together with the various direct contributions received throughout the year for the objects of the Society.

II. The expenditure during the same period has been about Rs. 2900.—There are, however, claims which turn the balance slightly against the Society, so as leave it under temporary obligation to its treasurer. This state of accounts, in a mercantile point of view, may be satisfactory, because it keeps the Society in a state of pecuniary safety;—but, in a higher point of view, it is not so. By resources so limited, however well balanced (as they ought to be), we are disabled from extended spiritual enterprise; so that instead of being able to promote a great demand, by presenting a large supply, we are only able to meet a small demand with a scanty supply. Our sale of books during the past year has been about Rs. 1600, which, considering the fewness of Christian schools, is no small encouragement, in our third year.

III. The Society's book-list remains, as to numbers, much as last year. Considerable alterations have been made however in the substance of some of the Society's lesser works, as in the Second and Third Instructors. Translations are still in progress, such as of the Second, Third and Fourth Instructors; but we have learned by experience to promise but little as to times and seasons of completion, in a country where agents are few, opportunities precarious, and work always so uncertain.

List of Books.

1. The Bengal Spelling-Book, a small work, for Vernacular classes— $1\frac{1}{2}$ annas.
2. The First Instructor—English, new edition—1 anna.
3. The same in Anglo-Bengali—3 annas.
4. The same in Anglo-Urdu—3 annas.
5. The Second Instructor—English, 4 annas.
6. This Instructor is now being translated into Bengali and Urdu.
7. The Third Instructor. A new and improved edition,—price 12 ans.
8. The Fourth Instructor.—A large selection of useful Extracts,—(in course of translation into Bengali.)
9. The Poetic Instructor. A selection from our best poets,—1 rupee.
10. Macculloch's Course of Reading—highest prose reading-book chiefly scientific and religious, with poetry,—1 rupee 12 annas.
11. Macculloch's English Grammar—12 annas.

12. Arithmetical Instructor—with English and Indian tables—12 annas.
13. Elements of Euclid—six books—1 rupee 8 annas.
14. Solid Geometry, Spheric and Conic Section—1 rupee 8 annas.
15. Marshman's Brief Survey of History, 2 parts,—each 1 rupee 2 annas.
16. Marshman's History of India—1 rupee 2 annas.
17. Marshman's History of Bengal—1 rupee 2 annas.
18. Barth's General History on Christian Principles—with maps—for upper classes—2 rupees.
19. Manual of the Evidences of Christianity—12 annas.
20. Letters on the Evidences of Christianity—12 annas.
21. The Shorter Catechism—by the Westminster Assembly of Divines—with Scripture Proofs.
22. Also in preparation, on Geography, A Manual for beginners—in the press, to be ready in a few weeks.
23. Maps of the World, in sets of six, viz., Europe, Asia, Africa, America, Eastern Hemisphere, Western Hemisphere:—In sheets, 30 rupees a set. They may also be had varnished and mounted, at an increased expense.
24. Globes, Terrestrial and Celestial—of 9, 12, and 18 inches have been ordered from Britain, and may be expected in a few months.

IV. We subjoin a list of our contributors or supporters, from the date of the Society's institution in June, 1839 until the present time;—and though some of those, whose names are here given, be now dead, or departed from India, yet their names are still ours, and we put them into our basket of fragments, that "nothing may be lost."—We give this list in order to shew *who* have supported our cause—a cause, of which they cannot be ashamed,—and in order also to remind a few of our former friends, that they once helped us, and so suggest the question, why do they not help us *now*? Is India less needy? Is our cause less worthy? Is our Society less trusty? Is our bond less catholic? Is our object less Christian? If not, why not help us *still*?

List of Contributors to the Society from June 1839 to June 1842..

Alexander, J. W., Esq.	Fisher, Rev. H.	Nicolson, Simon, Esq.
Atherton, H., Esq.	Garrett, W. N., Esq.	Ord, W. K., Esq.
Atkins, Rev. Thomas.	Gogerly, Rev. G.	Paton, Capt., Lucknow.
Bagshaw, R. J., Esq.	Graham, J., Esq.	Perkins, Rev. W. H.
Baillie, N. B. E., Esq.	Hæberlin, Rev. J., D. D.	Piffard, Rev. C.
Bazett, Lieut. C.	Hawkins, J. A. F., Esq.	Pollock, Major-General.
Begbie, A., Esq.	Hay, G. C., Esq.	Powney, Colonel R.
Bignell, M. A., Esq.	Herklots, G., Esq.	Pratt, Rev. H.
Birch, Major R.	Huttmann, G. H., Esq.	Prinsep, W., Esq.
Bird, R. M., Esq.	Jameson, Capt., Bombay.	Reid, J. F. M., Esq.
Bird, The Hon'ble W. W.	Jones, Capt. N.	Remfray, T. G., Esq.
Blake, Lieut.	Lacroix, Rev. A. F.	Robertson, Hon'ble T. C.
Boaz, Rev. T.	Leach, Thomas, Esq.	Roxburgh, Capt.
Boswell, Rev. R. B.	Macdonald, D., Esq.	Rutherford, J. H., Esq.
Braddon, W., Esq.	Macdonald, Rev. J.	Sandys, Rev. T.
Byrne, Wale, Esq.	Macfarlan, D., Esq.	Smith, C. W., Esq.
Calcutta, The Lord Bishop of.	Macgregor, R. G., Esq.,	Smith, E. P., Esq.
Campbell, Rev. J.	Agra.	Smith, T. W., Esq.
Carter, J., Esq.	Macmahon, A., Esq.	Spiers, A., Esq., C. S.
Charles, Rev. James, D. D.	Mack, Rev. J., Serampore.	Spicers, Colonel.
Colquhoun, J. P., Esq.	Macleod, D. F., Esq., Jub-	Spence, J., Esq.
Cunningham, Lieut. J. C.	bolpore.	St. George, Lieut.
C. M.	Macleod, M., Esq.	Stevenson, Dr., Lucknow
Dawson, Rev. A.	Marshall, Capt. G.	Swinhoe, T. B., Esq.
Dearie, C., Esq.	Marsin, W., Esq.	Tucker, H. C., Esq.
De Rodt, Rev. R.	Millett, F., Esq.	Udney, G., Esq.
Eddis, Capt.	Minto, Captain.	Wheeler, Captain.
Ellis, Rev. J. D.	Molloy, R., Esq.	Wilson, Rev. H. R.
Ewart, Rev. D.	Mundy, Mrs.	Wybrow, Rev. J.

V. We publish again the principles of our Society, in the form of its original

Laws.

1. The name of the Society shall be, the "CALCUTTA CHRISTIAN SCHOOL-BOOK SOCIETY."

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

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

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

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

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

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

8. There shall be a "General Committee" for managing the business of the Society, with a special "Sub-Committee" to superintend the preparation and publishing of books.

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

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

VI. The General Committee of Management consists of the following gentlemen:—

Alexander, J. W., Esq.	De Rodt, Rev. R.	Meiklejohn, Rev. W. H.
Boaz, Rev. T.	Duff, Rev. A., D. D.	Roxburgh, Capt.
Boswell, Rev. R. B.	Hæberlin, Rev. J., D. D.	Sandys, Rev. T.
Byrne, Wale, Esq.	Hawkins, J., Esq.	Small, Rev. G.
Campbell, Rev. J.	Ewart, Rev. D.	Smith, Rev. T.
Charles, Rev. Jas. D. D.	Mackay, Rev. W. S.	

Sub-committee of Publication.—Messrs. Alexander, Campbell, Ewart, Long, Macdonald, Mackay and Drs. Duff and Hæberlin.

VII. We now beseech our Christian friends to grant us more help. At present, we stand alone here, as a Society to furnish a complete store for Christian education in India. We have embodied this purpose in our corporate existence; we have taken up our own division of labour in accordance with our vital principle; and our desire and our aim is, if God permit, in due time, to aid in furnishing a store of Christian literature for the Christian schools of India: yea of all India, if our brethren in other Presidencies will not bestir themselves, and take the enviable work out of our hands. Our aim is quite practicable; and we fear not, little, by little, to accomplish it.

Is not our object Christian? do we not lay all literature at the feet of Christ? Is not our end Christian? do we not seek to convert all to Christ? Is not our Christianity simple, to obey Christ's command? Is not our Christianity catholic? does it not include every one who follows Christ, under whatever human banner? And is not catholicity of spirit and work more sweet than diversity? India sees the catholicity of death, in its universal agreement to sin; shall she not also see the

catholicity of life, in the universal agreement of grace by one Jesus Christ? Shall not the Christianity, which demands the whole world to be one Church, stand forth in its own self as one? And if all Christians cannot co-operate in every thing, shall they not the more gladly, on that very account, work together wherever they can possibly unite? The habit of uniting on earth in the service of Christ, prepares us for our everlasting union in the presence of God in Heaven. May the Christian School Book-Society be helpful in promoting the everlasting happiness of the world, and the eternal union of the Church!

(Signed) J. MACDONALD, *Corresponding Secretary.*

J. CAMPBELL, *Minute Secretary.*

J. W. ALEXANDER *Cash Secretary.*

Calcutta, August, 1842.

. Contributions to be forwarded to the Secretaries, and orders for books to the Depository Agent, Mr. G. C. Hay, 99, Dhurumtollah.

12.—THE COOLY TRADE.

The friends of the Cooly in the Court of Directors have been attempting to arrest the progress of this traffic on grounds which will not fail to command attention, where higher motives would fail to influence—the subject is now beginning to assume, in the minds of some of the Proprietors, an aspect sufficiently important to demand at least their attention. The view of the matter to which we allude is Commercial! The interests of India, say the new advocates of the Cooly trade, demand that her children remain to labour on her soil, and the success of the Mauritius must in a measure interfere with the welfare of the sugar interests of India, and that she ought not to permit her children to leave her shores to her own manifest injury. We are glad to find that anything can keep alive this subject—it will keep the eye of the public upon the traffic, which will be its best correction.

13.—PRIZE ESSAYS ON MISSIONS.

The offer of £200 for the best essay on Christian Missions has called forth several very able works. They have all met with a ready sale, and as far as we can gather, are every way worthy of the great and sacred cause they illustrate and advocate. The eagerness with which they have been received by the Church is “evidence strong” of the high tone of Missionary feeling in the Churches of Britain. May it never be less. We purpose noticing the Essays in an early number. The prize was carried off by Dr. Harris, the author of “Mammon.”

14.—PERSECUTION OF CHRISTIANS AT THE MADRAS PRESIDENCY.

“We republish from the columns of the *Madras Spectator*, a letter on the persecutions which the Native Christians have experienced in the Tinnevely district. The facts of the case as represented in the letter, of the correctness of which we have been assured, are these. .

Some disputes having arisen between the Native Christians, and their heathen neighbours at a place called Yerral, a thousand of the latter collected together and assailed the Christians, pelting them with stones, and beating them, and plundering the Catechist's house. Dreading the consequences of their conduct, they trumped up a charge of highway robbery against the Christians, which the Tehsildar received. The Catechist and his brethren, made a correct representation of the injury they had suffered, which the Tehsildar refused to receive, and repulsed them. They appealed to the Magistrate, who refused to listen to their complaint or

to endorse it over to the Tehsildar, who lost no time in throwing it out as false.

The poor Catechist, on the advice of the Missionary, appealed to the Magistrate, who after ascertaining to which Missionary he belonged, refused to receive his appeal. The Missionary then wrote to the Magistrate to inquire whether he had refused the appeal; upon which he took it up, and, without summoning the parties confirmed the Tehsildar's decision. The Heathen, flushed with their victory, fell upon the Christian flock in a body, plundered their houses and retained their property until they consented to rub on their bodies the ashes of heathenism, and pay a heavy fine for becoming Christians. "Being comparatively new comers to Christianity," says the correspondent, "they lost all heart, paid the fine and signed a bond that they never would become Christians again." One of the chief actors in these disgraceful scenes was a Moonsiff, a public officer of Government. The Missionaries say that they would have given information of these circumstances, if they had not been expressly forbidden to do so by the chief authority in the district, who, during the eight or nine months of his residence in it has set his face so completely against the poor Christians that four or five thousand of the wavering, who were strongly disposed to Christianity, have been driven back to heathenism.

It is singular to remark the tenacity with which so many of the public officers of the Madras Government still retain that partiality for heathenism, for which that Presidency has been so long remarkable. While the other Presidencies were faithfully obedient to the orders which had been received from home on the subject of heathen superstitions, the benighted—and in this sense only, do we use the term—the truly benighted Presidency continued to set at defiance both public opinion, and the positive injunctions of the public authorities at home, as though there had been any virtue in such disobedience. If the Court of Directors called the attention of its Government to their letter of 1833, which embodied the principle of neutrality, they were answered by fresh salutes from the ramparts of Fort St. George on the birth days of the heathen gods. If the thunders of Exeter Hall were launched against the idolatrous connection of the state and heathen superstitions, the Madras authorities ordered that the worship of the public books should not be suspended. This course of contumacy, was at length put down by the most peremptory orders from home; but the old leaven still discovers itself in covert acts of hostility to the progress of Christian truth, and in the encouragement given to heathenism.

In the case of the Tinnevely Mission, we find a public officer of a Government which has determined to stand neutral, and to hold the balance even between different creeds, throwing the whole weight of his public authority into the scale of heathenism; and the weight of a public Magistrate in the scale of idolatry tells twice as much as if it were thrown into that of Christianity. We find a Moonsiff, an employé of Government, engaged in persecuting the Christians and forcing them to abjure the Christian truth. We find the public conduct of a public Magistrate at direct variance with the policy and principles of those whose salt he is eating. Had this functionary given the same encouragement to the progress of Christian truth which he now gives to heathenism, what an outcry would have been raised at Fort St. George! What extra meetings of Council,—what long and anxious deliberations;—what minutes on minutes, and letters on letters! In what vivid colours would the Secretaries have depicted the atrocity of a public officer's countenancing the spread of Christianity at the risk of a repetition of the Vellore Massacre! What strong representations

would have been sent to Leadenhall Street ! Now we think the official encouragement given by a public officer to this outrageous treatment of poor Christians on the part of their powerful heathen neighbours, quite as objectionable as an attempt to encourage the spread of Christian truth, —and perhaps more so. Far be it from us to ask for a suspension of the Magistrate, or a representation to the Court of Directors ; but we do ask, what indeed would not be refused at this Presidency, that an officer under the influence of such prejudices as he seems to have imbibed, should be removed from a district in which they are likely to do so much harm, and transferred to another. Lord Elphinstone is about to lay down the sceptre and retire to private life. Is it too much to hope that one of the last acts of his public administration, will be the performance of *this* act of justice to the cause of Christian truth in Tinnevely—were it only as an atonement for the past ?—*Friend of India, August 25.*

15.—THE BOOK OF BRAHMA—MADRAS.

We gather from the *Madras Circulator* that a new work is about to be published at that presidency by Mr. E. A. Rodrigues of the Survey Department ; entitled the *Book of Brahma*, in 18 numbers, quarto illustrated with 51 richly coloured plates. The historical part will contain a description of the 42 sects of the Bramins of British India, arranged under the following heads—viz. Origin, Religion, Particular Deities worshipped, Superstition, Explanation of the various Marks worn on the Forehead, Vows, Fastings, Sacrifices, Pilgrimages, Ceremonies performed at Marriage, Birth and Death, and the Act of Suttee or Burning of Widows Alive. The work in Numbers will be ready for delivery in November or December, next. Price to Subscribers Rs. 2-14 a number. Names of Subscribers will be received at the *Oriental Lithographic Press*, Vepery.

16.—THE CABOOL MASSACRE—EFFORTS IN ENGLAND.

We are glad to observe that the subscription for the families of the sufferers in the disastrous Retreat from Cabool, so nobly set on foot here, has been taken up at home with spirit by many leading military men, and we cannot doubt but that large sums will quickly be realized for the benevolent object. Our readers will recognize in the following list of gentlemen who have consented to act as a provisional Committee, many who were once amongst us—this movement to aid the needy reflects great credit on their feelings :

Major-General Cartwright, Bengal Army.
 Sir J. N. B. Campbell, K. C. H., Madras Army.
 Major-General Sir J. F. Dundas, Bengal Army.
 The Hon. Mountstuart Elphinstone.
 Charles Elliot, Esq., F. R. S., Bengal Civil Service.
 Major-General Goodfellow, Bombay Engineers.
 H. S. Græme, Esq., Madras Civil Service.
 Major-General F. Johnston, Bengal Army.
 Major-General Sir D. Macleod, Bengal Army.
 Major James Oliphant, Madras Engineers.
 Mr. Sheriff Rogers.
 Lieut.-Colonel C. M. Carmichael Smith, Bengal Cavalry.

The agents are Messrs. Grindlay, Christian and Mathews, and it affords us great pleasure to announce that the subscription lists had, previous to the departure of the July mail, met with general support, and a considerable sum had been collected for the poor sufferers.—*Christian Advocate.*

17.—THE OVERLAND MAIL.

The mail for June brought the following information. The Rev. J. Tomlinson, secretary to the Christian Knowledge Society, has been appointed Bishop of Gibraltar.—The censure passed upon Dr. Hampden, Regius Professor of Divinity at Oxford, in 1836, has not been rescinded. The doctor is staunch anti-Puseyite.—The Prince of Lucca has renounced Popery and embraced the Protestant faith.—The statue in honor of Bishop Corrie is completed. It is spoken of as a very chaste and finished performance.—Four respectable young men of the Jewish persuasion have embraced Christianity, and have been admitted into the Christian Church. This interesting ceremony was performed at the Jewish Society's chapel in the presence of a large congregation.—The assembly of the Kirk of Scotland has during its present sitting, reversed the act or resolution of 1799, which shut the pulpits of the establishment against ministers of all other churches. The object of the act was to prevent such men as Simeon and Rowland Hill officiating. The rescinding of it is worthy the glorious majority. It has further determined to resist most fully the interference of the civil power in matters spiritual. Some of the speeches delivered, not only by the clergy, but also by the laity, are full of the spirit of the holy and faithful Covenanters. Measures have been adopted for securing direct efficient religious superintendance for the students at the different universities,—and other important measures have been carried which will tend to uphold the spiritual independence of the Assembly. May the Lord the Head of the Church guide his servants into the path of wisdom and prudence.—The controversy of Episcopacy *versus* Presbyterianism has, we find, again been revived in Scotland.—Puseyism is now, we learn, adopting the most unscrupulous means to uphold and propagate itself in England. A new party has sprung up in the Episcopal Church, Episcopalians in church government but almost dissenters in practice, they give up apostolical succession, uniformity, &c. they believe that all who love Christ are Christians, and that all persons recognized by their own communions as teachers of the divine word, are ministers of Christ—in a word, they are the salt of the establishment. At their head amongst the laity is the Marquis of Cholmondeley; amongst the ministers, the truly honorable and Rev. Baptist Noel.—From several quarters we gather that the English Church will ere long, be divided into two distinct parties, the Evangelical and Puseyite. The intolerance of the Puseyites will, if nothing else does, it is thought, lead to this As a proof of the lengths to which the Puseyites are carrying their notions of idolatry we find the *British Critic*, the chief organ of the party, saying, in reference to some remarks made by a recent author on the removal of the *fish* as emblematic of Christianity, from a certain church in England which had been rescued from the Puseyites—"We certainly did not expect that in England at least we should ever live to see the revealed emblem of the Lamb and the *Greek acrostic*, treated with equal contempt." The *revelation* of this Greek acrostic is thus accounted for, by the *Critic*—"The ancients formed an acrostic upon our Lord's Greek title as the Son of God, the Saviour of men," and in consequence called him from the first letters "*Icthus*," or "*fish*." This is the revealed emblem and this the revelation, which the *Critic* places on an equality with the emblem of the Lamb, and which he considered it so impious to speak of with irreverence. We knew not whether to condemn, more the impiety or stupidity of such trash; again; and "we might bear the figure of calling our Saviour a *Lamb* if but once adopted." It has been adopted by the Lord himself and to speak of *night*

hear, and if once adopted, is but to sneer at revelation itself. But we will not indulge in further extracts on this painful point.—*Ibid.*

By the last mail we learn that another attempt has been made on the life of the Queen, the third within a very short period of time.—The ministers have refused to legislate on the affairs of the Church of Scotland.—A new and singular race has been discovered in Central Africa exceedingly diminutive in stature and quite unique in religion and government.—*Ibid.*

18.—MEETINGS OF RELIGIOUS SOCIETIES, ETC. IN ENGLAND.

Church Missionary Society.—The annual meeting of the Church Missionary Society was held on the 3d of May in the great room at Exeter-hall. The Earl of Chichester took the chair, supported by the Bishop of Ripon, the Bishop of Chester, the Bishop of Norwich, and a large body of the clergy of the Church of England. The report detailed at great length the operations of the society in various parts of the world during the past year. The labours of the missionaries have been directed to India and Africa, as well as New Zealand, and other Colonies of Great Britain where they have been attended with much success. The total amount of the receipts for the year was 90,821*l.*, and of the expenditure 110,800*l.* leaving a deficiency of 19,987*l.* The reading of the report occupied nearly two hours. It was adopted, on the motion of the Bishop of Ripon, seconded by the Rev. J. Cumming.

Wesleyan Missionary Society.—The annual meeting of the Wesleyan Missionary Society was held on the 2d of May, in the great room, Exeter-hall, Colonel Conolly, M. P. presided. The Rev. Jabez Bunting read the report for the past year, from which it appeared that the receipts amounted to 101,688*l.* 2*s.* 4*d.*, and the expenditure to 98,754*l.* 7*s.* 9*d.*; leaving a surplus of 2,933*l.* 14*s.* 7*d.* The present number of principal or central mission stations called circuits, occupied by the society in the several parts of the world, is 261; the number of missionaries employed, exclusive of catechists, 368; the number of full and accredited members, exclusively of those under the care of the society's missionaries in Ireland, 87,258; and the number of scholars in the mission schools is nearly 60,000.

Aborigines' Protection Society.—On the 16th of May, the fifth anniversary of this society was held at Exeter Hall, Dr. Hodgkins in the chair. Mr. Atkinson read the report, which stated that the objects of the society were the improvement and protection of the aborigines connected with British colonies and commerce. The aborigines entitled to the term British amounted to one million inhabiting Australia; one million in the South Seas, including New Zealand; half a million still surviving in North and South America, and two millions in Western and Southern Africa, with several millions of the more barbarous tribes in British India and its borders, and in the Eastern archipelago, and the Indian Ocean. Of foreign aborigines benefited by the society there were sixteen millions in America, sixty millions in Africa, two hundred millions in Asia, and a small but interesting remnant of ancient European barbarism existing in Lapland. The report stated that, by extensive correspondence at home and abroad, by the publication of documents and papers, by communication with the different departments of the state, by presentation of petitions to the crown and legislature, and by medical relief, the society endeavoured to raise the moral and physical condition of those people. The report was adopted. Dr. Garnier, the Rev. Dr. Barnett, Mr. Tooke, Mr. Sturtza, a Brazilian merchant, and other gentlemen having addressed the meeting, the proceedings terminated.

British and Foreign Society for the Suppression of Intemperance.—On the 18th of May, the annual meeting of the above society was held at Exeter Hall, Earl Stanhope in the chair. On the platform were a great number of gentlemen, amongst whom were the Bishop of Norwich, J. S. Buckingham, Esq., Dr. Oxley, Rev. C. Stovel and several delegates from America, &c. The report, which was very lengthy, was read by Mr. Green, the secretary; it stated that the society had greatly increased in numbers during the past year, both in the metropolis and the country.

Philanthropic Society, St. George's Fields.—The anniversary was celebrated on the 18th of May, in the London Tavern, the Right Hon. H. Goulburn took the chair; and among those present were Sir C. Clarke, Bart., Dr. Warburton, Rev. Dr. Croley, Sir Claudius Hunter, Mr. Kemble, M. P., Mr. Anderson, Rev. Dr. Major, H. Loyd, Esq., &c. After the usual loyal toasts had been duly honoured, the report was read by the secretary. During the period to which the report referred, 118 criminal children, and 71 boys and 65 girls, the children of convicted parents, had been admitted to the benefits of the charity. It was announced that the subscriptions of the evening amounted to nearly 2,000*l.*

Peace Society.—On the 17th of May, the annual meeting of this society was held at the Friends' Meeting-house in Houndsditch; Joseph Brotherton, Esq. M. P., in the chair. The Rev. Mr. Hardy read the twenty-sixth annual report, from which it appeared, that during the year the society had distributed 110,000 tracts. The total income of the society for the year was 743*l.* 1*s.* 3*d.*, besides a legacy of 25*l.*, which was exceeded by the expenditure nearly 142*l.*

Sailors' Home and Destitute Sailors' Asylum.—The annual meeting for promoting these objects was held on the 19th of May, at the Hanover-square Rooms, Admiral the Hon. Sir R. Stopford, G. C. B., in the chair. Captain R. Elliot, R. N., read the reports of these institutions. The report of the Sailors' Home set forth that the men were beginning gradually to flock to it; that the present supply of upwards of 200 beds was found not to be sufficient, and that it was intended to increase their number to 300. Contributions for the institution had been received from a great number of seaport towns, and the funds were in a more satisfactory state than they had ever hitherto been. The report of the Destitute Sailors' Asylum set forth that the number of destitute sailors that had passed through the asylum was 1,956. The total receipts during the year had been 919*l.*, and there was a balance remaining in hand of 35*l.* The meeting broke up after excellent addresses by Admiral Lord Radstock, the Rev. Edwin Sydney, Captain Alfred Chaplin, Capt. Lord Mandeville, R. N., General Orde, Captain J. W. Bazalgette, R. N. and Captain G. Hope, R. N.

Incorporated Society for Building and Repairing Churches.—The twenty-fourth annual meeting of this society was held on the 23d May, in the rooms of the Royal Society of Literature. Amongst those present were the Archbishop of Canterbury, the Bishops of Worcester, Gloucester, Bangor, Durham, and Lincoln; Earl Howe, Lord Kenyon, Sir R. Inglis, &c. &c. His Grace the Archbishop of Canterbury having been called to the chair, the secretary read the report. It stated that in consequence of applications, 148 grants had been voted of sums varying according to the circumstances of the several cases, and provision had been made for the accommodation of 41,554 persons, of whom 30,044 would have the privilege of attending the Divine service without cost. The sum thus voted amounted to 19,090*l.*, being less

than the votes of the preceding year by 3,453*l.*, while the increase of accommodation given had been in proportion greater; for, in 1841, accommodation had been provided for 45,757 persons at a cost of 22,543*l.*, while in the past year the number had been 41,554, and at a cost to the society of 19,090*l.* The present amount of grants of the society remaining unpaid, or liable to be called for, was 50,985*l.*, and the sum in possession for the purpose of meeting it 47,759*l.*, showing a deficiency of 3,226*l.* Amongst the benefactors to the institution were the Queen Dowager, who had given 500*l.*; the Duchess of Gloucester, 100*l.*; and the Duke of Northumberland, 500*l.*

The National Society for Promoting the Education of the Poor.— On the 25th May, the general annual meeting of this society, which is formed for promoting the education of the poor in the principles of the Established Church throughout England and Wales, was held at the Central School-rooms, Sanctuary, Westminster, his Grace the Archbishop of Canterbury in the chair. On the platform were the Bishops of London, Winchester, Chester, Salisbury, Worcester, and Bangor, Lord Sandon, the Dean of Salisbury, Archdeacons Wilberforce and Manning, and a great number of other dignitaries of the church. His Grace offered an appropriate prayer, after which the children belonging to the Central School were introduced, and examined by the Bishop of London, as to their proficiency in Scripture history, and their knowledge of the Christian tenets, grammar, English history, geography, elements of vocal music, &c. The readiness and facility with which the children answered the catechetical questions elicited general approbation. After the examination the report was read by the Rev. Mr. Sinclair, the secretary, and it gave a very favourable account of the position of the society. It stated that, at a meeting at Willis's-rooms in 1839, under the presidency of his Grace the Archbishop of Canterbury, a committee of noblemen and gentlemen was formed, and that their exertions since that period have raised the annual subscriptions from 1,400*l.*, to 6,000*l.* a-year. The Bishop of Chester moved the adoption of the report, which was seconded and carried. A number of eloquent speeches in favour of resolutions to advance the interests of the society were made by the Bishops of London, Worcester, Lord Sandon, Archdeacons Wilberforce, Manning, &c. After which the Bishop of London moved a vote of thanks to his Grace the Archbishop of Canterbury. The meeting then separated.

ACKNOWLEDGMENTS.

The Secretaries of the different Societies whose subscriptions are acknowledged in the *Calcutta Christian Observer* will feel obliged, should their friends not observe their subscriptions promptly acknowledged, by their immediately communicating with them on the subject.

SEAMEN'S FRIEND SOCIETY.

W. Gorton, Esq. 50	Captain Forster, 10
Captain Every, 10	Captain Cleland, 5
Captain Hardie, 10	Captain Viall, 5
Captain Kelley, 10	Captain Major, 5
Captain Fergusson, 10	T. BOAZ,
	} <i>Hony. Secretaries.</i>
	HY. ANDREWS,

BENGAL AUXILIARY MISSIONARY SOCIETY FOR RELIEF OF THE NATIVE CHRISTIANS OF THE LONDON MISSIONARY SOCIETY.

For Sufferers by the late Gale.

W. Gorton, Esq. 50	C. H. 16
C. Morley, Esq. 16	E. Grey, Esq. 10
Dr. Maxton, 10	J. Paul, Esq. 10
Dr. J. G. Vos, 16	I. B. Biss, Esq. 5
Rev. R. B. Boswell, 16	Dr. Smith, 10

For General Purposes.

W. Gorton, Esq. (Simla,) 50	W. Muir, Esq. (Cawnpore,) 50
	T. BOAZ, <i>Hony. Secretary.</i>

NATIVELY BORN NATIVE INSTITUTION, SUPPORTED BY THE (BAPTIST) LADIES' MISSIONARY SOCIETY.

[Received by the Superintendent since Jan. 1, 1842.]

J. Lewis, Esq. C. S. 100	Mrs. Smoult, 10
J. W. Alexander, Esq. 50	J. Hill, Esq. 10
A. Friend, thro' Dr. Yates, 50	James Norman, Esq. 10
A Friend, per Rev. J. Thomas, .. 50	James Stuart, Esq. 10
J. Ross, Esq. B. S. 50	Two Friends, per Do. 10
J. Hawkins, Esq. C. S. 32	Mr. and Mrs. H. and Miss H. per
Mrs. Ransford, 20	Miss Litster, 6
Miss Macleod, 12	Two Friends, per Do. 6
Mrs. Grant, 10	J. Grant, Esq. M. D. 6
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J. A. 10	Captain Birch, ... 10
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C. Panioty, Esq. -5	A. Wilson, Esq. 10
J. M. Edward, Esq. 3	W. Gorton, Esq. 50
W. Thomson, Esq. 6	Friend, by the Secretary, 50
	Baboo Ramanath Tagore, ... 10

Aug. 3, 1842.

W. W. EVANS, *Secretary.*

**FUND FOR THE RELIEF OF THE NATIVE CHRISTIANS CONNECTED WITH
THE BAPTIST MISSION.**

The undersigned beg to present their most grateful acknowledgments for the liberal manner in which their appeal has been responded to by Christian friends.

The following is a list of the various places connected with our stations, together with the number of families to whom assistance has been rendered.

Names of Places.	Families.	Aid rendered.
Lakhyántipur and vicinity,	66	Rs. 165 4 0
Khári,	47	121 0 0
Mullápur,	15	45 0 0
Ban Mográ,	14	23 0 0
Nursingdarchoke,	15	59 8 0
Lakhyántipur, (different).....	9	34 4 0
Debipur,	15	60 3 0
Bági,	8	35 1 0
Rasul Muhammad Chauk,	19	64 7 0
Jeadaghat,	4	6 9 0
Total,.. 212		624 4 0

The relief, thus afforded, has been most opportune, and the contributions of our friends will yet afford most seasonable and effectual aid to our suffering native brethren in the ensuing cold season, when the remainder of the fund will be distributed.

G. PEARCE.
J. WENGER.

Calcutta, August 24, 1842.

IN AID OF THE DISTRESSED NATIVE CHRISTIANS OF THE BAPTIST MISSION.

A Juvenile Friend, by Mrs. S.	Rs. 0 8 0
J. T. Rivaz, Esq. Benares,	50 0 0
W. H. J. Dacca,	20 0 0
D. Penhearow, Esq. Dinapore,	10 0 0
Additional Donations through Mr. Page,	21 0 0
W. Gorton, Esq. Simla,	25 0 0
Lieutenant Colonel J. Parsons,	100 0 0
Friends at Monghir, through Rev. J. Lawrence,	158 8 0
Friends at Chunar, through Mr. Conductor Green,	61 4 0
Friends at Meerut, through Corporal Layland,	30 0 0

G. PEARCE.
J. WENGER.

Calcutta, August 24, 1842.

SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN OBSERVER.

Rev. W. Hume,	6	Dr. Wise,	10
Rev. C. Kruckebergh,	6	G. Edmonstone, Esq.	10
Rev. D. Ewart,	6	Colonel Pemberton,	20
Captain Harington,	10	J. Alexander, Esq.	10
J. Whitehead, Esq.	10	W. H. Jones, Esq.	10
W. Muir, Esq.	10	W. Craig, Esq.	10

NEW SUBSCRIBERS.

G. Edmonstone, Esq. J. Alexander, Esq.

G. C. HAY,

Calcutta, August 26, 1842.

Publisher. &c.