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Established, June, 1832.

NEW SERIES, VOL. III. No. 36.—OLD SERIES, VOL. XI. No. 127.

THE
CALCUTTA
CHRISTIAN OBSERVER.
DECEMBER, 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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1842.

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FUNDAMENTAL RULES.

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

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

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

EDITORIAL NOTICES.

We have again to apologise to our friends for apparent inattention to several interesting reports which have been forwarded for notice. We hope to take them up in our January Number.

Papers will be acceptable on the following subjects:—1. Christian Doctrines. 2. Christian Duties. 3. Benevolent Societies. 4. Missionary and other Philanthropic Exertions. 5. Progress and Promotion of Education, especially on Christian Principles. 6. Illustrations of the Sacred Scriptures. 7. Translations of the Bible. 8. Biographical Notices of Eminent Christians connected with India. 9. Biographical Notices of Remarkable Native Characters in ancient and modern times. 10. Moral Statistics of India. 11. Manners, Customs, and Superstitions of the Natives. 12. Extracts from the Vedas, 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.

TO CORRESPONDENTS.

PHILAGATHOS' communication on the Stage, in the next number.

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 7 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, Dharamtalla.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 6th 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 in every month at the Bible Society's House, at 9 o'clock in the morning.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. III. No. 36.—OLD SERIES, VOL. XI. No. 127.

DECEMBER, 1842.

I.—*May I go to the Ball?*

“There is nothing more capable of instructing us in human misery, than an inquiry after the real cause of that perpetual inquietude in which we pass our lives.

The soul is placed within the body to sojourn there but a short time. She knows that this is but a passage to Eternity; and that she has but the short duration of life to prepare for the voyage. Of this, the main part is ravished from her by the necessities of nature; and but a slender pittance is left to her own disposal. And yet this little which remains does so strangely oppress and perplex her, *that she only studies how to lose it!* She feels an intolerable burden in being obliged to LIVE WITH HERSELF AND THINK OF HERSELF. Hence, all her care is to forget HERSELF, and to let this short and precious moment pass away without reflection, by amusing herself with things which prevent her regarding it!

This is the origin of all the tumultuous occupations of men, and of all their PASTIMES: in which our aim in fact, is, to make the time pass off our hands without noticing it, or rather without noticing OURSELVES; and, by getting rid of this small portion of life, to avoid that inward disgust and bitterness, which we should not fail to incur if we found leisure to descend into OURSELVES. The soul finds nothing in herself to satisfy her: nothing in herself but what gives her pain. And this obliges her to go out of herself, and to seek how she may lose the consciousness of native condition, by employing herself upon the things about her. Her happiness depends upon this forgetfulness: and to make her miserable, nothing is required but to force her to look inward, and to COMMUNE WITH HERSELF.”—PASCAL.

“MAY I GO TO THE BALL?” This question you ask, my dear friend;—and to this question you desire a Christian answer. You do not tell me, *why* you ask this question;—whether you are really anxious to ascertain your duty in this detail of life; or, whether you ask it merely from vain curiosity, to ascertain on what grounds *certain* persons hold certain views. Now, as to this latter point, those “*certain*” persons will always be willing to explain their views to any reasonable inquirer, or honourable opponent; this is in fact what they desire to do, even at the expense of being accused of “cant and sermonizing,” for their pains:—and as to the former supposition, we can only say, that nothing can afford us greater pleasure, than to make you partaker of those views which we ourselves hold as safe and scriptural—and in which we feel both happy and confident. May that Lord, the Spirit in whom we trust to teach us, teach also you!

I shall suppose that you wish really to know your duty, that you may do it;—and I shall further suppose, that you make inquiry from

a sense of *doubt*;—that you feel doubtful whether you ought to go to the ball or not. In such a case as this, your duty is plain:—you *may not go, until the doubt is fairly solved*. On this the Bible is express;—it declares that, “whatsoever is not of faith is sin”—and that “he that doubteth is condemned,” in that which he doeth:—the evident meaning of which is, that, if a man doubting reasonably in his mind whether a certain proposed action be good or evil, do yet go on to perform it, then is he guilty of acting indifferently to the distinction between good and evil, which is in fact acting without moral principle in that particular case. If a Christian have doubts, serious doubts, in his mind, whether he will please or displease God, to whom he is accountable for every action, by going to the ball; then, as the doubt is about the going, and not about the abstaining, he ought to stay at home;—for, by going, he would shew or declare that he cared not whether he pleased God or no;—which, of course, is not only not christian, but is positively *sinful*. It may be asked, does not the very fact of doubting, indicate an exercise of right principle? It may be so: but then, on the other hand, what is indicated by the violent suppression of the doubt, but the rejection of the same right principle? If a doubting mind indicate principle present; then what does acting in the face of doubt unsolved indicate, but principle absent? You see then, my friend, that if your question indicate serious and reasonable doubt on your part, then in the doubt itself you have your answer. To dance doubting, were to dance sinning. Men may and will sophisticate about this position;—but, we dare them to overturn it; revelation and reason alike assert it:—and a man who acts with doubt is despised and distrusted even by the world of dancers. Mere doubting about balls, will make you but a poor Christian; and balls trammelled by doubts, will make you but a miserable stunted worldling.

But we need not confine ourselves to this personal view of the subject—we may go on to determine the question, “*May I go to the ball?*” on broader grounds. For, the primary basis of duty does not lie in the human conscience, doubting, or not doubting; but in the eternal will and word of God;—and there is no question which the willing mind may not have solved according to the mind of God. For his Word will ever be “a lamp unto our feet, and a light unto our path.”

Much here depends on definition. If men may define for themselves, they may also conclude and determine for themselves. If a man may define water to be a species of fire, then may he further conclude and say, therefore it burns after a sort:—and if a man may beg the question and say, The ball is a scene of happiness; he may also add, therefore all who need or desire to be happy, should go to the ball. But this will not do—for it is well known that there are hearts that go miserable to the ball-room, hearts that remain miserable in the ball-room, hearts that are made miserable in the ball-room, and hearts that are miserable at the recollection of the ball-room:—so, we must look well to our premises. We are not now to speak of simple dancing in the abstract—for, *that* is the mere exercise of bodily power, in certain forms, or by certain rules; it is the har-

mony or the melody of corporeal movement ;—and it may, at times, be employed to express in a very innocent manner, certain human feelings ; nay we know that it was anciently employed, with divine sanction, in the service of God, so as to be a purely religious act. But of this sort is not the *modern* dance or ball ;—it is not a simple dictate of innocent humanity, but a complex thing in a whole system of fashionable art :—it pretends nothing of homage to God, nor does it claim any relationship to His will ;—it appeals solely to the world, and is the offspring of the spirit of the world, as viewed apart from God. The ball may therefore be defined briefly as a *worldly assembly, at which men meet in merriment to dance.*

Now, seeing that the ball is an amusement of the world, the world cannot be displeased with our borrowing from it one or two of its own principles, for the adjustment of a matter which partly concerns itself : it can never find fault with those, whom it deems its enemies, benefitting by its own admissions or definitions.

1. *The world does not hold that dancing in itself is a matter of moral obligation, or that attendance at a ball is a matter of intrinsic duty.* It may say, that certain persons ought to attend at a public ball, on a certain occasion, or under certain expressed authority ;—but this it would demand, not on account of the nature of dancing or the substance of the ball, but on account of the peculiar occasion or particular authority involved, which are mere extrinsics, and might apply as well to a Popish “Auto da Fe,” or a military execution. In this point then the world and we agree together—that you are under no natural or moral obligation to dance ;—although you are under the former sort of obligation to eat your food, and under the latter to pay your debts and abstain from theft. But, we agree and walk together a little further ; for,

2. The world itself also grants, nay consistently holds, that, *there are cases in which to dance or join in a ball, would be unbecoming, inconsistent, questionable, or even plainly wrong* :—that is, that there are cases on which *it is rather duty not to dance.* Here then the world, the patron of the ball, limits its use, and so anticipates our judgment. It limits as to *season* :—to dance at a funeral or an execution, would be deemed indecent in the highest degree. As to *scene* :—it would be deemed as indicating moral hardness to dance amongst the tombs, or hold a triumphant ball amongst the unburied slain on the battlefield. As to *company* :—it would be deemed low and mean to dance with thieves and pickpockets, and an insult to royalty to join in a traitors’ ball :—and as to personal *condition*, would not men turn aside from looking at the merry movements of condemned felons, or of an assembly of pronounced incurables in a sick hospital ? Does not *office* produce a limitation in the estimate of the world ? Do men admire a physician in the giddy whirl of the voluptuous waltze—or a judge in the stream of the silly gallopade—a presbyter exhibiting his prowess in the reel—a bishop sloping his person to the quaint movements of the minuet—or an archbishop labouring at the agilities of the highland fling ? Yea, even *character* is allowed to have its weight ;—literary and scientific men if *they* only say, “I don’t usually attend such amusements”—or, “I never dance”—are at once excused, and

perhaps with the considerate reply, "I dare say you are better engaged, more usefully employed." Even those *religious* men whom the world itself has condescended to admire, it would scarcely expect to meet with at a ball; and however much it might wish to bring down the strictness or superiority of such men to the level of public amusements, it really respects and regards them the more for keeping aloof from what it sees to be incongruous with their general character. In fact that very world, which would urge in words on religious men to attend balls, does not *expect* them to come:—nay more, it does not *wish* them, if they be "very pious," to come;—because, they would by their gravity and seriousness, rather damp than kindle their sport. It is more at home with its own children; and does not wish to see the "saints" at its assemblies save to laugh at their inconsistency, or to enjoy the destruction of their influence.

We thus see, how, even amongst those who are the patrons of the dance, and the attendants of the ball-room, there is a *limit* as to such amusement:—so that *every* one, may *not*, with equal sense of esteem, or with full appearance of propriety, "Go to the Ball."—Now, having extracted from the subject itself a principle of limitation, let us go on to apply it in a *CHRISTIAN* manner;—and let us see, how much further the word of God may reduce that boundary line which even men themselves have so far narrowed: nay, whether its successive waves may not gradually sweep away and obliterate all that the world hath reserved for itself. Let us see whether the world's extorted admission, "It is not proper in *some*," may not be turned into this extended proposition, "It is wrong in *all*." If we turn to the world and ask, May we go to the Ball? and its answer, *Not always*: shall we be deemed unreasonable or unjust or uncharitable, if being dissatisfied with this vague answer, we go on next to the *BIBLE* or its spirit, and ask, saying, "Tell us plainly, may we go *at all*?"

We now leave our general remarks and come to that which is more specific; and therefore it may be well for us to determine the particular *elements* of the worldly amusement termed "The Ball."

1. It is a season of *forgetful merriment*:—so that its full enjoyment depends on the absence of all serious thought and of every usual care;—nay, it is intended chiefly to accomplish the banishment of all such things from the mind—and that without any definite ground or reason.

2. It is also an occasion of *personal display*:—when persons may shew off, for notice and admiration, their figure, beauty, ornaments, address, attire, rank, wit, and individual resources of an extrinsic kind; so that it is a time of merry and conventional vanity.

3. It is thus intended as one of many modes of *spending time*, in a pleasant, careless manner—so that men may not feel time heavy on their hands, but may cause hours to pass unconsciously. The thought, "Oh how swiftly my time flies!" is *there* transmuted into this, "Oh that time would always thus fly!"

4. It is almost needless to say that the Ball is a scene or season conventionally *exempted from all religious profession*; that is, from all *practical recognition of God*. Men at a ball do not, and intend not to pray God to bless the assembly; they do not, they cannot ask

him to vouchsafe his presence in the dance;—the idea of opening or closing the ball with a solemn benediction would shock them as blasphemy;—and to sit down in the intervals to hear the Gospels read, would be like the discords of a profane chaos.

5. The Ball, finally, is a *seal of community* of mind and practice with all who are actuated by those sentiments and principles which animate the ball. It is understood to be an assemblage of like-minded people as to the things of the world;—and it may be called one of the *world's sacraments*, by which it binds men in bonds, one to another, for its own maintenance—just as the Church of Christ by its solemn rites.

We are not aware of having perverted either truth, or fact, in thus defining or analyzing the elements of the ball-room:—nay, we might even have added somewhat, about the extravagant expenditure, the studied rivalry, the silly conversation, the sensual excitement, the unseasonable hours, the injury to health, the improper acquaintanceships, and the questionable partnerships, and the complimentary falsehoods, connected with the ball-room, and also with the private dancing-party; but we have said enough, without declamation, to set the reasonable mind a-thinking as to the nature of “The Ball.” We are asserting what we have seen, and known; and what multitudes besides have acknowledged to be true; and we dare any one *experienced* in the world to disprove our words as to the whole *system*, however many may deny them as to their own *selves*.

Now, again, comes the question “May I go to the Ball?” You are not yet satisfied;—nor do I expect that you should:—but the ground for satisfaction, or at least, for conviction, is now laid;—and God’s word, by the blessing of His Spirit, will secure us some result. Having seen what the *Ball* is, we must now consider what you are—that bringing both together, we may come to an issue, as to whether a junction of the two be right.

My dear Friend, you are either a *Sinner* or a *Christian*; that is, either one who is walking “according to the course of the world” in sin—or one who has turned from all sin unto God:—you are still living according to your own will, and so are a rebel—or you have denied yourself, and are following Christ, and so are a subject:—You have either repented and are converted, and are a *CHRISTIAN*—or you are still impenitent and unconverted, and so a *SINNER*.—Between these two states you *must* choose;—for there is no third or intermediate state. Choose either of them as descriptive of yourself;—for in either of them at this moment you are: and we shall then see what it is fitting for you to do as such.

II. Suppose yourself as simply a *SINNER* in relation to God, and not yet a true Christian—that is, not yet a penitent, pardoned sinner.—The fact you must determine for yourself, we only make the supposition:—and the supposition is the more reasonable, because you know and admit that *all men have sinned* against God—and you also know and admit that *all men have not repented* of their sin, and become the willing subjects of their God. The natural probabilities are therefore greater, that any one of us is still a sinner, than that he is otherwise. Now here our first inquiry is;

1. *Can any other act of duty or pleasure take righteous precedence of repentance and conversion?* We answer, NO—NONE! It is universally admitted amongst moralists, and is an axiom even of the world, that if a man has done evil, his *first*, his very first, act of duty is to undo that evil. Hence even in the low crime of duelling, it is held, that nothing save an expression of repentance can take precedence of a mortal combat in order to perfect satisfaction for an offence. In religion, man's first and immediate duty is, to turn from all his sin to God: if he does not so repent, his impenitence is SIN.—Nay, more than that:—if a man voluntarily and freely do any thing else *instead* of repenting; if he substitute another act for that which is his immediate, present and unalterable duty, then that which he does, being done instead of his duty, is also *sin*; and although in itself harmless, or even good, on any other occasion, it is now but an act of voluntary impenitence, and so it is SIN. Therefore the Bible says, that “the very sacrifices (religious offerings) of the *wicked* (or impenitent) are an abomination to the Lord!” Every moment of delay in repenting is sin—every act substituted for repentance is sin. If a man ought *now* to repent, but goes rather to a feast, that feast is sin:—if a man ought now to repent, and goes rather to the ball, that ball is his sin. This proposition is unlimited, that whatsoever an offender chooses to do, rather than repent, is *relatively* sinful, because it displaces another and supreme duty. Or, if we regard a mere act of *pleasure* as the preferred object, and not a sense of duty, with how much more force may we say, If even other duty may not displace repentance, how much less may pleasure, mere pleasure, take its place? Shall we seek to please our sinful selves before we please our offended God? And can we please HIM whilst we live in sin? Is that a *righteous* pleasure which we enjoy at the expense of God's honour? Can we be honestly happy, when we rob him of His just claims, and make merry in the midst of unpaid, unpayable, debts? Consider then, my friend—and when God saith to you “Repent and be converted, that your sins may be blotted out!” say not you, “Nay, excuse me; I must first dance, and *then*, after that —:” or, when the Lord our Saviour says, “Come unto me all ye that labour and are heavy laden, and I will give you rest!” say not in reply, “Let me first go to this Ball that I may dance and make merry in my sins—and *then*, perhaps!” Alas, my friend!—this is a vain conflict with God:—you may dance to the last of life, and seem successful in your struggle against repentance;—But, in the end, you must with the struggling Julian exclaim, “*Vicisti, O Galilæe!*”—“GALILEAN! Thou hast conquered!” Regard your first duty as repentance towards God; let your first pleasure be in God's forgiveness;—and therefore let your *first act* be that of the penitent Saul of Tarsus, when it was said of him, not, “Behold he danceth!”—but “Behold, he prayeth!”

2. Is there any thing in the Ball which can *promote your repentance* or contribute to your spiritual safety as a sinner? for then it might be an exception to the former proposition:—Or, on the other hand, does it contain in it elements of an opposite character and tendency? Judge by the definitions already laid down, and by your own inward consciousness as connected with the anticipations of the ball.

Is the Ball for *oblivious merriment*? Then how are you to make merry; with sin unpardoned, because unforsaken—with your heart in bondage, and your conscience in chains: with God's wrath following you daily, and the prospect of punishment staring you in the future? Will your soul become more contrite, or yourself, your immortal self, more safe, by such unnatural and unreasonable merriment? Is it safe to *forget* all this even for an hour?

Is the Ball for *display*? Then what would you display there, as a sinner? Would you display your condemned person, your forfeited wealth, your dying beauty, your confiscated ornaments, your helpless honours, your hopeless happiness, your perishing self—would you display *these*? and yet, as a sinner, have you aught else to show? Is there a false item in this list? Shew us, from the Book of God, if there be! Is such display right or safe?

Is the Ball for *spending time*? Then what time have you to spend or waste, in merriment and display, whilst the great object of all your time is unaccomplished? Remember the touching words of the plaintive prophet, "The harvest is past, the summer is ended, and we are not saved!" Wasted time is one of your chief sins to be accounted for and repented of—and will the wasting more of it save, or help to save, you?

Is the Ball a season for special *forgetfulness of God*, for special freedom from religious profession? Then, why wend you thither? Is that your happiest time, when God is least in your thoughts? Is it a source of enjoyment to you, when your Saviour is conventionally excluded: and when the cross is known only as an ornament of vanity dangling on a dancer's breast? Is dancing exempted from the claims of God? Once it was an offering made to God: now HE is denied any recognition in its exercise! Then why go you, as a sinner, to a place where you *cannot* repent, except of your present conduct in being there: where the heart *must* refuse to unbosom its sin;—where the conscience must refuse to disburden its guilt; and where you must remain unsaved—where you may sigh in vain to an excluded God, and look in vain for a banished CHRIST!

Is the Ball a *worldly Sacrament*, wherein all those who are of that mind, already described, do pledge and bind themselves as it were, in a common principle of Godless Christless pleasure—shewing that they are thus "*the world*:"—and do you well, or safely, to join them in this seal of their state? Are you not strengthening your own impenitence by joining in theirs? Are you not strengthening their impenitence, by adding to it your own? Is not this fettering your feet just before you would run? Is it not tying up your hands, just before you would make your escape? Is it not taking the pledge of sin when you would return to God? And is it not taking the seal of impenitent joy, just when your heart should overflow in the sorrow of a holy and sweet repentance?

Thus, my dear friend, the **SINNER** may not go to the Ball. Even if there were circumstances in which it might be duty and pleasure to go, it cannot be so *now* with you. Your first and immediate duty is, to repent:—your first reasonable happiness is, to be saved:—to substi-

tute any thing for repentance, is sin; to prefer any thing before salvation, is madness;—to dance impenitent and unsaved, is to dance against conscience and reason. Thus also, my friend, if we consider the Ball in its several elements—as a season of forgetful merriment, an occasion of personal display, a mode of spending time, a scene of exemption from religious feeling, or as a sacramental pledge of worldly communion—you must also see that as a *sinner* you should shun the BALL—for, *there*, you may learn not to repent;—and there, you will forget to be saved!

Perhaps you will now say—"I cannot deny or disprove all this;—yet, I hesitate to yield to its evident and reasonable dictate: my judgment cannot detect the flaw in your argument, if there be one; and yet my heart leans to the ball. Now, I *may be a Christian*—at least, suppose that I am so—and tell me whether a *Christian* may go to the Ball. If not in *that* character, then I see that I ought not at all to be there."

Be it so, my dear friend:—I am sure that it is your safer and better course to think seriously and walk cautiously in every matter that much interests your heart, as it is evident that this affair of the Ball does:—for, we are never much in danger save from matters of the heart: therefore the Scripture saith, "He that trusteth in his heart is a fool!"

II. May you, as a CHRISTIAN, go to the ball? The determination of this point must evidently depend on the idea we form of personal Christianity—and the accuracy of this idea must further depend on the nearness with which we approach to the scriptural definitions which are given by the Judge himself, either of the spirit or the conduct of the Christian.

Now suppose we do first consider promiscuously, or without any special regard to plan, a few passages the most directly and clearly descriptive of Christian character and conduct; and do you reflect, what effect these have on the Ball-room, or the accompaniments of that worldly dance, about which as a Christian you inquire.

"Blessed are the *poor in spirit!*"—those who are humbled under a sincere and habitual feeling of their meanness, defectiveness, sinfulness in God's sight—who have a sense of spiritual poverty. Such *must* be the spirit of a Christian;—yea, this is the very foundation of personal Christianity:—can it co-exist with the vanity and display of the Ball? can it be exercised in voluntary fellowship with the gay, the shewy, the proud, the high in worldly spirit?

"Blessed are the *meek!*"—those who will take no offence, pass by insult with kindness, submit to be slighted without anger, reject all revenge, bless them that curse them, and pray for them that despitefully use them:—will the Ball tolerate such characters? will the smitten gentleman be received? will the meekness that smiles at laughter find a partner? Can Christian meekness (not mere natural modesty or gentleness,) but meekness for CHRIST'S sake, find life in the rules of the ball-room?

"Blessed are they that *mourn!*"—those who habitually sorrow over sin as their own and the world's calamitous guilt, as the deadliest evil

of the universe, to be expiated only by the sacrifice of incarnate God-head, or to be punished eternally in hell! will you go to a dancing assembly to maintain this grace of christian life? Yet it would almost seem, my friend, as if you might, in this case, make an exception:—for, it might make you *mourn* to see so many fellow-mortals with days numbered, and souls unconverted, dancing on to meet the Lord the Judge; just as if, literally, the judgment were a marriage-day, and He were only an earthly “bride-groom.”—But you cannot thus mourn in the dance—neither can you dance, if you would mourn with Christ!—

What shall we say of those “*who hunger and thirst after righteousness?*” who seek conformity to the will and word of God in themselves and others; and who desire this, even as the body desires its meat and drink? Can their hunger and thirst be satisfied in the dance, where God is forgotten, or in the assembly where the authority of Christ is for the time disowned, despised, neglected, or disputed?

What shall we say of “*the merciful?*” Is there mercy in the Ball-room? Is there mercy in its rivalries, its critiques, its censures, its sneers, its nods, its finger-pointings, its winkings with the eye, its laughter when its object is remote, its hidden gesture when the object of its “mercy” is nigh?—Is there mercy in its conversation on characters, forms, dresses, attitudes, gestures, looks, rank, pretensions, and expectations? Remember that merriment is often unmerciful—and that display cannot brook superiority.

Shall the “*pure in heart,*” go to the Ball-room, that they may be more fitted for “seeing God?” Are the workings of human modesty, christian virtue, and heavenly purity ripened there? Or is it a place for “*peace-makers,*” those “children of God?”—Can they hope there to prevent the strifes, jealousies, rivalries, heart-burnings, of worldly life? Can they there advance the glory of their own “Prince of peace?” Does not the world itself know and own, that the studied display of form, beauty, attitude, ornament, wealth, rank, constitute not the peace, but the *war* of fashion?—

And what have those who are “blessed in being *persecuted for righteousness sake*” to do with the Ball, unless it be to stoop, on the craven’s knee, and beg truce or peace, from the persecuting world? Will they find the fellowship of the persecuted “fathers and the prophets,” *there*? will they obtain there the assurance of their “reward which will be great in heaven?” The pleasures of the dance, and the merriment of the ball would be, to such, what the water of the briny deep is to the ship-wrecked mariner—thirst—more thirst—madness—death!

What saith that *First Law* of conduct towards God, which is to regulate a Christian’s soul—“*Thou shalt love the Lord thy God, with all thy heart, with all thy soul, with all thy strength, and with all thy mind?*”—Can you do this by voluntarily joining in a society or assembly, from which religion, or the love and service of God, is virtually and pleasurably excluded:—or, can you endeavour, or pray, thus to love God, amidst the discordant vanities, and distracting elements of the Ball-room? What accompaniment would a hymn of praise be to a modern dance? or who but a religious fool would go to exercise devotion in a party

assembled for quadrilles?—Christian, your own conscience laughs at your pretences.

“*Thou shalt love thy neighbour as thyself!*” This is the *second* great commandment of conduct—and this bears on your companions in the Ball, whoever they may be. Would you encourage them, by your presence, to do that which seems doubtful to yourself? Do you think *they* have repented of sin? Do you think *they* are delivered from the wrath to come? If not, how can you encourage them in their levity and spiritual unconcern? Is not your presence in the Ball-room, a soft and sweet whisper in the ear of every sinner there, saying, “*Peace! Peace!*” when you know not, that there is any peace between them and GOD!—Is this the law of love to sinners? Christ ate and drank with publicans and sinners—but, *why*? that He might at the same time, in humble gentle kindness, teach them the way of eternal life? Will you, can you, rebuke, teach, exhort, at the ball, or in the frivolous dance? Can you then, and there, fulfil this second great commandment of the law? Yes;—if your dancing be an evidence of love to yourself, then indeed the Ball must be deemed as a clear proof of your equal love to your neighbour! Is not all this but religious trifling, unworthy of even a christian *child*?

“*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God!*” This evidently forbids the performance of any deliberate action which does not tend to honour God before men, and of which we have not a well grounded belief that it pleases Him. Our only directory, to know what thus pleases and honours God, is the Bible;—and so, you must shew us from the scriptures, some fair ground, that the public dancing of Christians, with the world, is pleasing and honourable to God, before we can admit your Christian liberty to go to the Ball. Or if you say, that we have no right to question your freedom, we say we have; because we must love you as ourselves; but besides, we have also a perfect right to say, and we should sin if we did not say it, that if you as a Christian, holding the Bible as the law of God’s glory, do attend the Ball, without a scriptural faith that it is right to do so, *you sin*:—that instead of pleasing, you displease, and instead of honouring, you dishonour GOD:—and that simply, because, being under law, you act without law; and having rules of divine authority, you act without divine warrant. But, we shall suppose a reply, as fair as we are able to imagine, on your behalf:—it is this: “I would go to the public dance or ball, to glorify God’s *goodness* in making me and others so happy, so very happy; dancing, as we do, for joy:—by dancing I add to the happiness of others and myself; and so I glorify the goodness of God!” Now, my dear friend, instead of contradicting what I am sure is but the fallacy of a deceived mind, let me leave with you the following queries to be *honestly* determined on this subject:—(1.) Are all these beings come here, because they *are* happy? or, is it not because they are in quest of happiness, even in the ball-room? (2.) Do you think that if they are happy here, they are *lawfully* so, if they have not yet repented of sin? (3.) Or, are they *safely* happy, if not yet saved from their sins? (4.) Does the mere *fact* of happiness, such as that of the wicked, glorify God:—or

is it the peculiar *sort* of happiness, as that of the righteous, that honours and pleases Him? (5.) Is *your* sort of happiness the same with that of these bands of dancers? (6.) If it be, why do you profess to be different from them, as a Christian? (7.) If it be *not*, then why do you in the Ball-room profess that it is the same? (8.) Will you testify in the *Ball-room*, that you are come to glorify the goodness of God? (9.) Or will you declare to the *world* that you dance religiously—and, that, on the same principle on which the martyrs were beheaded and burnt, you also, for God's sake, stand up in the *dance*? (10.) In all this matter can you testify to your own *conscience* that you are *quite* sincere, and seeking God's glory supremely? (11.) Think you that you will stand in *Judgment* on this point, that you went to the Ball, or that you gave a Ball, truly for the glory of God? (12. If you cannot answer satisfactorily these questions, then, say, ought you to go to the Ball?

But, why waste we words in this matter? Search all that the scriptures say of Christian character and conduct, and see how it bears on the subject. Of this we are sure, that no intelligent Christian will go to the BIBLE to prepare for a BALL:—to fortify him in the conviction that he ought to be there, or to enable him to dance in faith;—neither will he afterwards beseech the Lord his God, in the light of the Bible, to accept of the sacrifice offered up to Him through Christ Jesus, on the altar of the dancing-floor! No—No—God will not suffer His children thus to trifle with his awful glory!

It is time to draw to a close: and how can we better sum up our argument, or come to our desired conclusion, than by placing together the elements of the Ball, and the elements of the Bible, on the same subject:—let these two plead for themselves:—and all that we ask is, that you will now as a CHRISTIAN say how the result lies. Remember that no partial interpretation can alter the plain meaning of God's word:—IT remains ever the same;—and according to its plain sense and honest acceptance shall you be judged at last. So judge now.

1. *Forgetful Merriment.* “He said to his Soul, soul take thine ease, eat, drink and be merry! But God said unto him, thou FOOL; this night shall thy soul be required of thee!”—“Rejoice, O young man, in thy youth, and walk in the ways of thine heart, and in the sight of thine eyes:—But, know thou, that for all these things God will bring thee into judgment!” “For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil!” “Jesus said, I say unto you, that every idle word that men shall speak, they shall give account of at the day of Judgment.”—“Cleave your hands, ye sinners and purify your hearts, ye double-minded:—be afflicted and mourn and weep: let your laughter be turned to mourning and your joy to heaviness!” “Rejoice, I say, in the LORD, and again I say rejoice.” “In whom, though now ye see Him not, ye rejoice with joy unspeakable and full of glory!”

2. *Personal Display.* “Be ye clothed with humility.” “If any man think himself to be something, when he is nothing, he deceiveth himself.” “Thou sayest, I am rich and increased with goods and have

need of nothing; and thou knowest not that thou art wretched and miserable and poor and blind and naked!" "Let nothing be done through strife and vain-glory; but, in lowliness of mind, let each esteem other better than themselves." "Jesus said, verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven: whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven." "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God, of great price."

3. *Spending of Time.* "This I say, brethren, the **TIME IS SHORT!**" "Thou turnest man to destruction and sayest, Return (that is, *die*) ye children of men! For a thousand years in thy sight are but as yesterday when it is past, and as a watch in the night!" "Ye know not what shall be on the morrow; for what is your life? it is even a vapour, that appeareth for a little time, and then vanisheth away!" "See then that ye walk circumspectly, not as fools, but as wise redeeming the time, because the days are evil!" "At midnight there was a cry made, Behold, the bride-groom cometh—go ye out to meet Him! Then all those virgins arose and trimmed their lamps: and the **FOOLISH** said to the wise, Give us of your oil; for our lamps are **GONE OUT!**—and whilst they went to buy, the bride-groom came; and they that were *ready* went in with him to the marriage—and, **THE DOOR WAS SHUT!**"

4. *Absence of Religion.* "WHATSOEVER ye do, in word or deed do **ALL** in the name of the **LORD JESUS**, giving thanks to **GOD** even the **FATHER** by Him!" "O **LORD**, Thou hast searched me, and known me: Thou knowest my down-sitting and my up-rising;—thou compassest my path and my lying down, and art acquainted with all my ways. Search me, O **GOD**, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting!" "We labour that whether present or absent, we may be accepted of Him: for we must all appear before the judgment-seat of Christ; that every one may receive the things done in His body, according to that he hath done, whether it be good or bad!" "God is not in all his thoughts." "The fool hath said in his heart, there is no God!" "I beseech you brethren, by the mercies of **GOD**, that ye present your **BODIES** a living sacrifice, holy and acceptable unto **GOD**, which is your reasonable service!"

5. *A Seal, or Sacrament, of the World.* Jesus prayed saying, "THEY are not of the world, as I am not of the world." "The world hath hated them, because they are *not* of the world, even as I am not of the world!" "Be not conformed to this world; but, be ye transformed by the renewing of your mind; that ye may prove what is that good, and acceptable, and perfect, will of **GOD.**" "*Love not the world*, neither the things that are in the world: if any man love the world, the love of the **FATHER** is *not* in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life,

is not of the Father, but is of the world." "Ye are of God, little children, and have overcome them; because greater is he that is you than he that is in the world. They are of the world, therefore speak they of the world, and *the world heareth THEM.*" "Know ye not, that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God!"

These, my dear friend, are but a few of many passages in the Scriptures, which it were well for you to consider with that calm seriousness which the word of God must ever claim;—and take heed that you do not step over one of them to please others or to please yourself:—for, if to act *without* faith be sin, how much greater must it be to act *against* it!

Sometimes, however, even the BIBLE itself is wrested to defend dancing;—just as a desperate man will seize his adversary's sword even by its edge—although, as here, it be only to wound himself the more deeply. *Does the Bible countenance dancing?* I shall answer by an extract, on this very point, which has never been answered:—

"Now, to avoid mistakes on a point of such importance, I have consulted every passage in the Bible which speaks of dancing; the most important of which, permit me to submit to your inspection.

Exod. xv. 20. "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea.

Judges xi. 34. The daughter of Jephthah, "came out to meet him with timbrels and with dances." This also was on account of a victory over the enemies of Israel.

Judges xxi. 21. The yearly feast in Shilo, "was a feast unto the Lord, in which the daughters of Shilo went forth in dances." This was done as an act of religious worship.

2 Sam. vi. 14, 20. "And David danced before the Lord with all his might." But the irreligious Michal "came out to meet David, and said, How glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" Dancing, it seems, was a sacred rite, and was usually performed by women. At that day, it was perverted from its sacred use by none but "vain fellows," destitute of shame. David vindicates himself from her irony, by saying, "It was before the Lord;" admitting, that had this *not* been the case, her rebuke would have been merited.

1 Sam. xviii. 6. On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Psaln cxlix. 3. "Let them praise His name in the dance." Psaln xxx. 11. "Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness, and the dancing an expression of religious gratitude and joy.

Exod. xxxii. 19. "As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears that dancing was a part also of idol-worship.

Jer. xxxi. 4. "O virgin of Israel, thou shalt again be adorned with thy tabrets and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the Divine favor, with the consequent expression of religious joy.

Mat. xi. 17. "We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgements

nor the mercies of God produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his Providence; nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25. "Now his elder son was in the field; and as he came, and drew nigh unto the house, he heard music and dancing." The return of the prodigal was a joyful event for which the grateful father, according to the usages of the Jewish Church, and the exhortation of the Psalmist, "praised the Lord in the dance."

Eccles. iii. 4. "A time to mourn and a time to dance." Since the Jewish Church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration, that the providence of God sometimes demands mourning, and sometimes gladness and gratitude.

Mat. xiv. 6. "But when Herod's birth day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object, to purposes of vanity and ostentation.

Job xxi. 7. "Wherefore do the wicked live, become old, yea, are mighty in power?"—Verse 11. "They send forth their little ones like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God, Depart from us, for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him! and what profit shall we have, if we pray unto him?" Their wealth and dancing are assigned as the reason of their saying unto God, "Depart from us," and of their not desiring the knowledge of his ways, or of serving him, or praying to him.

From the preceding quotations, it will sufficiently appear,—

1. That dancing was a RELIGIOUS act, both of the true, and also of idol-worship.
2. That it was practised exclusively on joyful occasions, such as national festivals or great victories.
3. That it was performed by maidens only.
4. That it was performed usually in the day-time, in the open air, in high-ways, fields, or groves.
5. That MEN who perverted dancing from a sacred use to purposes of amusement, were deemed infamous.
6. That no instances of dancing are found upon record in the Bible, in which the two sexes united in the exercise either as an act of worship, or amusement.
7. That there is no instance upon record, of SOCIAL DANCING FOR AMUSEMENT, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job, which produced increased impiety, and ended in destruction; and of Herodias' daughter which terminated in the rash vow of Herod, and the murder of John the Baptist."

This surely settles the point of appeal to the BIBLE. Indeed it might be maintained, *a priori*, that the word of God could never defend in letter, what it condemns in spirit;—but that is deemed proof irresistible, when, by two different processes, we arrive at the same result, as in the case now before us.

Still it is added, by some, "Good, christian, men do go to Balls; then why not *we*?" To this, even without disputing the assertion, as we might do, we have a plain, yet varied reply. (1) Many who are called Christians, are no Christians at all, as you well know. (2) Some real Christians are so in a very low degree, and are therefore unfit examples for you to follow. (3) Your desire to indulge in a worldly amusement induces you to think or call some persons

Christians, of whom, at *other* times, and in other cases, you think very differently in your hearts, and speak very differently with your lips. (4) You have no other way of judging of Christian *persons*, than you have of judging of Christian *conduct*—so that, after all, you must bring *them* to the test of the Bible, and then come yourself—and if so, were it not better at once to come to the standard, and determine, Is the Ball a Christian thing? This surely were the simplest course. (5) Thus, after all, the question is, what say the Scriptures? and if good men do things doubtful or opposite to the word of God, it is *their* sin—and if you follow them in that, it will next become *your* sin; — so that, in seeking to partake of their ways, you may become partaker of their sins. Away with this weak folly about what *OTHERS* do, when the *BOOK OF GOD* is by you. If you go to the Ball-room take your Bible with you as your warrant, and guide; and if you cannot do that, forbear, and commune with your God and Saviour. When you think of the merriment, and pleasure you seem to have lost, go read one or two passages:—and see whether is sweeter, the happiness of the Spirit, or the happiness of the flesh—the meditation of the Christian, or the dancing of the world.

1. Read the *twenty-third Psalm*—describing the peace and safety of the people of Christ—following their Shepherd.

2. Read *Matthew fifth*, v. 3—11, shewing the graces and rewards of the people of God.

3. Read *Romans fifth*, v. 1—4 enumerating all the present bliss of Christian privilege.

4. Read *Hebrews twelfth*, v. 22—24 exhibiting all the riches of Christian fellowship.

5. Then conclude with reading *Revelation seventh*, v. 9—17 that you may be gladdened by the prospects of heavenly and eternal glory.

Do this in spirit and in truth—and then ask your soul what is the *BALL to me?* what, to the *SINNER?* what to the *CHRISTIAN?* shall I go to it? *NEVER*; as the Lord my Saviour shall help me! We should rather have written the following sweet christian lines of the poetess (Miss Jane Taylor), on separation from the world, than attend a thousand balls;—although we too have known them *well*—and it is our knowledge that gives us confidence to condemn them, whether they be public assemblies, or private dances; for we know what they *cannot* do of good, and we know what they *can* do of evil; we see that they are contrary to the gospel, and we have both seen and felt that they are injurious to the soul. **WHERE THE WORLD REIGNS, CHRIST IS NOT!**

“ Come my fond fluttering heart,
Come struggle to be free;
Thou and the world must part,
However hard it be:
My trembling spirit owns it just,
But cleaves yet closer to the dust.

2.

“ Ye tempting sweets, forbear!
Ye dearest idols fall!
My love ye must not share,
Jesus shall have it all:

'Tis bitter pain, 'tis cruel smart,
But ah! thou must consent, my heart!

3.

" Ye fair enchanting throng!
Ye golden dreams farewell!
Earth has prevail'd too long,
And now I break the spell:
Ye cherish'd joys of earthly years,
Jesus, forgive these parting tears.

4.

" But must I part with all?
My heart still fondly pleads:
Yes Dagon's self must fall,
It beats, it throbs, it bleeds;
Is there no balm in Gilead found
To sooth and heal the smarting wound?

5.

" O yes! there is a balm,
A kind physician there,
My fever'd mind to calm
To bid me not despair.
Aid me dear Saviour, set me free,
And I will all resign to Thee.

6.

" O may I feel Thy worth;
And let no idol dare,
No vanity of earth,
With Thee, my Lord, compare.
Now bid all worldly joys depart
And reign supremely in my heart!"

J. M. D.

II.—*Sketch of the Life of Confucius, the Chinese Moralist.*

[From the Chinese Repository, for August, 1842.]

It would be a subject worthy of the attention of a scholar, who was thoroughly acquainted with the theories of the most distinguished Greek and Roman teachers of ethics, and able to give a digest of their several systems of morals, to draw a careful comparison between them and those most popular among the chief Asiatic nations. We think a very instructive volume might thus be made upon this subject, forming a sort of harmony of heathen ethics. By bringing into one view the most prominent features of the Vedas, and the writings of such men as Plato, Socrates, Seneca, Cicero, Aristotle, Zoroaster, Confucius, Mencius, and Láutsz', and exhibiting under proper heads, the distinctive notions of these distinguished men upon the great principles of human action, we should possess a work alike interesting and instructive. We suspect that a remarkable similarity would be found between the instructions of the European and Asiatic teachers, regarding the conduct of a man, and how he ought to act in the different relations and duties of life; we should see, too, that, however much they might differ in their theories with regard to his origin and end, they would concur in recommending him to live temperately, honestly and peacefully. We would also have the author of such a synopsis of morals well acquainted with the Bible, heartily loving and reverencing it as a divine book, that he might show his readers what degree of correspon-

dence existed between its pure doctrines and those of these philosophers. The result of such an investigation, (and we are not aware that it has ever been made in just this form,) would, we think prove in a most conspicuous manner, the truth of the apostle's declaration: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." It would probably show that heathen moralists have laid down many rules for the guidance of their fellow-men in consonance with the perfect law of God, and these teachers have always set up a higher standard of action than has been followed by themselves or their disciples. The comparison between the principles they have laid down, and their own practice and that of the people would also conclusively show how true is another declaration of the same apostle, when speaking of the iniquities of pagan nations: "Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Tholuck has drawn a striking sketch of the characteristics of heathen philosophy and morals among the ancients of southern Europe, and exhibited the consequences of some of the principles taught by their sages, in the vile depravity of the people both drawn from the histories and other writings of those nations themselves; which show most strikingly the justice of these declarations. A similar examination and comparison of the writings of the Chinese sages with the practice of the people, would undoubtedly lead to the same results. We have already made a few reflections upon this point in a former number, when speaking of Luhchau's Female Instructor, and it is not our present object to pursue this train of thought any farther than to suggest this topic to some of the students of Chinese as one to which their attention might be profitably directed.

Among the persons who have been distinguished among men for their writings on moral subjects, Confucius, so far as reverence for his name, and obedience to his instructions and dogmas is concerned, stands beyond all comparison in the first place. Even the trifling and jejune expressions found in his writings, the trivial incidents of his life as narrated in the memoir by his pupil Tsz' tsz', as well as his more weighty and remarkable sayings and doings, are surrounded with interest, when we remember the influence they have had upon so large a portion of mankind. This influence has permeated the mind of the Chinese, and from the people extended itself by degrees through the whole structure of the government of the country, and there can be no doubt has proved one of the principal causes of the uniformity of the Chinese character and writings for the last two thousand years. As some curiosity naturally arises to know something of the personal history of one whose writings have had such an influence upon the thoughts of his fellow-men, we have collected a few notices concerning him, from the last two volumes of the *Shing Miao Ss'tien To kau*, or Sacrificial Ritual of the temple of Sages, which contain drawings and annexed descriptions of the principal events in his life.

The father of Confucius was a district magistrate of the city of Tsau in the petty kingdom of Lú (now Shantung province) and having no son by his wife or concubine who could succeed him, sought a third alliance with Chingtsai, a daughter of the family of Yen, who became the mother of the philosopher. Other accounts make him to have been an illegitimate child of these two persons. His birth took place in the 21st year of the reign of king Ling of the Chau dynasty, B. C. 549-550, the same year in which Cyrus became sovereign of the Medes and Persians. His mother named him Kiú, from the name of the mountain Kiúni, where she

had prayed for a child, and his marriage style was Chungní meaning the second son Ní, Ní referring also to this mountain. Subsequent veneration for the sage has added the accounts of many marvels which happened upon his birth, such as heavenly music being heard in the air; two dragons winding over the roof; five old men appearing at the door, who after consulting together, suddenly vanished; and a unicorn or *kilin* bringing a tablet in his mouth to his mother in one of her trips to the mountain. At his birth, five characters were seen on his breast which declared him to be "the maker of a rule for settling the world." His face showed in miniature the five mountains and four great rivers of China; his hands hung below his knees, and his stature was nine cubits and five tenths, and whatever may have been the measure of a Chinese cubit at that period, every body called him the tall man.

Confucius lost his father when he was three years old, and during his youth he was poor and unknown; but his gravity and attention to his studies drew the observation of his townsmen. He passed for a young man of remarkable wisdom, already equalling the learned men of the country in his knowledge of the manners of ancient times. At the age of seventeen, he was appointed to act as a clerk in the department of grain, which was then as now paid into government as a tax in kind. His careful management of the affairs committed to him raised his reputation, and caused him to be appointed shortly after, in his nineteenth year, to the general supervision of the fields and parks, and to oversee the breeding of the cattle of government. At this time he married a daughter of Kí Kwán, and on the birth of his only son two years after, lord Cháu, governor of Lú, sent him two carps as a congratulatory present, whereupon Confucius named the boy Lí, or Carp, and styled him Piyü, or Uncle-fish, in compliment to his friend. In his twenty-fourth year he lost his mother, whom he buried in the same grave with his father, and then according to ancient usage resigned his office to mourn for her three years. It seems that this custom had fallen into desuetude during the distracted state of the country, and Confucius endeavored to imitate the example of the ancient kings Yáu and Shun, whom he took for his patterns. This revival of ancient rites impressed his townsmen with a deep sense of his respect for former usages, and led them to copy his example. From them it spread to the neighboring states, and has been followed from that day to this.

The three years of his retirement were not lost, for in them Confucius devoted his time to study. He diligently examined the ancient books to learn what constituted the instructions of the kings of antiquity, and to ascertain the means by which they hoped to attain the perfection of morals. The result of his studies was that he determined to devote his life to the instruction of his countrymen, in order to revive in them an attachment and respect for ancient usages, in the practice of which he thought lay all social and political virtues. Not content with explaining to his countrymen the precepts of pure morality, he proposed to found a school, in order to train up pupils who could diffuse his doctrine to all parts of the empire, and carry on what he had begun. It also formed part of his plan to compose a series of works in which his doctrines should be fully exhibited. All these designs he lived to accomplish. In carrying his plans into effect, and in promulgating his instructions, he generally met with an attentive hearing, although he was at times the butt of contradiction from some persons, and the object of ridicule from others.

The greater part of the life of Confucius was passed in travelling, visiting the courts of the petty princes whose states then constituted the empire under the sovereign of the Chau dynasty. This course was, as

might be expected, fruitless in reforming these states, but it diffused a general knowledge of himself and his doctrine, and procured him scholars. The prince of Tsí was the first who invited him to his court, and received him with distinction. The prince heard him with pleasure and applauded his maxims; but to the chagrin of Confucius, he continued to live in luxury and allow his ministers to oppress his subjects and abuse their power. He, however, offered him for his maintenance the revenue of a considerable city, which the philosopher thought proper to decline, alleging that he had done nothing to merit such a recompense. After sojourning a year in Tsí, and seeing that his discourses produced no effect to reform the abuses and evils of the country, he left it, and visited some of the other principalities.

On the road between Tsí and Chin, he got into a difficulty. The prince of Wú having attacked Chin, the lord of Tsú came to his relief, and sent an invitation to Confucius to join him, but the other party, fearing that he would do them a disservice, sent people to intercept him. They surrounded him in the wilderness and would have starved him to death, had not his friend come to his relief after a detention of seven days. After this narrow escape, he returned home, and the prince of Lú gave him a carriage, two horses and a servant, with which he set off for the capital Kingyang (now in Kánsu province), where the dynasty of Chau had their sway. Here he passed his time in observing the forms of government, the condition of the people and their manners, and how the rites and ceremonies of the ancient kings were regarded. He held several interviews with the ministers of the court, was permitted to visit the emperor's ancestral hall, and other sacred places, and had access to the archives of the kingdom from which he was allowed to take extracts.

Another object in his visit to the capital was to see Láutsz', the founder of the Tau sect or Rationalists, who lived in a retired place some distance from court. This old philosopher, accustomed to visits from men of all ranks received Confucius and his disciples with indifference. He was reclining on an elevated platform, and hearing that his visitor had come to hear from his own mouth an exposition of his tenets, and to ask him about propriety, he roused himself to receive him. "I have heard speak of you," says he, "and I know your reputation. I am told that you speak only of the ancients, and discourse only upon what they taught. Now, of what use is it to endeavour to revive the memory of men of whom no trace remains on the earth? The sage ought to interest himself with the times in which he lives, and regard present circumstances; if they are favorable, he will improve them; but if on the contrary they are unfavourable, he will retire and wait tranquilly, without grieving at what others do. He who possesses a treasure will try to have every body know it; he will preserve it against the day of need: this you will do if you are sage. It seems, judging by your conduct, that you have some ostentation in your plans of instruction, and that you are proud. Correct these faults, and purify your heart from all love of pleasure; you will in this way, be much more useful than seeking to know what the ancients said."

Láutsz' also observed, "A discreet merchant keeps his affairs to himself as if he knew nothing; an excellent man although highly intelligent demeans himself like an ignorant man." Confucius remarked to his disciples—"I have seen Láutsz'; have I not seen something like a dragon?" On leaving him, Láutsz' at parting said, "I have heard that the rich dismiss their friends with a present, and the benevolent send away people with a word of advice; whoever is talented and prying into everything, will run himself into danger because he loves to satirize and slander men; and he who wishes to thoroughly understand recondite things will

jeopard his safety, because he loves to publish the failings of men." Confucius replied, "I respectfully receive your instructions," and thus left him. Láutsz' advice seemed directed against a too inquisitive philosophy, and meddling too much in the affairs of the world; he was rather of the Buddhist school of quietists, while Confucius wished men to endeavour to make each other better.

Confucius, like Socrates and other teachers, used to teach his disciples while walking with them, deriving instruction from what he saw. He was once walking with them by the bank of a stream, and stopped from time to time to look very intently at the water, until their attention was excited and aroused to ask him the reason. "You say well," said he, "that the running of water in its bed is a very simple thing, the reason of which everybody knows; I was however rather making a comparison in my own mind between the running of water and doctrine. The water, I reflected, runs unceasingly, by day and by night, until it is lost in the bosom of the mighty deep. Since the days of Yau and Shun, the pure doctrine has uninterruptedly descended to us; let us in our turn transmit it to those who come after us, that they from our example may give it to their descendants to the end of time. Do not imitate those isolated men (referring to Láutsz') who are wise only for themselves; to communicate the modicum of knowledge and virtue we possess to others, will never impoverish ourselves. This is one of the reflections I would make upon the running of water."

This peripatetic habit, and the aptitude for drawing instruction from whatever would furnish instruction, was usual with the philosopher, and he seldom omitted to improve an occasion. Once when walking in the fields, he perceived a fowler, who having drawn in his nets, distributed the birds he had taken into different cages. On coming up to him to ascertain what he had caught, Confucius attentively remarked the vain efforts of the captive birds to regain their liberty, until his disciples gathered round him, when he addressed the fowler, "I do not see any old birds here, where have you put them?" "The old birds," said he "are too wary to be caught; they are on the look-out, and if they see a net or a cage, far from falling into the snare, they escape it and never return. Those young ones which are in company with them likewise escape, but such as only separate into a flock by themselves and rashly approach, are the birds I catch. If perchance I catch an old bird, it is because he follows the young ones." "You have heard him," said Confucius turning to his disciples; "the words of this fowler afford us matter for instruction. The young birds escape the snare only when they keep with the old ones; the old ones are taken when they follow the young: it is thus with mankind. Presumption, hardihood, want of forethought, and inattention, are the principal reasons why young people are led astray. Inflated with their small attainments, they have scarcely made a commencement in learning, before they think they know everything; they have scarcely performed a few common virtuous acts, and straight they fancy themselves at the height of wisdom. Under this false impression, they doubt nothing, hesitate at nothing, pay attention to nothing; they rashly undertake acts without consulting the aged and experienced, and thus securely following their own notions, they are misled, and fall into the first snare laid for them. If you see an old man of sober years so badly advised as to be taken with the sprightliness of a youth, attached to him, and thinking and acting with him, he is led astray by him and soon taken in the same snare. Do not forget the answer of the fowler, but reflect on it occasionally."

Having completed his observations at the capital, Confucius returned by way of Tsai, to his native state Lú, where he remained ten years. His

house now became a sort of lyceum, open to every one who wished to receive instruction. His manner of teaching was to allow his disciples or others to come and go when they pleased, asking his opinion on such points, either in morals, politics, history or literature, as they wished to have explained. He gave them the liberty of choosing their subject, and then he discoursed upon it. From these conversations and detached expressions of the philosopher, treasured up by his disciples, they afterwards composed the *Lun Yu*, now one of the Four Books. Confucius, it is said, numbered upwards of three thousand disciples, or perhaps we ought to call them advocates or hearers of his doctrine. They consisted of men of all ranks and ages, who attended upon him when their duties or inclinations permitted, and who materially assisted in diffusing a knowledge of his tenets over the whole country. There were, however, a select few who attached themselves to his person, lived with him and followed him wherever he went; and to whom he intrusted the promulgation of his doctrines.

After several years of retirement, Confucius was called into public life. The prince of Lú died, and his son, entertaining a great respect for the philosopher, and esteem for his instructions, invited him to court in order to learn his doctrine more fully. After becoming well acquainted with him, and reposing confidence in his integrity, the young ruler committed the entire management of the state to him; and the activity, courage, and disinterested conduct which he exhibited in the exercise of his power, soon had their happy effect upon the country. By his wise rules and the authority of his example and his maxims, he in a short time reformed many vicious practices, and introduced order and sobriety in the place of waste and injustice. He occupied himself with agriculture, regulated the revenue and the manner of receiving it, so that soon, in consequence of his measures, the productions of the state were increased, the happiness of the people extended, and the revenue considerably augmented.

He carried his reforms into every department of justice, in which soon after he entered upon his duties as minister, he had an opportunity of exhibiting his inflexibility. One of the most powerful nobles of the state had screened himself from the just punishment due to his many crimes, under the dread of his power and riches, and the number of his retainers. Confucius caused him to be arrested, and gave order for his trial; and when the overwhelming proofs brought forward had convinced all of his guilt, he ordered him to lose his head and presided himself at his execution. This wholesome severity struck a dread into other men of rank, and likewise obtained the plaudits of all men of sense, as well as of the people, who saw in the minister a courageous protector ready to defend them against the tyranny of men in power.

These salutary reforms had not been long in operation, before the neighboring states took alarm at the rising prosperity of Lú, and the prince of Tsí, who had recently usurped the throne by assassinating its occupant, resolved to ruin the plans of Confucius. To this end, he appointed an envoy to the young prince, with whose character he was well acquainted, desiring to renew the ancient league of friendship between the two countries. This envoy was charged with presents consisting of thirty fine horses beautifully caparisoned, a large number of curious rarities, and twenty-four of the most accomplished courtesans he could procure in his dominions. The scheme succeeded; before these seductive damsels, the austere etiquette of the court of Lú soon gave way; and fetes, comedies, dances and concerts took the place of propriety and decorum. The presence of the sage soon became irksome to his master, and he at last forbid him to come into his sight, having become quite charm-

ed with his fair enchantresses, and no longer able to endure the remonstrances of his minister.

Confucius, thus disgraced in his own country, now at the age of fifty, left it and retired to the kingdom of Wei, where he remained more than ten years without seeking to exercise any public employ, but principally occupied with completing his works and instructing his disciples in his doctrine. During his residence in Wei, he frequently made excursions into other states, taking with him such of his disciples as chose to accompany him. He was at times applauded and esteemed, but quite as often the object of persecution and contempt; more than once his life was endangered. He compared himself to a dog driven from his home: "I have the fidelity of that animal, and I am treated like it. But what matters the ingratitude of men? They cannot hinder me from doing all the good that has been appointed me. If my precepts are disregarded, I have the consolation in my own breast of knowing that I have faithfully performed my duty." He sometimes spoke in a manner that showed his own impression to be that heaven had conferred on him a special commission to instruct the world. When an attempt was made on his life, he said, "As heaven has produced such a degree of virtue in me, what can Hwántái do to me?" On another occasion of danger he said, "If heaven means not to obliterate this doctrine from the earth, the men of Kwáng can do nothing to me."

At the age of sixty-eight, after an absence of fourteen years, Confucius returned to his native country, where he lived a life of retirement, employed in putting the finishing hand to his works. In his sixty-sixth year, his wife died, and his son Puyü mourned for her a whole year; but one day overhearing his father say, "Ah! it is carried too far," he dried up his tears. Three years after, this son also died, leaving a son Tsz'sz' who afterwards emulated his grand-father's fame as a teacher, and became the author of the *Chung Yung*, or *True Medium*; he was also the instructor of Mencius. The next year, Yen Hwui, the favorite disciple of the sage, died, whose loss he bitterly mourned, saying, "Heaven has destroyed me! heaven has destroyed me!" He had great hopes of this pupil, and had depended upon him to perpetuate his doctrines.

An anecdote is related of him about this time of life, which the Chinese regard as highly creditable to their sage. Tsz'kung, one of his disciples, was much surprised one morning to meet his master at the door, dressed with much elegance and nicety. On asking him where he was going, Confucius, with a sigh, replied, "I am going to court, and that too without being invited. I have not been able to resist a feeling which possesses me to make a last effort to bring a just punishment upon Chin Chen, the usurper of the throne of Tsi. I am prepared, by purification and fasting, for this audience, so that if I fail, I shall not have to accuse myself." On presenting himself, he was received with respect and immediately admitted to an audience; and the prince of Lú asked him what important affair had called him from his retirement. Confucius replied, "Sire, that which I have to communicate alike concerns all kings. The perfidious Chin Chen has imbrued his hands in the blood of his legitimate sovereign Kien. You are a prince; your state borders upon Tsi; Kien was your ally, and originally of the same race as yourself. Any one of these reasons is sufficient to authorize you to declare war against Chin Chen, and all of them combined, make it your duty to take up arms. Assemble your forces, and march to exterminate a monster whom the earth upholds with regret. This crime is such that it cannot be pardoned, and in punishing it, you will at once avenge an outrage against heaven, from whom every king derives his power; against royalty, which has been profaned by this perfidy; and against a parent, to whom you are allied by ties of blood, of alliance and of friendship."

The prince, convinced of the criminality of Chin Chen, applauded the just indignation which inspired the heart of Confucius, but suggested that before he took order upon such an enterprise, it would be best to confer with his ministers. "Sire," he replied, "I have acquitted myself of a duty in laying this case before you; but it will be useless to insist upon it before your ministers, whom I know are disinclined to enter into my views. Reflect, I pray you, as a sovereign, upon what I now propose, and consult only with yourself as to its execution. Your servants are not sovereigns, and have other and their own ends to gain, to which they sometimes sacrifice the good of their master and the glory of the state. I have no other end in view than to support the cause of justice, and I conjure you, by the sacred names of justice and good order to go and exterminate this miscreant from the earth, and by restoring the throne of Tsí to its rightful owner, to exhibit to the world your justice, and strike a salutary terror into the hearts of all who may wish to imitate this successful villainy." On leaving, the prince said to Confucius, "I will think seriously on what you have said, and if it be possible, will carry it into execution."

Towards the end of his days, when he had completed his revision of the Five Classics, he with great solemnity dedicated them to heaven. He assembled all his disciples, and led them out of the town to one of the hills where sacrifices had been usually offered for many years. He here erected a table or altar upon which he placed the books; and then, turning his face to the north, adored heaven, and returned thanks upon his knees in a humble manner for having had life and strength granted him to enable him to accomplish this laborious undertaking; he implored heaven to grant that the benefit to his countrymen from so arduous a labor might not be small. He had prepared himself for this ceremony by privacy, fasting and prayer. Chinese pictures represent the sage in the attitude of supplication, and a pencil of light, or a rainbow, descending from the sky upon the books, while his scholars stand around in admiring wonder.

In his seventy-third year, a few days before his death, leaning upon his staff, Confucius tottered about the house, sighing out,

The great mountain is broken!
The strong beam is thrown down!
The wise man is decayed!

He then related a dream he had had the night before to his pupil Tsz'kung, which he regarded as a presage of his own death; and after keeping his bed seven days, he died on the 18th day of the 2d month, and was buried in the same grave with his wife. Tsz'kung mourned for him six years in a shed erected by his grave, and then returned home. His death occurred 479 B. C., the year of the battle of Platæa in Greece, and about seven years before the birth of Socrates. Many events of great importance happened during his life in western countries, of which the return of the Jews and building of the second temple, Xerxes' invasion of Greece, the expulsion of the kings from Rome, the conquest of Egypt, and establishment of the Persian monarchy in its fullest extent, were the most important.

Posthumous honors in great variety have been conferred upon Confucius. Soon after his death, the prince of Lú entitled him *Ní fú* or father Ní; which under the reign of Lintí of the Hán dynasty, 197 B. C., was changed to *Ní kung*, or duke Ní, and his portrait ordered to be hung up in the public school. By the emperors of the Táng dynasty it was made *siên shing*, the ancient sage; he was next styled 'the royal preacher,' and his effigy clad in king's robes, and a crown put on its head. The Ming dynasty called him 'the most holy ancient teacher Kung tsz,' which title

is now continued to him. His descendants have continued to dwell in Shantung province, and the heads of the family have enjoyed the ranks of nobility, being almost the only hereditary noblemen in the empire out of the imperial kindred. They are called Yenshing kung; in the reign of K'anghí, (120 years ago) the descendants of the sage numbered 11,000 males; the present is said to be the seventy-fourth generation. The chief of the family is commonly called the 'holy duke,' and enjoys all the honors of a prince. Whenever he visits the court, the emperor receives him with almost the same respect and ceremony as he entertains ambassadors from foreign countries. P. Amiot relates that he was honored with a call from him upon one of his visits to court. "He was a pleasant and modest man, whom knowledge had not filled with conceit. He received, when he came to our house, some religious books which we offered him in exchange for some Chinese books he gave us." His name was Kung Chauhán, and he was of the seventy-first generation in direct descent from the sage, in all probability the oldest family in the world of which the regular descent can be traced. In the life of Confucius, written by P. Amiot, which forms one of the volumes of the *Memoires sur les Chinoise*, there is a brief account of each of these heads of this family, with notices of other distinguished persons belonging to the house.

In every district in the empire, there is a temple dedicated to Confucius, and his name is usually suspended in every school-room in the land, and incense burnt before it morning and evening by the scholars. Adoration is paid to him by all ranks. In 1457, Jentsung of the Ming dynasty set up a copper statue of the sage in one of the halls of the palace and ordered his officers, whenever they came to the palace to go to this room and respectfully salute Confucius before speaking of the affairs of state, even if the monarch were present. But this custom was represented to another emperor as tending to the worship of images like the Buddhists, and on that account the memorialist represented that simple tablets, inscribed with the name of him who was worshipped, were much better. This advice was followed; the statues of Confucius and his disciples were suppressed by order of the emperor Chitsung in 1530, and simple tablets have since been set up in the temples erected to his name.

The writings of Confucius, as might be expected, are held in great veneration, and regarded as the best books in the language. He revised all the ancient books, containing the precepts of the kings and emperors of former times, and left them pretty much as they are at the present day. He explained the *Yi King*, or *Book of Changes*, commented upon the *Lí Kí* or *Book of Rites*, and compiled the *Shí King*, or *Book of Odes*. He composed the *Shú King*, or *Book of Records*, and the *Chun Tsu* or *Spring and Autumn Annals*, so called some say, because the commendations contained therein are life-giving like spring, and the reproofs are life-withering like autumn. These books are collectively called the *Wú King* or *Five Classics*. The *Híau King* or *Memoir on Filial Duty*, the *Chung Yung* or *True Medium*, the *Tái Hieh* or *Superior Lessons*, and the *Lun Yü* or *Conversations of Confucius*, are all considered by the Chinese as containing the doctrines of the sage; the first one is sometimes ascribed to his own pen. The last three, with the work of Mencius, constitutes the *Sz' Shu* or *Four Books*, and were arranged on their present form by Ching fútsz' about 800 years ago.

The leading features of the morality of Confucius are subordination to superiors, and kind upright dealing with our fellow-men. From the duty, honor, and obedience owed by a child to his parents, he proceeds to inculcate the obligations of wives to their husbands, of subjects to their prince, and of ministers to their king; while he makes the head also amenable to heaven. "These principles are perpetually inculcated in the

Confucian writings, and are embodied in solemn ceremonials, and apparently trivial forms of mere etiquette. And probably it is this feature of his ethics which has made him such a favorite with all the governments of China for many centuries past and at this day. These principles and these forms are early instilled into young minds and form their conscience; the elucidation and enforcement of these principles and forms is the business of students who aspire to be magistrates or statesmen; and it is in all likelihood owing in great part to the force of these principles on the national mind and habits, that China holds together the largest associated population in the world." Every one is interested in upholding doctrines which give him power over those under him; and as the instruction of his own youthful days has given him the habit of obedience and respect to all his superiors, so now when he is a superior he exacts the same obedience from his juniors and public opinion accords it to him. The observance of such principles has tended to consolidate the national mind of China to that peculiar uniformity which has been remarked by those who have known them best. It has also tended to retain all independence of thought, and keep the mind, even of the most powerful intellects, under an incubus which, while it was prevented by outward circumstances from getting at the knowledge of other lands, was too great for their unassisted energies to throw off. It cannot be doubted that there have been many intellects of commanding power among the Chinese, but ignorance of the literature and condition of other nations has led them to infer there was nothing worthy of notice out of their own borders, and to rest contented with explaining and enforcing the maxims of their sage.

Confucius must we think, be regarded, as a great man, if superiority to the people and times in which one lives, is a criterion of greatness. The immense influence he has exercised over the minds of his countrymen, we are conscious, cannot be regarded as complete evidence of his superiority, but no mind of weak or ordinary powers could have stamped its own impress upon other minds as he has. He never rose to those sublime heights of contemplation which Plato ascended, nor does his mind seem to have been of a very discursive nature. He was content with telling his disciples how to act, and encouraging them to make themselves and others better by following the rules he gave them; not leading them into those endless disquisitions and speculations upon which the Greek moralists so acutely reasoned, but which exercised no power over the conscience and life. The leading features of his doctrines have been acknowledged by mankind the world over, and are embodied in their most common rules of life. "Do justly, love mercy, and walk humbly with thy God," is a direction of inspired Writ, and so far as he knew them, their inculcation was also the amount of the teachings of Confucius. He said little or nothing about spirits or gods, nor did he give any directions about worshipping them; but the veneration for parents which he inculcated was in fact idolatrous, and has since degenerated into the grossest idolatry.

Political morality was a subject which engrossed much of his attention, and he was in his lifetime much mixed up with the petty disputes between the feudal states of that day. He seems to have had a high opinion of the native goodness of the human heart, when uninfluenced by evil example or temptations, and endeavored to bring mankind back to this simplicity. And knowing as we do, much better than he did, how hopeless was the effort, we are more surprised that his endeavors have had so much success, than that they have had so little. In estimating his rank of greatness, and also, we might add, the rank which the Chinese hold among the nations of the earth, we must remember the position in which we stand, and try to realize how elevated it is compared with theirs. The merest school-boy now would be ashamed not to know a hundred things which

Newton never dreamed of ; and so it is when we attempt to judge of the morals of the Chinese sage ; we cannot help comparing them with the morals of the New Testament, and we cannot, without great effort, if it is at all possible, appreciate the depth of ignorance and darkness where he sat.

When one comes into close contact with the *intellect* of a Chinese, (not his desires, his passions or his feelings,) he is surprised at its general feebleness, its bigotry, and its little power to receive knowledge or grasp any subject ; and a sentiment of contempt for such impotence of mind is apt to arise. He is surprised at the predominance of the animal propensities over the human in the inner man ; the high and noble sentiments of the mind and heart have been so contracted and stunted that their chords give forth no response when touched. This people exhibit much that is commendable in the duties and relations of life, and in their intercourse with one another acknowledge the force of obligations which are everywhere the bonds of society, but all seems to be done from habit, because it has been taught them. Their minds seem neither to have the power to understand the excellence of what is right in their teaching, nor the strength to throw off what is silly and superstitious : both the good and the bad are alike obligatory and alike followed. We know that "every good gift and every perfect gift cometh down from the Father of lights," and when we recognize his teachings in the writings of a Confucius or Mencius, it is a proof that he has not left himself without some witnesses even among this people. He raised these men up to act as the leaders of this mass of mind, and in giving so much success to their teachings, has shown the insufficiency of such instruction to lead men to himself.

W.

III.—*Contemplated Publication of a Theological and Biblical Vocabulary in Bengali.*

BIBLICAL AND THEOLOGICAL TERMS.

(Continued from page 693.)

Ark,	Noah's, বৃহস্কোকা, আবিার, ডাহাত্ত. Of the covenant, নিয়ম গুহের আবিার কিস্বা পাত্ত ; সিন্দুক. Ark of wood, কাঙ্কয় আবিার.
Articles, (of faith, &c.)	যত পুস্তক, বৈমের সারবাক্য, পুস্তক.
Assembly,	সভা, যজ্ঞলী, সযাগয়, সযারোহ.
Astrologer,	জ্যোতির্বেতা, দৈবজ্ঞ.
Assurance,	স্থির পুত্যয়, দৃঢ় বিশ্বাস, পুর্বোব, পত পুমাণ বোব, অসন্দেহ, নিশ্চয় জ্ঞান.
Atonement,	পুায়ুক্তিত, পুনর্জিলন, যেল.
Atheist,	নাস্তিক, অদীশ্বরবাদী.
Attribute, (of God, &c.)	গুণ, বৈশ্ব, বিশেষ.
Auricular, (confession,)	পুরোহিত বা গুরুর কর্ণগোচরে পাপ স্বীকার করা, পাপের বিশেষ স্বপন, দোষ পুকাশ.

Avenge,	পুতিহিংসা করণ, পুতিহল দেওন, দণ্ড দেওন. B.
Backsliding,	বৈয়্যভ্যাগ কিম্বা হুঁস, ওৎসাহনিবৃত্তি.
Backslider,	বৈয়্যভ্যাগী, হুঁসবৈয়্য, স্বীণবৈয়্য, নিহৎসাহ.
Baptism, (The rite,)	বাষ্টিস্ম. N. B. Some suppose বাষ্টিস্ম to mean জলসংস্কার, শৌচক্রিয়া, স্নান, and others to mean only অবর্ণাহন or ডুব. Sufferings—দণ্ড অথবা যতনা ভোগ. With fire—অগ্নি শৌচ.
Baptize,	বাষ্টিস্ম করণ; জলসংস্কার করণ or অনুষ্ঠান করণ, &c.
Bath, (a measure,)	বাথ্ অর্থাৎ মদ্যাতির পরিমাণ পাত্র বিশেষ. N. B. supposed to be about 7½ gallons.
Bdellium,	ঐগ্ৰপ্ল, দুর্মূল্য বৃক্ষ নির্মাস বিশেষ.
Bear,	Generally—বহন, সহ্য করণ, সহিষ্ণু হওন. One's iniquity, অপাপের ভারাক্রান্ত হওন, হল ভোগ করণ, পাপের দণ্ড পাওন.
Beast,	In the Revelations, মহা জন্তু, পুকাণ্ড পুণী. Of the beast—সেই জন্তুর ভক্তগণের চিহ্ন বা লক্ষণ. অর্গণমন, স্বর্গ ভোগ, স্বর্গে সংস্থিত বা বাস হওন.
Beatification,	পরিচারক, দণ্ডধর.
Beadle,	আদিকাল. আদি, সৃষ্টির আরম্ভকাল.
Beginning,	বেহেমথ্ নাম বৃহৎ জন্তু বিশেষ; some say the ele- phant—ইতি; some the rhinoceros—গাণ্ডার : others the hippopotamus, নদ্যন্ত্ অর্থাৎ নদীতল চর জন্তু বিশেষ.
Behemoth,	
Belief,	বিশ্বাস, পুত্যয়, শ্রদ্ধা, ভক্তি.
Believe,	বিশ্বাস করণ, &c. কাহার আশ্রয় লওন.
Benefice,	বৃত্তিভোগ, বৈয়্যবিকার.
Benediction,	আশীর্বাদ, আশীর্বাদ করা or পুষ্টি or দেওয়া, (according as active or passive.)
Betray,	লহুহস্তে সমর্পণ, লহুহস্তগত করণ, বিশ্বাসঘাতনা করণ.
Bewitch,	যুক্ত বা যোহিত করণ, কুহকে হতজান করণ, মন হরণ, মায়া গুণে ভাগ করণ, ডাইন খাওয়া.
Bible,	বৈয়্যশাস্ত্র, বৈয়্যপুস্তক, বৈয়্যগুহ. N. B. Some would preserve the word and write—বীবেল.
Biblical,	শাস্ত্র সম্বন্ধীয়, শাস্ত্রীয়; বৈয়্যপুস্তক বিষয়ক. Bible History—শাস্ত্রীয় ইতিহাস বা বিবরণ.

Bigamy.	এককালীন দুই স্ত্রী বিবাহ, এক স্ত্রী সাথু অন্য স্ত্রী গৃহন.
Bigot,	অবৈয়্য বাগ্মন, অপরকের পরপাতী, গোঁড়া.
Bill, (of divorce,)	ভাণ্ড পত্র.
Birthright,	জ্যেষ্ঠাবিকার অর্থাৎ জ্যেষ্ঠ ভ্রাতার অধিকার, পুত্র জাত পুত্রের যে অধিকার.
Bishop,	Succession—ওত্তরাধিকারিত্ব, ঠৈজ্যাবিকার. অধীক্ষ, বর্ম্মাবিক্ষ. Arch—পুত্ৰীন বর্ম্মাবিক্ষ; —rick—অধীক্ষপদ, অধীক্ষের যে অধিকার, &c.
Blasphemy.	নিন্দা, বর্ম্মনিন্দা, ঈশ্বরনিন্দা.
Blaspheme,	নিন্দা করণ, &c. Blasphemer—বর্ম্মনিন্দক, নিন্দাকারী.
Bless,	আশীর্বাদ করণ, পুশংসা করণ, সৎকীৰ্তন.
Blood,	রক্ত. Shedding of blood—রক্তপাত. Avenging of—নরহত্যার পুত্ৰিকার. Avenger of—নরহত্যাকারির পুত্ৰিত্ব বা পুত্ৰিকারী. Of the Covenant—নিয়ম সংস্থাপক রক্ত, নিয়ম সংস্থাপনে যে রক্তপাত করা.
Body,	শরীর, দেহ. Of men—দল, সমূহ.
Bowels,	Of mercy, &c. দয়া, কৃপা, কৰুণা, অনুকম্পা, অধঃ- করণের দয়াযোগ.
Branch,	To put on—দগ্ধাচ্চিত হওন, যিষ্টবৎ স্নেহ ভাব হওন, e. q. in Zech. vi. 12. অক্লিষ্ট, সত্ৰতি.
Brethren,	ভ্রাতৃগণ.
Breviary,	পুথ্যনা সংহিতা, উদ্যুক্ত গ্ৰন্থ.
Broken,	—hearted, i. e. contrite, ভগ্নাভঃকরণ, চূর্ণাভঃকরণ.
Bury,	সমাবি করণ, ভূয়র্পিত করণ, ভূয়িতে সমর্পণ. N. B. Some would use the Hindustání word কবরঃ but this is in violation of our rule.
	C.
Call, calling,	Invitation—আহ্বান. Occupation—ব্যবসা, কর্ম্ম, দশা. Effectual—ফলযুক্ত, গুণকারী.
Captain,	পুত্ৰীন, কর্তা, সেনাপতি, অধিপতি, অগুণাথী; Of Sal- vation, &c. ভ্রাণ সাধিক, সাধিনকর্তা.
Captivity,	Of prisoners—বন্দীভাব; of slaves—দাসত্ব; of conquered persons—বশীভূতত্ব, পরাভূতত্ব.
Carnal,	শারীরিক, সাংসারিক, ঐচ্ছিয়ক, ইচ্ছিয়সম্বন্ধীয়, ইচ্ছিয়বল.
Celestial,	অর্গের, অর্গীয়, অর্গত্ব, অর্গবাসী.

Censer,	বীণাবীত্র, বীণাদান, বীণাচি, বীণা.
Chapel,	ভজনালয়, পূর্ণনারায়ণ, বীর্ষালয়.
Charity,	The affection—প্রেম, দয়া, পরহিতৈষিতা; alms— ভিক্ষা;—alms-giving—ভিক্ষাদান, দান বিতরণ,
Charmer,	কুহকী, ভেকীবেতা, যায়াবী, জাদুকর.
Cherubim,	কেরুবীম্. Some explain it, বীর্ষার্থ বৌদ্ধ পুত্ররূপ বিশেষ; others, স্বর্গীয় দূত.
Christ,	খ্রীষ্ট অর্থাৎ অভিব্যক্ত কি না অভিব্যক্তদ্বারা কোন মহা- পদে নিযুক্ত.
Christian,	খ্রীষ্টীয়, খ্রীষ্ট বিশ্বাসী, খ্রীষ্ট যতাবলম্বী, খ্রীষ্টান.
Christianity,	খ্রীষ্ট বীর্ষ, খ্রীষ্টীয় যত.
Church,	The people—খ্রীষ্টীয় সভা বা মণ্ডলী, সমাজ. The house—বীর্ষালয়.
Circumcision,	পরিচ্ছেদ, or moral purity, as opposed to <i>conci- sion</i> or স্বক্ছেদ.
Coffin,	শবাবীত্র.
Comforter,	পুৰোবিকর্তা, সাংব্রূনাকারী.
Commandment,	আজ্ঞা, বিবি, বিধান, ব্যবস্থা.
Communion,	Union—যেন, মিলন; common participation— সহভাগিতা.
Concision,	স্বক্ছেদ. Opposed to পরিচ্ছেদ or moral purity.
Concubine,	চেযনী, ঔপজী, ভোগ্য স্ত্রী.

IV.—*The Pilgrim's Light to the end of his path:—or, Pulpit Thoughts at the close of the year.*

“Thy word is a lamp unto my feet, and a light unto my path!”—*Ps. cxix. 105.*

“I am a stranger on the earth,” says the Psalmist; and so say all true believers; and only they can say it, with full meaning. The stranger is also a “pilgrim;” so is it with all the saints, for they from choice “seek a better country” than this earth. So, by necessity, is it with the sinner too; he *must* arise and depart, for this is not his rest, whether he will it or no. So are we all—all, pilgrims to the eternal state!

In our external progress, we all seem one. Our pace is one, and our temporal path is one;—and so, as pilgrims, we all seem to be one band. Yet, in reality, it is not so. There are amongst us two classes, as distinct in path, as light and darkness; as distinct in end, as heaven and hell. Some are passing on

steadily, in darkness, to *hell*: such are in a state of spiritual blindness;—they know not whence they come, how they move, or whither they go;—they see nothing, they fear nothing, they ask nothing;—they desire no light, for they know no darkness;—they have no path, for they aim at no end. Year after year, sabbath after sabbath, leaves them nearer to *hell*:—yet, on they go, blind and dark, not knowing any thing with certainty, until they know that they are in final perdition!

But there are amongst us others, of a different sort. They know whence they come, and whither they go, and how they move, and what will be the end of their journey. They know the world, and they know *hell*, and they know heaven, and they know the paths of each. They have light, they see light, they love light, they glory in the light; and therefore they say, “Thy word is a lamp unto my feet and a light unto my path!”—They are “children of the light,” and are of one family with the Psalmist:—subjects of the same grace, they are subjects also of the same experience;—and they love to meditate on, and express, the same object of delight. Let us now, near the close of another stage in our journey, meditate on these words, and study their meaning a little:—and may the God and Guide of pilgrims help us!

I. The word of God is **LIGHT**, and a lamp or torch, in darkness, to all spiritual pilgrims.

The Psalmist here addresses **GOD**, saying, “**THY** word.” This “*thy*” is emphatic in his mind. He is in communion with God; and all that glory which he sees in **HIM** he transfers to his word; and so says, the word of God is light, simply because it is **HIS** word.

“**GOD** is light, and in him is no darkness at all.” He seeth, knoweth, understandeth, manifesteth, judgeth, all things. Every thing is present to His mind always, according to truth. He is living light,—and all things are as he seeth or sheweth them.

CHRIST is light—“the light and the life of the world;” he is the medium of its diffusion—the image of the invisible God to men. What the sun is to natural light, that Christ is to the light of Godhead. He conveys, and gives to us what is needful, as “the Sun of Righteousness,” for salvation and eternal life.

THE HOLY SPIRIT “enlightens the eyes of the understanding.” He gives *sight*; that is, gives us the inward power of using the outward light of Christ;—so that we may believe in Him, and in the things that are his. This sight is the foundation, and first act, of the faith which saves us.

THE WORD OF GOD is thus a *true light*, as proceeding

from HIM; partaking of his character, revealing his mind, declaring his will, shewing his purposes, declaring his commandments, communicating to us his very knowledge. So also the word is as "a glass," shewing by reflection the Lord Christ, who hath the Gospel specially as his own word. The Spirit too employs the word of God as the medium of sight:—He inspired it, and he uses it according to his own holy and glorious nature. This Light is *perfect*—it shews us every thing that we need to know: *sure*—for, being the very mind of God on all that it shews, it cannot err: *universal*—extending to every object, person and character: *unextinguishable*—for God hath lighted and ordained it. and ever preserves it: it is also the *only* light—the *public* light of the church—the *private* light of the believer—the *secret* light of the spiritual heart:—and it is a *portable* light, like "a lamp," lantern or torch, which may be carried, any whither, or by any one, even until the valley of the shadow of death be safely and for ever passed. Oh glorious light, that so shineth! Oh blessed pilgrim, that in it walketh! Oh most merciful God, who hath given it!

II. This light is *OURS*:—our property, and for our use;—"a lamp to *my* feet, a light to *my* path," saith the believer.

God hath *ordained* it for us, and prepared it for our benefit, as well as for his own glory;—so that we see in every page, "this is for *me*!" Even as the sun and moon, so also is it.

It is the *gift* of God to us. By whomsoever it is given immediately, by God is it given ultimately and really; so that we may always say, God hath given me this book, this law, this gospel, this light!

Faith makes it ours in possession:—for, what is faith but the heart's acceptance of God's gift? It was mine in the ordinance and in the gift; now is it mine in acceptance and actual possession;—not the volume only; but its contents, even all the truth that it contains, as the word of God.

Use confirms all this. When we have lifted up the lamp and it shines on our path, that light is ours; when we walk in the beams of the Sun of Righteousness, then that light upon our feet is ours—we are *in* it.

But it is the HOLY SPIRIT who really makes the light ours in heart. He gives the will and the power to receive its rays into the soul:—so that the whole man is full of light. He reveals it to us as the ordinance and gift of God;—he teaches us the faith and use of it;—and, as our inward life, he enables us to walk and abide in this the true light.

Blessed are they whom this Spirit enlightens—and who know their own state by this, that their hearts' desire and

supreme effort is to walk in conformity, inward and outward conformity, with the word of God! whose prayer is this, "Open thou mine eyes, that I may behold wondrous things out of thy law!"

III. The PATH of the believer is enlightened by this lamp, this light of God to the heavenly pilgrim.

The Christians' path is one of progress:—and consists chiefly of two elements—(1.) The constant administration of divine *providence*, in all its variety, towards him;—and (2.) The habitual *correspondence* of heart and life, on the part of the Christian, with that providence. When the latter agrees with the former, all is well, even in death itself;—when the latter departs from the former, all is ill, even in the very sunshine of life. This is the true theory of a Christian's whole course, from first to last;—and on the whole of this course does God's word shine—and so to walk, is to "walk with God."

The *entrance* of the Christian path is revealed only in the light of the gospel. By it was the convinced sinner directed to Christ so as to find rest at his cross, or enter on the pursuit of eternal life in HIM.

The *movements* of the path are directed by this light of God. By it are we taught, how we ought to think, and speak, and will, and act;—what to shun, what to enjoy, what to pursue and what to fulfil;—how to discharge the relative duties of parents, children, husbands, wives, brothers, sisters and friends;—how to act towards the world, how to live in the church of Christ;—how to conduct worldly business, so as to eat and drink, to buy and sell, and do all other things "to the glory of God;"—how to occupy time, how to use our talents, how to live, how to die; how to fulfil the whole end of our redemption, and how to move steadfastly forwards, step by step, "from strength to strength, until we appear before God in Zion."

The *trials* of our path, in all their difficulty, are lightened and removed by this word of light. The fear of man is removed, by a view of God's power and of man's weakness;—the love of the world is broken up by a scriptural sight of its emptiness and sin:—Satan's temptations are turned aside, by "Thus saith the Lord;"—accusations of conscience are still-
 ed by the gospel of Christ's blood:—strange doctrines are tested by the law and the testimony of truth:—bereavements are supplied by the consolations of the Holy Ghost in the word:—and death itself is made peaceful and happy, by a sight, through it, of the world of glory and eternal bliss!—so that all the trials of the journey become a source of interest, and a ground of thanks, instead of being as dismal mountains of darkness and evil. Even in-dwelling sin is seen, in this

light, to be not the "dominion of sin," and as having now no power to condemn a believer in Jesus—so that he, who is very sad for sin, is, through the word, made very joyful in Christ Jesus the Lord.

The goodly *company* or fellowship of the path, is also made manifest by the word of God. The Christian sees that he is not alone on it—that many have gone before, and that many are now going, and that many are yet to go. He sees all the saints from Abel downwards till his own day—and seeing all these by faith (as in the 11th of Hebrews), he is very glad, and takes more courage to persevere. He says of GOD too, "I am continually with THEE"—and of CHRIST, "HE hath gone before to prepare a place for me!" and so he rejoices.

Lastly, the *End* of the whole journey is seen in the light of this divine lamp of truth. He sees *death* arranged by God as to time and circumstance, and he waits for its arrival:—beyond it, he sees heaven, with Christ, and all saints there blessed and glorified. He sees the path that leads to this desirable end, thus described "As ye have received the Lord Jesus, so walk ye in him!" He looks at the dark defile of death and says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil:"—he looks at temporal futurity, and says, "Surely goodness and mercy shall follow me all days of my life." He looks at eternal futurity, and says, "I shall dwell in the house of the Lord for ever!" Happy man who hath such a light, and by it also such a hope! Happy he who hath received his sight, and loves thus to use it—may his lot be ours!

BELIEVER, lift up thy lamp, and look back, with wonder, at the way in which thy Lord hath led thee:—look forward also, and wonder at that which thy Lord hath prepared for thee:—look down, and behold this miserable world which thou art leaving:—look up and behold that heaven of glory to which thou art daily going:—and then take up thy staff, and journey on as quickly and as joyfully as thou mayest;—and, may God speed thee, poor, but rich, pilgrim! Thy rest shall be glorious!

SINNER, Thy present path leads to hell, even as certainly as a stone falls to the earth. This word of God will shew it to thee, if thou wilt but look for thyself. Thy back is to God; and yet thou art speeding on, on, and away from heaven.—The cross is out of sight:—no throne of grace can be seen where now thou art:—life is dead there, and only death lives there. Oh flee, flee, thou wretched man, thou wretched woman, this instant flee, into the Gospel, and meet with CHRIST there! He is thy light and thy life,—none but CHRIST, none but CHRIST can save thee, thou dying sinner! Behold He is in the gospel

and now there—believe and live!—Take heed that the first stone of eternal death be not cast upon thee by the departing year of Eighteen Hundred and forty-two! and take heed lest thy neglected, resisted, BIBLE say, at the last stroke, AMEN!—then shalt thou be in outer and utter darkness forever! LORD, let this sinner be “a brand plucked from the burning.”

J. M. D.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The following movements have occurred in the Missionary circle since our last:—Rev. Mr. Williams has sailed for England; Rev. J. and Mrs. Kincaid and family, for the United States, via England. Rev. Messrs. R. B. Boswell (minister of St. James') and W. Deer (of Krishnagar) leave India this cold season. Rev. J. Paterson of Berhampore is about to remove to Calcutta, to occupy the London Society's station at Krishnapore. Rev. J. Budden of Benares is about to remove to Simla for the benefit of his health. Rev. M. Hill left Calcutta for Berhampore on the 24th, and Rev. and Mrs. Quartley in the steamer for Allahabad in the latter part of November. We regret to state that the Rev. J. Stronach of Singapore has been obliged to visit the Hill at Penang for the restoration of health after a severe attack of dysentery. We regret to announce the deaths of Messrs. Staupman and Maas, of the German Mission at Madjepore—the former of cholera, the latter of inflammation of the brain. All the brethren in China and the Straits are, through mercy, quite well, and delighted with the prospect of an entrance being granted to them for preaching the gospel in China. Several brethren of the different Missions either have started, or are about to start, on their annual Missionary excursions—we shall feel obliged if they will favor us with any observations on the manners, customs, &c. of the people amongst whom they sojourn.—The Bishop of Calcutta has visited Maulmain; he arrived at Malacca on the 21st October; left for Singapore on the 25th, and arrived on the following day. He hoped to be at Penang again on the 10th November; and will embark (D. V.) from thence for Madras on the 14th December. The Bishop and party were all well.—Rev. F. A. Dawson, Chaplain of Lucknow, has obtained leave of absence for fifteen months to visit the Cape for the benefit of his health.—Rev. J. N. Norgate, now officiating Chaplain at Malacca, has been appointed by the Court of Directors to be an assistant Chaplain on the Bengal Establishment.—The Rev. Willis Green, M. D. attached to the American Western Board of Missions, and designed for Loodianah, arrived at Calcutta during the past month on the *Concordia*.—We regret to add to the list of prospective departures from India in search of health the following brethren connected with the American Mission in the Upper Provinces:—Rev. J. and Mrs. Morrisou of Allahabad; Rev. W. S. and Mrs. Rogers of Futtegarh—these brethren are expected at an early date in Calcutta.

Bombay.—The Rev. Mr. Darby, of the Society for the Propagation of the Gospel in Foreign Parts, arrived in Bombay on the 6th of August. He is to be associated with Messrs. Allen and Mengert in the newly formed mission at Ahmadabad in Gujarát. Miss Burton, sent to this country by the London Society for Promoting Female Education in the East, and Mrs. Willing, appointed to the Byculla Schools, arrived on the 30th of July.

The Rev. Mr. Goodall and his lady, arrived from England on the 29th September.—The Rev. Dr. Stevenson, the Senior Minister of St. Andrew's

Church, and his family, left India on the 1st of October. Dr. Stevenson's absence from India, which is caused by indisposition, it is hoped, will prove merely temporary. The Kirk-Session and many of the members of the congregation, among whom he has laboured with much acceptance and usefulness for about seven years, presented him with an address, expressive of their sympathy with him in his trials, their respect for his character, and their gratitude for his faithful and able services.—The Rev. James Jackson, formerly Chaplain at Ahmadnagar, and his family, took their departure from India on the same day. Mr. Jackson received a valuable testimonial from his congregation, on his departure from the scene of his labours—"In supercession of the [official] notification of the 22nd July last, the following promotions are made, from Junior Assistant Chaplains to Assistant Chaplains. The Rev. I. N. Allen, The Reverend C. Tombs, The Reverend T. J. Hogg, The Reverend H. H. Brereton, from the dates of their arrival in this country, vacancies then existing in the class of Assistant Chaplains to that extent. The Reverend P. Anderson, from the 1st June 1842, to succeed to the vacancy occasioned by the Reverend Mr. Stackhouse's retirement. James Patch, Esq. solicitor, was appointed on the 19th July last, by the Right Reverend the Lord Bishop, to the office of Actuary for the Diocese of Bombay, during the absence of C. H. Bainbridge, Esq. The Reverend R. Ward returned to the presidency on 6th September, by the Hon'ble Company's Steamer 'Berenice,' and resumed his duties as Senior Chaplain on the 12th." The following arrangements in the Ecclesiastical department are sanctioned:—"The Rev. R. Y. Keays, to join his own station at Belgaum; The Rev. C. Jackson, B. C. L. Chaplain of Ahmadábád, at present officiating at Belgaum, to be Senior Chaplain at Puná. The Rev. C. Tombs, A. M. Assistant Chaplain in charge of all the clerical duties at Puná, to be relieved from those of Senior Chaplain, on the arrival of the Rev. C. Jackson at the station. The Rev. F. J. Spring, A. M. Assistant Chaplain at Karack to be Chaplain of Ahmadnagar. The Rev. H. H. Brereton, A. B. Assistant Chaplain officiating at Ahmadnagar, to officiate temporarily at Karáchi. The Rev. Messrs. Spring and Brereton to effect their exchange by the steamer going up to and returning from Karáchi at the beginning of December. The Rev. F. Anderson, A. B. Assistant Chaplain, officiating at Khándesh, is confirmed in the charge of the chaplaincy of Khándesh. The Rev. F. P. Reynolds, A. B. Assistant Chaplain officiating at Kirkí, is confirmed in charge of the chaplaincy at that station. The Rev. Mr. Goodall is appointed to take charge of the duties at Colaba and in the harbour during the absence at Mahabaleshwar, of the Rev. Mr. Pigott."—*Oriental Spectator.*

2.—MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held at the Union Chapel on Monday the 7th ultimo. The address was delivered by the Rev. M. Hill, of Berhampore, just arrived from England. Mr. H. gave an interesting account of the state of religion in the West Indies, especially among the negro converts. The state of religion in the churches at home was also touched upon. It was represented as increasingly Missionary. Like all the recently arrived Missionaries the speaker warned the meeting against the insidious efforts of the Papacy and Puseyism. Once there was as much indifference on this subject in Britain, as we fear there is now in India, but the evil has assumed such an aspect that it cannot be looked upon with indifference any longer. The liberality and education of the nineteenth century are not sufficient to check the progress of that Promethean system, which can accommo-

date itself to all circumstances and all men—now an angel of light, then a demon of darkness; now the fawning sycophant, then the oppressive and cruel tyrant. May the Lord Jehovah awaken his children to a sense of their real position and to the discharge of the duties which the present crisis devolves upon them. The devotional parts of the service was conducted by the Rev. Messrs. Bradbury and Brooks.

The Monthly Missionary Prayer Meeting connected with the London Society, was held at the Union Chapel on Wednesday evening, the 9th ultimo. The address was delivered by the Rev. M. Hill; subject, the necessity and blessedness of union among the people of God. Mr. H. also stated several very delightful facts in connexion with the London Society's operations in South Africa. The devotional services were conducted by the Rev. Messrs. Morton and Boaz.—*Calcutta Christian Advocate*.

On the 15th ultimo, the Calcutta Church Missionary Society held their usual Monthly Prayer Meeting. The Venerable the Archdeacon presided and communicated intelligence of a highly interesting character. The Meeting was also addressed by the Rev. Messrs. Quartley and Sandys, who endeavored to stir up in others that spirit of Missionary enterprise, of which they seemed to have partaken largely themselves. The attendance was encouraging.—*Church of England Magazine*.

3.—MEETING OF THE CALCUTTA BIBLE ASSOCIATION.

The Twenty-first Annual Meeting of the Calcutta Bible Association was held in the Town Hall on Friday evening the 11th of Nov. The Report being read by the Rev. T. Sandys. The Rev. M. Hill addressed the Meeting with much feeling, impressing upon the minds of his hearers the great necessity which exists in these days, when there is so great liability to be decoyed into doctrines entirely opposed to those of the blessed word of God, for being earnestly cautious against error in Christian judgment. Dwelling at some length on this interesting subject, the Rev. gentleman went on to say that men could not live without a religion—a religion they must have, whether it be the Hindu or Muhammadan or any other religion—that if we, Protestant Christians, did not instil the truths of our blessed religion into the minds of the people, they would get some body to do it for us, and to give to them a religion suited to their own unregenerate hearts—how great the necessity, therefore, that the Gospel should be freely offered to all. The very excellent suggestion of the Association to employ Colporteurs was then referred to by Mr. Hill, and in strongly advocating that suggestion, he hoped that under the blessed influence of the Holy Spirit, the Colporteurs would not only be instrumental in conveying the Sacred Scriptures to the doors of all willing to take them, but that the Lord would bless the labours of the Colporteurs, that by the means of their exertions, the truths of the gospel might be conveyed to the *hearts* of the people.

Referring to the reduced price at which the Association had proposed that the Scriptures should be held available, independent of the gratuitous distribution by the Colporteurs. The Rev. M. Hill observed that this was one of the signs of the times, and he adverted to the fact, that China would now enjoy the free distribution of the Holy Scriptures from the translations made of them into the Chinese language. A few years back, owing to the difficulty experienced in printing the translations in a portable form, the Colporteur system if adopted in that country might have failed, but now as improvement has been effected in this branch of the Missionary labour, the system might under the Divine blessing, be introduced with great hopes of success.

The Resolution for printing the report moved by Mr. Hill, was seconded by the Rev. Mr. Vaughan, and adopted by the meeting.

Dr. Duff commenced by pointing out the distinction between the Bible Society and the Bible Association. Though kindred and co-operative institutions, these were entirely distinct as to the peculiar functions which they attempted to discharge, and the specific objects which they proposed to accomplish. The agreement and the distinction might be very simply illustrated. Suppose a country visited by universal famine—and in the train of famine, its usual concomitant, a universal pestilence. What would be the requisition of philanthropy in the view of a calamity so tremendous? Would it not be, *first*, by means of one set of agencies, to open up and organize in every city and province and district, depots or depositories, stored with abundance of wholesome provision and healing medicaments? But, what, if the wretched people were every where so prostrated by starvation, so debilitated by disease, that they were either unable or unwilling to come and receive the needful supplies! What, in such a case, would be necessary in order to turn the benevolent labours of the *first* set of agencies, in replenishing store-houses with wholesome aliment and healing drugs, to profitable account? Would it not be, to set into operation a *second* set of agencies, for the express purpose of opening the store-houses and carrying forth their contents, from village to village, hamlet to hamlet, and family to family?—for the express purpose of knocking at the door of the famished and the diseased, applying the appropriate remedies, and accompanying and following up the whole restorative process by seasonable donatives of nourishing food?

This was the picture of India, morally and spiritually. For ages had it been smitten with universal spiritual famine and universal spiritual disease. What then was to be done? The word of God—that most precious of all Books—the Bible—by the appointment of Heaven itself, contained a balsam for every spiritual wound, a remedy for every spiritual disease, a supply for every spiritual want. Well, one set of agencies had been set on foot, with the express view of establishing in every city, province and district, depots of Bibles, translated into the vernacular tongues. And was not this a mighty achievement?—mighty, in the labour which it involved—mighty, in the consequences which were expected to follow. Now this was the *specific achievement* which the *Bible Society* had undertaken, and to so great an extent, under the blessing of God, had so successfully executed! But, what, though Bible depositories have been replenished at a vast expenditure of time, strength, and pecuniary resources—what, if the wretched people are every where so impotent and paralysed by famine and disease, as to be at once unable and unwilling to come and be healed by a balm more efficacious than that of Gilead—to come and be fed by a bread more nutritive than the manna in the wilderness? What could be done, in such a case, but to call into active being a *second* set of agencies, for the express purpose of emptying the Bible depots?—for the express purpose of conveying their varied treasures to the poor, the needy, the diseased, and the dying?—for the express purpose of probing every wound, watching the progress of cure, and supplying the aliment fitted for recruiting and renovated natures? And was not this, too, a noble and philanthropic achievement? It was so, beyond all debate. Now, this was the *specific achievement* which the *Bible Association* had undertaken for the city of Calcutta and its neighbourhood, and which, as the Report read this evening indicated, it had, to so large an extent, been privileged to accomplish. Thus the Bible Society and the Bible Association beautifully co-operated, as friendly and inseparable allies. The former say, “By means of purchase, or of new translations, we shall replenish the Depots with Bibles in every tongue and dialect in use amongst this benighted people.” The latter come forward and say, “Very well, we shall take your Bibles, either as free grants or at reduced rates, and with these in our hands we shall go forth among the

people, knocking at the door of every house, and of every heart—*expostulating*, persuading, urging, expounding—leaving copies indiscriminately with all who, in the end, may be found able and willing to give them a candid and careful and diligent perusal." This was the theory of the Bible Association—a theory, which it had endeavoured to carry out systematically, subject only to such variations as must ever arise from unforeseen contingencies, and the discretionary judgment which must of necessity be allowed to a diversity of agents that act conscientiously under a solemn sense of their responsibility to God.

But, hark, a voice reached us from afar! It was a deep, hollow, sepulchral voice—a voice, from the tombs of what was thought a bygone superstition! We had all fondly imagined that in our own happy native land—ah, how happy, if it only knew its own happiness!—every remnant of the age of "cowls, hoods, and habits, with their wearers" had long since been "tossed and fluttered into rags." We had doatingly been dreaming that every thing characteristic of the age of "relics, beads, indulgences, dispenses, pardons, bulls," had long since become "the sport of winds." We had too confidently concluded that all of these, with their associated dogmas and mummeries and delusions, upwhirled aloft, had long since fled "o'er the back side of the world far off, into a limbo large and broad, since called the Paradise of fools." All this and much more we had earnestly concluded, or imagined, or dreamt. But, hark!—from this conclusion, imagination, or dream, we were suddenly startled by a strange voice. It seemed but an echo or faint reverberation of that which was wont, in days of yore, to peal in awful thunder from the Vatican over the cowering and prostrate nations! For, what was its import—its tone—its announcement? Why, its import was manifold; but, in reference to the present subject, it seemed to address us in some such terms as these:—"Oh, you disorderly, uncanonical, unauthorized, unpatristical disturbers of Catholic unity, Ecclesiastical regimen, and Priestly ascendancy!—What are you doing? What right have you to go about distributing the Bible indiscriminately? Beware, desist!—else peril the certainty of being anathematised, if ye persevere in a course of procedure so unwarranted and so dangerous!" Was he not right in saying, that this was a mimic reflection of the voice that was wont, in times of old, to growl and thunder from the Vatican? or,—to speak in the language of truth and soberness—the language of Jehovah's holy oracles—the voice of the Scarlet Whore, seated on the seven hills, "the Mother of Harlots and abominations of the earth, drunken with the blood of the martyrs of Jesus?—a voice, which of late had been strangely re-echoed from the very bosom of disgraced and outraged Protestantism—delighting itself in the names of Puseyism, Tractarianism, or, mayhap, Anglo-Catholicism—whose chief vocation, however unintentional, seemed to be to give a fair colour of truth and propriety to the most ridiculous and monstrous opinions and practices!

Though somewhat startled by the unexpectedness of such a voice from such a quarter, he (Dr. Duff) was not to be frightened either into a precipitate surrender or a tame acquiescence. He dared to ask, why they should be thus rudely threatened and interrupted in their distributive operations? And first of all he received for answer certain playful jokes and witty jests on the supposed meanings of the word "indiscriminate," and the supposed contradictions among the advocates of Bible circulation in their use of it. But was this altogether candid or ingenuous? Did they really not know that the import of such a word, both as to its limitation and its latitude, must always depend on the nature of the subject, to which it was applied, and the nature of the object which he had in view who applied it? And did not all this pre-suppose the exercise of common sense

and common honesty on the part of those who were to interpret it? When we spoke of the "*indiscriminate voraciousness of the glutton*," did not the nature of the subject at once determine, without the aid of any scholastic definition, that this voraciousness was limited to all things ordinarily eatable by *human* beings? And would it indicate much sense, if any one were to play off his witticisms, as if we used the term in its most unbounded latitude, without any limitation at all?—as if our assertion were, that the glutton's *indiscriminate voraciousness* extended to his eating straw with the ox, or grass with the cows, or carrion with the ravenous vulture? Again, when we spoke of preaching the Gospel *indiscriminately to every creature*, did not the nature of the subject at once decide, that it was to be proclaimed to *every creature endowed with rational intelligence*, without distinction of rich or poor, high or low, learned or unlearned, Barbarian, Scythian, bond or free, male or female?—to every creature who had understanding to comprehend, or a heart to feel, or a soul to be saved? And would it augur the possession of sound judgment were any one practically to emulate the example of the worthy monk of the middle ages, who construed the commission to "preach the Gospel to every creature" in its most literal sense and unlimited application?—and who, under the influence of such mistaken construction, gravely concluded that, as his dark fellow-habitants of the cloister and its precincts—the brood and colony of venerable *crows*—were beyond all question "*creatures*," that is, created beings, so, his commission must inevitably *include* them too? And thus did the sage monk, in accordance with his peculiar notion of *indiscriminate preaching* sally forth daily in the morning to *preach to the crows!* Lastly, when we spoke of distributing the Bible *indiscriminately*, did not the nature of the subject sufficiently point out, as already briefly explained, what was really meant by the term? When first introduced by Protestants in this connection, was it not in contradistinction to the Papist dogma and practice of restricting the Word of God wholly to the clergy or priestly caste—and shutting it out wholly from the vast mass of the laity? Between these two classes, the Papists had raised up a wall of separation;—the clergy monopolizing every thing connected with God's word and ordinances and worship—while the laity were peaceably dispossessed of their noblest birthright as men, and their noblest privileges as Christians. In opposition to such lines and walls of demarcation, the Protestants proclaimed that,—as the Bereans were commended for their diligent reading of the Scriptures, and our Saviour had enjoined all to search them, and convicted the Pharisees of error because they knew them not—so, must the Scriptures be regarded as the precious heritage of all, and consequently, must be distributed to *all*—freely to all—to all alike—without any respect whatever to the man-invented distinctions of laity and clergy;—to all, of whatever nation, or clime, or age, or sex, who were found *able* and *willing* to peruse them! In this sober and rational and duly circumscribed sense, and yet in contradistinction to the lawless restrictions of Popery, we said, without any fear of being misunderstood by candid and honourable men, that we did advocate and practise the *indiscriminate* distribution of the Bible. But if any one chose to allege, by way of jesting at our expense, but chiefly to expose his own folly, that we pled for the demented procedure of the monk of the middle ages;—that we pled for the circulation of the Bible *indiscriminately*, in the all-embracing sense of imparting it literally to *every creature*—to embryos and idiots, to sucklings at the breast and the childish illiterate who could not read, to the scoffing crow who condemned and the senselessly apathetic who cared not for it, to the self-sufficient proud who swore they would not peruse, and the swinish multitude or "lewd fellows of the baser sort" who might instantly turn round and rend it to pieces before our eyes;—if any thing so frantic or so foolish were insinuated against us, then did we indignantly

repel the vile insinuation, and in contradistinction to such lawless latitude so wantonly imputed to us, did we declare, without any fear of being misunderstood by candid and honourable men, that we did not advocate or practise the *indiscriminate* distribution of the Bible. And between these two declarations, of *distributing indiscriminately* in contrariety to unwarranted Popish or Puseyite restrictions, and of *not distributing indiscriminately* in contrariety to alleged Protestant latitudinarianism, no really sane or candid or honest mind could possibly detect the semblance or the shadow of a contradiction.

Still, the voice of Romanism and its submissive and imitative, though somewhat cruelly disowned daughter, Puseyism, was neither satisfied nor silenced. Failing, by jests, or jokes, or puns or conundrums—the swift shooting progeny of ill-furnished heads and ill-regulated hearts—to fasten naked follies or stark staring contradictions upon us, the Romanist and the Puseyite alike united in denouncing the indiscriminate circulation of the Bible, even in our sober and limited sense, without being at least accompanied by some infallible interpretation!

Here Dr. D. paused again, to ask, where was this infallible interpretation to be found? The first answer usually was, "In the Church." Knowing that words were intended to be signs or symbols of ideas, he proceeded to ask, what they meant by the term "Church?" With most of the Scripture senses of that term Protestants had long been familiar, and had accurately embodied the same in their various standards and confessions. We knew of the Church, i. e. the *ecclesia*—the *elect* or *chosen* people of God—who met for worship and administration of ordinances in the private unconsecrated dwelling-house of a fellow-saint. We knew of the Church of a larger and wider community of *the faithful*, in different lands, assembling it might be in different outward edifices, but inwardly united in the bonds of a common faith, a common discipline, and a common salvation. We knew of the universal Church of *true believers* since the world began, or now existing in the four quarters of the earth. And we knew of the Church and general Assembly of the first born in heaven—who chaunt their hallelujahs before the throne. But we soon found that none of these senses, or all of them put together, suited the views which our opponents entertained of that *awful and mysterious something*, which they so emphatically denominate, ТЯ СЪУРЪСЪ! Where, then, were we to go in quest of this oracular dame—this awe-inspiring mother—this more than Delphian Pythoness? We had heard of the Greek Church, the Syriac Church, the Nestorian Church, the Coptic Church, the Abyssinian Church, the Moravian Church, the Lutheran Church, the Helvetic Church, the English Church, the Scottish Church, the American Church, and the Romish Church. Did all these unitedly constitute ТЯ СЪУРЪСЪ? If so, we might as well attempt to elicit harmony and order from the dark pavilion, where Chaos reigned, and "Rumour next, and Chance, and Tumult, and Confusion, all embroiled, and Discord with a thousand various mouths"—might as well expect to extract nectar and ambrosia from the horrid cauldron of monstrous and prodigious things prepared by the witches in Macbeth—as attempt or expect to deduce any thing approaching to a consistent or uniform, not to talk of infallible, interpretation, from such heterogeneous and contradictory materials. Where, then, were we to go for ТЯ СЪУРЪСЪ? If it be any one of those now enumerated, which is *that one*? The Papist replies unhesitatingly, "The Church of Rome." The out and out Puseyite as unhesitatingly responds to the decision; since to him the Anglo-Catholic Church is precious, only in so far as he is pleased to delude himself with the revolting fiction that she is a veritable branch of the "Holy Roman Catholic Church." This, then, was ТЯ СЪУРЪСЪ

which alone had infallible authority to interpret the Bible, and impose her infallible interpretations on the consciences of all men. We ask for the proof of her possessing such an awful authority. If a reply be condescended upon, we are referred to the Bible for the authoritative evidence! That is, we are referred for proof to that very book, the meaning of which we cannot possibly comprehend, till the referring party has *previously* announced and imposed upon us its own infallible interpretations!! What a mockery is this! What a glaring example of the "begging of the question" and the "reasoning in a circle," both united? Thanks be to God that the inspiration and consequent infallibility of the Bible rest upon a rock of irrefragable evidence, altogether independent of the officious patronizing dicta of the Church of Rome! Thanks be to God, that in the Bible itself there is not "one jot nor tittle," to indicate that the Divine attribute of infallibility was ever designed to be conferred on that Church, concerning which, on the contrary, it was distinctly foretold, that she should be distinguished for her "lying wonders with all deceivableness of unrighteousness!" Thanks be to God, that all the authority for such arrogant pretensions rests upon nothing better, nothing higher, nothing more stable than her own lying glosses and deceitful interpretations of the word of life!

But, even momentarily admitting, for the sake of sifting the matter a little further, that infallibility is in the Church of Rome—Where, within the bosom and pale of that Church, is it to be found? Who is the Depository of so tremendous a trust? A thorough-paced Romanist replies, "The Pope!—The Pope, who is the Vicar of Christ and Vicegerent of God upon earth!"—i. e. The Pope, who by assuming such impious titles, but too plainly proves himself to be in very deed that "Apostate man of sin" whom the Lord has doomed to be "consumed with the spirit of his mouth, and destroyed with the brightness of his coming!" But, apart from this astounding assumption altogether, we flatly deny, yea, can positively disprove his pretended infallibility. For, what is meant by *infallibility*? Is it not something more than simple actual guiltlessness of error? Is it not a downright *incapability* of error? What, then, says *History* to this high pretension? Wholly irrespective of the scandalously immoral lives of many of the Popes, some of whom have been denounced by candid Romanists themselves as "monsters of wickedness," only look at the decisions and counter-decisions of different Popes, the edicts and counter-edicts, the bulls and counter-bulls, the anathemas and counter-anathemas! And if you can satisfy us that black is the same as white, bitter the same as sweet, light the same as darkness, Christ the same as Belial, then, but not till then, will you satisfy us of the uniform infallibility of the Popes! It is a shocking fiction—as revoltingly untrue to the facts of authentic history, as it is impiously blasphemous against God.

Here it is that the moderate Romanist begins to take alarm; and, in the hypocritical, accommodating, and blandly complaisant spirit of Bossuet, he ventures to suggest that the infallibility does *not rest in the Pope personally*. If not, where does it rest? He smoothly and softly whispers, "In the *Church universal* with the Pope at its head." Very well. What is meant by the Church universal? Does it mean the entire body of Romanists, lay and clerical? No, No. The laity have nothing to do with it. What, then? The whole body of the ordained clergy. Very good. Has the *whole body* of the canonical clergy been ever called together—ever assembled in one place—to rid themselves in their aggregate and collective capacity, of their conjoint infallibility in the interpretation of Scripture?—and have they left such infallible interpretation as an inestimable and imperishable legacy to the world? No. The *whole body* of the clergy have never been so convened; and from the very nature of the case, never can be. What then has been done to obtain the infalli-

ble interpretation of the universal Church with the Pope at its head? Why, truly, from among the thousands and tens of thousands of the clergy, a few hundreds of presbyters, bishops, cardinals, and such like dignitaries, have been summoned together to one place. So, these then have given the infallible interpretation of the universal Church? Why, really, wonders never cease. A mere section—a mere fragment—a mere fractional segment of the universal Church is held to be equivalent to, and identically one and the same as the universal Church itself! Hitherto, we have been accustomed in arithmetic and geometry, to reckon, in our simplicity, that “the whole is greater than a part.” And this we have presumptuously exalted into the rank of a first truth—an intuitive principle—an indisputable axiom! Henceforward we must remember the famous maxim of the dark ages, “that what is philosophically true may be theologically false.” And regardless of what may be true in the philosophy of ordinary arithmetic or ordinary geometry, we must henceforth bear in mind, that, in the philosophy of Church arithmetic and ecclesiastical geometry, it must be held as incontrovertibly true, that “the whole is equal to a part,” or conversely, that “a part is equal to the whole!”

Galled by such unceremonious questioning, and probing, and sifting, the Romanist at length takes fire, and turning suddenly round, attempts to crush the free spirit of rational inquiry, as he can neither meet, nor satisfy it. “Be silent, Sir, be silent,” says he, “what right have you to exercise your own private judgment in such matters at all.” Indeed, respond we, this is a conclusion to the whole affair. What is meant by this exhortation, when stripped of its verbiage, or translated into plainer terms? Is it not simply this?—“God has given you the faculty of a reasonable creature; but you must either pluck it out, or at least you must not exercise it. In other words, God has endowed you with the power of thinking, discriminating, judging; but you must not think at all, or you must allow us to think for you.” And this is the address of one fallible worm of the dust to another equally fallible worm of the dust! Might not the Romanist just as wisely and rationally say, “God has given you eyes, ears, and other organs of sense; these too are fallible; do not therefore trust them; pluck them out, or at least do not use them, and allow us to see and hear for you!—us, whose organs of seeing and hearing are equally fallible with your own!”—Thus have we gone to the Romish Church in quest of an infallible interpretation; and the end is that we can only get it when we agree to divest ourselves of the highest function of a rational intelligence, as well as of our responsibility to God altogether!—only get it, when we consent to reduce ourselves to a level with the unthinking clod of the valley, or the equally unthinking brick or stone which constitutes the pavement beneath our feet! Recoiling with abhorrence from such a soul-withering, God-dishonoring conclusion, we bid farewell for ever to the pretendedly infallible Church with her pretendedly infallible interpretations. And, in reference to any true Church of Christ, what do we say?—that its interpretations are infallible, because they are *its*? No such thing. They are only so, in so far as they exactly correspond with the analogy and proportion of faith in God’s holy word. And as every true Church is built wholly on the foundation of the “Apostles and Prophets,” Jesus Christ himself being the chief cornerstone—and as it shines only by the light which it borrows and reflects from Jehovah’s Holy Oracles,—to send us away from the Bible itself to the interpretations of any Church, is just to send us from the glorious sun to obtain fresh illumination from the pale moon, which has no light beyond what she borrows and reflects from the sun himself!

Being done with THE CHURCH we are next thrown upon TRADITION, for its oracular and infallible interpretations. Very well; in the free, open, and inquiring spirit of Protestantism, we ask, what is this *Tradition*, and where

is it to be found? Here we are told that it is of two kinds, *written* and *unwritten* or *oral*. *In limine*, or at the outset, we feel disposed to ask, in a more legitimate form than the Caliph Omar;—Passing by literature and science altogether, which, being fairly within the grasp of the natural faculties, the Bible never proposes to supply, and coming to matters of *pure revelation*, moral and religious, does this supposed infallible Tradition of yours agree with the Bible or not? If it does, of what use is it?—Is it not a much simpler, and easier, and safer process to apply directly to the Bible itself? If it does *not*, it is and must be, on *such* subjects, worse than useless; because in that case, by being Anti-Biblical, it is indisputably Anti-Christian, and, therefore, not only not infallible but self-evidently false!—This alone would be amply sufficient to entitle us to reject the appeal to Tradition at once, as either wholly useless, or wholly worthless, or worse. But, lest it may be thought, that it is only an excuse for our ignorance—and that it is because we are wholly unacquainted, or but imperfectly conversant, with the nature of this transcendent entity, called “Tradition,” it is well to take a glance at it, with the view of scanning its dimensions and detecting its peculiar qualities. Tradition, as we have learnt, is *two-fold*—written and unwritten or oral. Let us begin with the former. Where then, we ask, is written Tradition chiefly to be found? In the remains of the ancient or primitive Fathers of the Church. We have a sincere and profound regard for the sincerity, simplicity, and devotedness, and manifold services of many of these Fathers. And if *too much* had not been arrogated on their behalf by superstition-ridden Papists and Puseyites, far would it be from the breast of any Protestant, to disturb their hallowed ashes. But, when monstrous pretensions are unwisely and irreverently set up on their behalf,—pretensions, which interfere with the exclusive supremacy of Christ and his inspired Apostles;—pretensions, moreover, which, if conceded, would crush for ever the right of private judgment—reduce the human mind to a condition of anile decrepitude—and burst open the flood-gates of error to deluge and lay waste a weary land;—it is time, high time, that every creature, endowed with reason and intelligence, should arise and ask, What credit is due to them as expounders of God’s word, or whether their views of Divine Truth, or their interpretations of the Holy Scriptures are worthy of being regarded, in any way, as infallible? The theme was immense; but he (Dr. D.) dispaired not of rendering it briefly intelligible. *Three* charges he must bring against the Fathers, which must for ever annihilate not only all claims to the high prerogative of infallibility, but all claims to anything like superior deference or respect, as interpreters of sacred writ.

First.—As regards the meaning of particular passages, apart from any general system of interpretation, the Fathers constantly indulge in the most fantastic conceits, the most puerile follies, the most marvellous absurdities, and absolutely ineffable aberrations of reason and fancy. This alone would render them utterly unsafe as guides, because they are glaringly and self-evidently unsound as interpreters. Take one specimen from hundreds or thousands that might be adduced to illustrate this position. You know the passage in Cor. iii. 1, 2 “And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able.” This passage becomes the subject of comment in one of the writings of Clement of Alexandria—one of the wisest and best and most celebrated of the Fathers. But, without consulting him, what is the meaning which every Sabbath scholar, and every intelligent Christian peasant in Great Britain would undoubtedly attach to it? Is it not this—that the Apostle up’raids the Corinthians with the little progress they had yet made in Divine knowledge or in the Divine life—that in conse-

quence, they were more carnal than spiritual, yea little better than babes in Christ—that, on this account, he was still obliged to treat them as babes, that is, feed them with milk and not meat? In other words, from the low carnal state of their minds, and their little progress in spiritual knowledge, he was under the necessity of instructing them in the simplest and easiest and most elementary truths of the gospel, as they were unable to bear, unable to comprehend those higher and more sublime views of the gospel dispensation which are “meat” to them that are strongest in faith, and most advanced in experience of the spiritual life. Is not this the plain, simple, obvious, unmistakable import of the passage? But we must not circulate the Bible among people who, if left to themselves, are sure in this way to interpret it, if any wise thoughtful or candid! No! we must send along with this passage the different but infallible exposition of ancient Tradition as contained in one of the most justly esteemed of all the ancient Fathers. What then is his interpretation? Why, he is sadly puzzled and perplexed. How so? In his time, religious perfection began to consist very much in abstinence from certain meats and drinks, and in sundry other practices of asceticism. To abstain from *meat*, i. e. flesh meat, was an especial characteristic of the aspirant to perfection. It was this which confounded the worthy Father. Paul seems to speak of those whom he “fed with milk” as “carnal,” and those whom he could feed with “meat” (i. e. flesh!) as “spiritual.” This is precisely the *converse* of the opinions and practices of the age of Clement. How is the contrariety to be accounted for, or explained away? To assist him in this arduous attempt, he calls to his assistance a passage from John vi. 55—“My flesh is meat indeed and my blood is drink indeed.” How then does he unravel the difficulty? Not by a simple exercise of his own common sense, but by a long disquisition on the physiological properties of “milk,” “blood,” and “meat” or “flesh,” many parts of which are too loathsome to be rehearsed in “ears polite,” but the main substance of which may be thus compendiously stated. What is milk? It is purified, filtered or spiritualized blood!—That is, blood which has been “spiritualized by contact with air in the arteries!—What again is meat or flesh? It is “solidified blood.” But milk being only spiritualized blood, blood is of course only another form of milk. Now, as we have seen that flesh is only solidified blood, and blood only another form of milk, we may well pronounce flesh to be but solidified milk. And what can solidified milk be, but—*cheese*? By this happy and ingenious solution the joyous Father succeeds to his own satisfaction, in reconciling the apparent discrepancy between the Apostles’ statement and the ascetic notions which were on the ascendant in his day! And such is a genuine specimen of the sort of infallible interpretations which the Romanist and the Puseyite would call upon us to disseminate, along with the Bible, from the written traditions of the Fathers!

Secondly.—Besides such glaring absurdities in the rendering of particular passages, there were many false modes, schemes, canons or systems of interpretation current among the Fathers, which extended to, affected, tinged, or vitiated the whole stream of revealed truth. One of these was the *αμφιβολία* or equivocation. Under the influence of this system it was held, that any word in any passage may have any one of the meanings which it any where else possesses in the language—wholly irrespective of the general sense of the passage itself, or connection, or context. This frightful latitudinarian principle they equally extended to the LXX. translation of the Old Testament, which they erringly held to be inspired. And thus any one word in the Old or New Testament might be made to possess any one of the meanings annexed to it throughout the whole vast extent of the overflowingly copious language of Greece—there being no let, nor limit, nor hindrance whatsoever beyond the whim, or caprice, or fancy, or ingenuity of

the individual commentator! For instance, Solomon says—"Let thy words be few"—and a very simple and intelligible and excellent advice it is. But the term rendered "word" happens elsewhere in the Greek tongue to denote *technically* one particular kind of word in Grammar, viz. "*the verb.*" So then, says one of the Fathers, in accordance with his scheme of amphibology, "let thy words be few," may mean, and in my opinion does here mean "let thy verbs be few." That is, the wise man is giving directions of a grammatical character, for the proper, and especially the spare use, of *verbs!* This is melancholy enough: but it is comparatively harmless. Surely, however, it needs no proof to shew that were such a baseless, changeable, Proteus-like principle to be generally applied, it would transform the Bible as completely as any of the fabled metamorphoses of poetry. From being a light to the feet and a lamp to the paths, it would soon be converted into a labyrinth of darkness without a clue—from being the plainest of all books, which, he that runs may read and understand too, as far as regards all great and essential truths, it would soon be turned into a chaotic mass of mythoi, and riddles, and enigmas, and allegories. And this was the actual result. The obvious meanings, seen and read of all men, were discarded as naught; while the constant search was for the hidden, abstruse, recondite meanings supposed to lie concealed far beneath the surface. And this process of mystified and mystifying research was openly defended by an unblushing reference to the practices of the Egyptian priests, whose hieroglyphics were designed to veil hidden wisdom—and the practices of the Grecian philosophers, as well as of all the heathen oracles and heathen mythologies since the world began. Following out the spirit of the system, each Father threw the various texts of Scripture into his own amphibological alembic, and there subjected them to sundry torturing processes, and thence pretended to extract their subtle essence or quintessence of mystical lore exhibiting the tinge and colour of the experimenter's own favourite notions and predominant prepossessions. And to these attenuated and unsubstantial and ever-changing essences we are referred, as embodying the infallible interpretations or written traditions of the Fathers!

Thirdly.—The gradual, and ultimately, the general introduction of the spirit and principles of the Grecian and Gnostic philosophies into the schemes of Biblical interpretation, tended still further to augment the confusion and detract from the authority of the Fathers as commentators on the word of God. This was pre-eminently true of the Platonic philosophy, first brought into unnatural alliance with Christianity by an otherwise amiable and estimable man, Justin Martyr. But after him Irenæus, Tertullian, Clement and others carried it to the extent of a perfect Plato-mania. Let one example suffice as a specimen. In Greece, the school of the Stoics advocated the doctrine of a stern, indomitable, uncontrollable fatalism; the Platonists, on the contrary, advocated the other extreme of self-regulating unlimited freedom of the will. This latter dogma was brought to bear on the system of Christian doctrine. And to such a climax was it carried that many of these infallible Fathers actually proclaimed that the will of man could, by a self-originating act, produce saving faith in the soul—could, by a self-originating act, accomplish its own election into the true Church and family of God—could, by a self-originating act, finally achieve its own salvation! And thus were two of the most fundamental articles of the Christian faith, viz. the utter worthlessness of man and his utter moral inability to save himself, together with the unconditional freeness and sovereignty of Divine grace in electing, calling, justifying and sanctifying the sinner, levelled in the dust! And on their ruins, was reared the towering fabric of self-righteousness, which, with all its pride-fostering accompaniments and grace-destroying consequences, eventually trans-

muted Christianity itself into the most gigantic of the multitudinous superstitions of the earth! Plato preferred to Christ! The doctrines of his school preferred to the inspired teachings of the Apostles! The Scriptures quoted, only to be set aside, or explained away, or squared into some forced consistency with the philosophy of a heathen! And yet to these Platonizing Fathers, we are referred as the best, if not the infallible, expositors of Sacred Writ! Oh shame on those who would send us there! If we want to know the doctrines of Plato or of Aristotle, let us at once apply to them. But if, hungering and thirsting after righteousness, we seek among them for the peculiar and distinguishing doctrines of divine grace and a divinely conferred salvation, or for any full or veracious expositions of the same, we shall seek very much in vain. After experiencing "pangs without birth," and exhibiting a "fruitless industry," we shall have to come hungry and thirsty and empty away. Far from finding infallible interpretations, we are only doomed to stumble over some of the hugest heaps in the realms of nonsense, or at least of very unintelligible and worthless sense!

After all, the modern flatterers and eulogizers of the Fathers do them the greatest possible injustice. The earliest and the best of them, from Barnabas downwards, lay no claim to *infallibility*, even on the score of recording instructions which may have been orally delivered by the Apostles, or those who associated with them. All their authoritative appeals, are to the written Scriptures. From these they attempt to justify, when necessary, their own avowed opinions—nothing having been orally delivered by the Apostles substantially additional or different from, far less contrary to, what has been recorded in the written Gospels and Epistles. Chrysostom, perhaps the most eloquent of all the Fathers, in his homilies, repeatedly declares that "all Christians ought to have recourse to *the Scriptures*—that, since heresy had infested the Churches, *the divine Scriptures alone* could afford a genuine proof of Christianity and a refuge to those who are desirous of arriving at the true faith—that there is no other method left to those who are willing to discover the true Church of Christ; but by *the Scriptures alone*—that it is absurd while we will not trust other people in pecuniary affairs, but choose to reckon and calculate for ourselves, that in matters of far greater consequence, we should implicitly follow the opinions of others, *especially as we possess the most exact and perfect rule and standard* by which to regulate our several inquiries, viz. *the regulations of the Divine laws*—that, therefore, he could wish that all would neglect what this or that man asserts for truth, and investigate all these things *in the Scriptures*." From all this it cannot be doubted that the wisest and the best of the Fathers would be the first to disclaim the honour that has been so indiscreetly thrust upon them—would be the first to repudiate the possession of the alleged attribute of infallibility—would be the first to renounce such high pretensions as presumptuous towards their fellow-men, and blasphemous towards God! Away then for ever with the preposterous dogma of the infallibility of their interpretations or written traditions!

If *written tradition* cannot be trusted as a safe, and least of all, as an infallible interpreter of Sacred Scripture, infinitely less can *oral Tradition* be trusted. Indeed its claims and pretension to be accounted a guide at all to the sense of Holy writ and the mind of God's spirit revealed therein are a plain outrage even on the ridiculous. "By their fruits ye shall know them," is a divine maxim of *universal applicability*. Let us apply it as a test or touchstone to the subject of oral Tradition. What "fruits," then, has this Tradition ever borne to entitle it to be exalted to the seat of infallible authority? By means of its interpretations, it enabled the Pharisees of old to "make void the Law of Moses"—to evacuate the Prophets of all their spiritual significance—to gain for themselves an absolute ascendancy over an ignorant formalistic people—to exasperate the popular mind against the Lord of Life,

who was the very Messiah promised to the Fathers—to stimulate to the final rejection of “the Wonderful, the Counsellor, the Prince of Peace”—and in the cross of Calvary to rear a monument to its genuine character and triumphs which might appal and alarm the whole universe of God! In later ages, oral Tradition has witnessed the consummation of its labours in the erection of the most hideous edifice which the world has ever seen—the lying apostate, idolatrous, and blasphemous Church of Rome. Is proof wanted? The history of fifteen hundred years is one continued and uninterrupted proof. The infallible interpretations of oral Tradition! Indeed! What says authentic History? Look at the undisputed and indisputable *facts* of the case, and do not allow yourselves to be beguiled and be gulled by high sounding and vauntful pretensions. Looking at the established records of History, what do we really find? There, we find that oral Tradition has so interpreted Scripture as to deface the simplicity of Christian worship, which ought ever to be “in spirit and in truth,” by the introduction of a prodigious assortment of bells, candles, vestments of variegated hues out-rivalling the colours of the rainbow or the gaudy glitter of the peacock’s tail—and the multiplication of rites and ceremonies, which in grotesque variety and meaningless absurdity vastly exceed all the rituals of ancient and modern Paganism put together!—And this is the Tradition to which we are referred as an infallible interpreter of God’s word! Again, oral Tradition has so interpreted Scripture as to have successively *perverted, falsified, or neutralized* every leading and peculiar doctrine of Revelation, connected with man’s lapsed and sinful estate by nature, his justification through faith alone without any works of merit of his own, and his sanctification by the grace of the Holy Spirit independent of the pretended efficacy of ritualistic forms. And to these *corruptions* it has added sundry new and strange doctrines of Demons, of Purgatory, of subordinate Mediators, of the worship of Saints, the adoration of Angels, the homage to the Virgin Mary—so that were the holy Apostles to arise from their grave they could no longer recognize the “natural likeness” of the truths which themselves had taught,—so completely hid, or distorted, or exaggerated have their features become under the vizard of that masquerading harlequin—oral Tradition!—And yet, this is the authority to which we are referred for its infallible interpretations! Farther still; oral Tradition has so interpreted Scripture as to have manufactured and added five Sacramental Ordinances of its own to the only two that were ever instituted by the great Head of the Christian Church or his Holy Apostles. And even on these two it has looked with its Medusa-like head; and from being beautifully symbolical, significant, commemorative, sealing ordinances, refreshing to the eye of faith and exhilarating to the renovated spirit, it has transformed them into pieces of dead, senseless materialism, endowed with certain intrinsic virtues or qualities that operate magically in conferring spiritual graces and gifts, somewhat after the manner of spells or charms, or talismans, or witching incantations. As if the adorers of Tradition or Ecclesiastical Alchemists were bent on out-stripping their cotemporaries of “Elixir” and “Philosopher’s stone” celebrity—the Physical Alchemists of the dark ages—who pretended also to the most wondrous discoveries, such as a peculiar preparation of agate which had the singular virtue of rendering the dullest and most stupid at once eloquent and witty—a peculiar preparation of laurel-leaf which, being placed in a particular position on the crown of the head, had the uncommon virtue of immensely fortifying the memory—a peculiar preparation of the brains of birds, and especially birds of swift wing, which had the rare virtue of marvellously exciting and expanding the imaginative faculties! And such is the Tradition to which we are referred for infallible interpretations of Jehovah’s Holy Oracles! Once more, oral Tradition has so interpreted and illustrated

scripture in regard to the lives of worthies of the olden time, whose faith and other graces and labours of love and godly devotedness have been recorded by the pen of inspiration as to obscure, eclipse, or wholly efface the great moral and spiritual lessons thereby conveyed—and instead thereof, has handed down to us a goodly consignment of physical or fossilized remains of their persons or objects associated with their memory. Hence the teeming brood and rabble-rout of venerable relics, for the amusement of the credulous, the admiration of the ignorantly devout, and the scorn and contempt of all sober and right-thinking men. Wonder-working relics indeed! The bones of Abraham, Isaac, and Jacob—the stone on which the father of the faithful offered his only son—chips of the brazen serpent—and specimens of the manna in the wilderness and the blossoms of Aaron's rod! Descending to Gospel times, we have the axe, saw, and hammer of Joseph the espoused husband of Mary—a piece of the camel's hair garment of John the Baptist, and of the linen on which he was beheaded, and the forefinger wanting the nail, the identical forefinger with which he pointed to the blessed Saviour, saying "Behold the Lamb of God"—a piece of St. Peter's staff and chain, his sword somewhat rusty, the stone on which his cock crew, and rags of the sail of his boat when a fisherman in the lake of Galilee—part of the Virgin Mary's hair, veil and girdle, one of her combs and shoes, her holy spousal ring, and considerable quantities of her milk! And of other Apostles, and Prophets, and holy Martyrs, we have endless and countless fragments and memorials in the diversified forms of hair and heads and skulls, tongues and teeth and beards, jaw-bones and shoulder blades, ribs and livers and hearts, legs and toes and slippers, yea and portions of the very breath of some carefully enclosed by angels in stoppered phials! But we must pause. One does not know whether to smile or weep:—whether to smile at the ineffable foolery of all this—or to weep at the burning dishonour thereby reflected on the God of Heaven and the ruinous delusions practised on the souls of men. We are challenged to ask Tradition to interpret unto us the lives and actions and characters of Prophets, Apostles, and Martyrs of Jesus, and to expound unto us the lessons which we are thence to learn for our own guidance and direction. And while we are waiting for the response of this infallible oracle, it only points us to a museum of antiquarian and unheard of physical curiosities—wonder-working relics—which are said to perform greater miracles than the living servants of God, of whom they are the pretended remnants or memorials! What is this but the cruelest of mockery—the bitterest of derision? Wonder, oh heavens! and be astonished, oh earth!—at the forbearance and long-suffering patience of the Lord! We ask for truth—unerring truth—and we are sent to oral Tradition, the prolific mother of lies. We ask for verdure, and are sent to the blasted heath. We ask for water from the crystal fount, and are sent to the stagnant marsh. We ask for bread from the King's store-house, and are turned adrift to feed on thorns and thistles. We ask for light, and are sent down to the dingy caverns and coal pits of the earth. We ask for life, and are sent to the mouldering bones and ashes of the sepulchre!

Seeing then the absolute impossibility of obtaining any thing like infallible interpretations from that undefined and undefinable phantasm which Romanists and Puseyites denominate *THE CHURCH*—and the equal impossibility of extracting any thing like an infallible, or even decently fallible, interpretation from that other enormous bugbear designated *TRADITION*, whether written or oral—let us return to where we started, and that is, to the word of God itself, as expressly designed and adapted by its Omniscient infallible Author to the understandings and hearts of the children of men. We too say that, notwithstanding the divine adaptation between

the written word and the human spirit, it does stand in need of an authoritative Agent, who can infallibly interpret, illumine, and enforce. And who is this great and glorious Agent? Not any of the ghostly apparitions of *Church* or *Tradition*, but the Omnipotent Spirit of all grace. He is the infallible Interpreter, the infallible Illuminator, the infallible Enforcer of that blessed word which He Himself once indited. To Him then—and to Him *alone*—we send or commend each darkened soul when we part with a copy of the word of life. *There*, is a flinty rock, and beside it lies a potent hammer. Between these there is a mutual adaptation. There is a fitness in the hammer to break, there is a susceptibility in the rock to be broken. But, *there*, they will lie to all eternity, still and motionless, incapable of influencing or of being influenced, unless some other power interpose. Let that be the brawny arm of an athletic man. Wielded thereby the hammer smites, and each stroke is followed by a chasm or a rent. So the word of God and the heart of man! The former is the hammer; the latter is the flinty rock. These may lie together for ever in a sort of mechanical juxta-position, without affecting or being affected—the one by the other—unless some mightier power than Church, or Tradition, or the collective capabilities of all men and angels, intervene. But let the word be once wielded by the Omnipotent Spirit of God, and speedily will it be followed by rents and chasms in the flinty rock of the human heart—yea, soon will the whole heart be broken to pieces—aye, and melted into contrition, too, before the Lord—the God of Israel—and the Rock of our Salvation! *There*, is good seed and a good soil—mutually fitted and adapted to each other. But there is no life, no germination, no growth, no foliage, no fruit there, until the rain of heaven water it, and the sunshine of heaven warm and animate it. So the word of God and the soil of an honest heart! But there is no life—no symptom of spiritual vitality or fruitfulness there—till it is visited by the dew of Divine grace and vivified by the quickening influences of the Holy Spirit. Let, however, great drops once begin to fall from heaven on the dry and parched soil of the human heart—at once the precursor and the earnest of the coming shower or copious affusion of the Holy Spirit's life-imparting grace—and speedily will the indestructible seed of the word take root, and fructify—springing upwards, and shooting outwards—putting forth buds of verdure, and blossoms of promise—and eventually bearing golden fruit for immortality.

Behold, then, the high and holy vocation of the active members and agents of this Association. With the Bible in their hands and the love of the Bible in their hearts, they go forth amongst spiritually diseased and dying men. They go forth in humble dependence on the presence and aid of the Holy Spirit, without whose grace nothing truly wise, holy, or good in the sight of God can ever be accomplished. They go forth knocking at every door, and addressing every individual who is ready to lend an ear to their message of mercy. With the living voice they endeavour to arrest attention, to excite the spirit of inquiry, to awaken concern for the interests of the immortal soul. They speak of sin and the great salvation; and they tell that great though the sins of men may be, there is a still greater Saviour. They point to "the Lamb of God, who taketh away the sins of the world;" and they tell that the Bible is that which testifieth of Him. They proclaim man's natural blindness, and inability to see; his natural hardness of heart, and inability to feel; his natural undone and lost estate, and moral inability to save himself;—and they tell that it is the Spirit of God alone who, taking of the things of Christ and applying them to the soul, can savingly enlighten, savingly soften, and savingly deliver. They declare that the word of God which is truth, is the grand *instrument* in the hands of the Holy Spirit, for convincing and converting sinners; and they point to the Bible as the *exclusive* repository of that word. And when they find indi-

viduals both able and willing, candidly and honestly to peruse that word, they give copies of the Bible, in whole or in part, accompanied with many earnest counsels, and many kindly invitations and persuasions to apply to God's own believing people, and above all to God Himself, for further assistance in the study of the sacred volume. They then part, commending them to God and His Heavenly grace—sending up the fervent prayer that *He*, by His Spirit, may open their eyes, in the full assurance that then they should “ behold wondrous things in *His* Holy Law.”

Let this Association, therefore, persevere in its noble and God-like calling. And let its measures and plans and modes of operation be perfected more and more. In being so intimately associated with the Bible, they were linked with the cause of Eternal Truth—with that word of the living God which endureth for ever. That word had already survived the corruptions of the age of giant wickedness that succeeded the fall. That word had carried the Patriarch Noah in safety across the cataclysm of a universal deluge. That word, in Judah's land and Salem's tabernacles, had out-lived the degeneracy of God's own people, and the incessant aggression of the surrounding idolatries of the nations. And when it was thought that on Mount Calvary it had been extinguished for ever, thence it sprung forth with renovated energy, subduing every antagonist principle, and establishing itself in direct opposition to all the powers of earth, aided though these were by all the powers of darkness. During the middle ages it survived the freezing midnight gloom, that eclipsed the visible Church, and well nigh benumbed into perpetual congelation the human faculties. And at the glorious Reformation it burst forth afresh in all the effulgence of its pristine lustre. Thus, had the word of God already survived the shock of many changes and catastrophes, which had overturned once potent dynasties, and scattered to the four winds of heaven the proudest memorials of human glory and the stateliest monuments of human power. And it would still survive the shakings of the nations, outbrave the devouring ravages of time, outlive the corruptions of human depravity, and flourish and triumph when the Shaster of the Brahman, the Koran of the Mussulman, the lying legends of the Papist, and the truth-perverting Traditions of the Puseyite were consigned, in undistinguishing dishonour, to a common grave, with no one from pole to pole to act the part of chief mourner at the funeral ;—yea, and it would still continue to flourish and triumph when all the Kingdoms of this world, and all the lordly hierarchies of idolatry and superstition, with all their pomp and pageantry, would be for ever swallowed up and lost, amid the over-powering glories of Messiah's reign !

Dr. Duff then proposed the following Resolution :—“ That this Meeting desires to record its thankfulness to the Lord Jehovah for the doors of usefulness now opened, and opening, in this and other Countries for the spread of Divine Truth, by means of God's Holy Oracles now translated into so many of the Vernacular tongues.

The Rev. R. B. Boswell rose to second the Resolution, which was so ably proposed by Dr. Duff ; he believed that his audience had scarcely recovered from the exciting address of the last speaker ; his remarks would therefore be few. What a blessed boon was the gospel of the blessed God ! how admirably adapted to the varying wants and circumstances of sinful man in every period of his life and history, and how incumbent it was on us who had received this precious gift, freely to bestow it on others ! This obligation appeared to him to weigh with peculiar force on Christians in India. He remembered a simple though affecting anecdote of a Highlander, who on being pursued by his enemies, sought shelter in a cave : on entering, he came in contact with an object which his excited mind immediately converted into an enemy, his hand instantly grasped his trusty dirk, but a moment's observation shewed that his suspicions were

groundless and that his supposed enemy was a goat, who appeared to be suffering from a severe wound. The Highlander carried her into the cave, and during the months he was compelled to continue in solitude, that goat which had recovered under his careful treatment, was his constant companion. She one day, brute as she was, gave a singular instance of sagacity. The individual who supplied the Highlander with food, on one occasion sent a stranger to perform his office, the faithful goat stood at the door of the cave and resisted his attempts to enter, nor would she desist from her efforts till her master came forward and gave the watchword. We stand in a somewhat similar relation to the inhabitants of this country; we have in a sense forced ourselves into their residences, and it well becomes us to bestow on them every kindness that lies within our power, and what greater boon can we confer on a people without the knowledge of the Bible, than to place in their hands that mighty chart which points the way to happiness and heaven. This was the benevolent object contemplated by the Bible Association, and it was our imperative duty thankfully to acknowledge, as the Resolution suggested, the goodness of God in throwing open so many doors of usefulness, and to strive more than we had ever done, to carry out the designs of the society.

The Rev. Mr. Pickance moved the next Resolution as follows:—
“That this Meeting in the spirit of prayer, and in faith, confides to the following friends the management of the affairs of this Association during the ensuing year:

President—The Venerable Archdeacon Dealtry.

Vice-Presidents—The Committee of the Calcutta Auxiliary Bible Society.

COMMITTEE.

Rev. A. Duff, D. D.	H. Andrews, Esq.
„ J. Hæberlin, D. D.	Wale Byrne, Esq.
„ J. Macdonald.	A. G. Coles, Esq.
„ W. S. Mackay.	E. Edmond, Esq.
„ D. Ewart.	J. J. L. Hoff, Esq.
„ J. F. Osborne.	G. S. Hutteman, Esq.
„ G. Pearce.	A. D. Jones, Esq.
„ J. Innes.	C. Kerr, Esq.
„ T. Boaz.	M. DeRozario, Esq.
„ C. C. Aratoon.	T. W. Smyth, Esq.

Bible Secretary—Rev. J. Long.

Cash Secretary and Treasurer—J. M. Vos, Esq.

Minute Secretary—Geo. Galloway, Esq.

He remarked, that the Bible Association had reached its 21st anniversary; this is the period in a man's life to which he looks forward with much anxiety. The child would be a youth, the youth a man, and alas! how often does the man cast a lingering look at the happy hours of thoughtless childhood and aspiring youth. Some of the members of the Bible Association can doubtless recall pleasing associations connected with the infancy of this society; they could think with pious gratitude of all the way the Lord had led them. But he hoped that there was no reason for being disappointed with what he believed was the improved efficiency of this valuable institution. He congratulated the meeting that at the maturity of the society's existence, a scheme was about to be put in operation for distributing the Bible through the agency of Colporteurs.

The persons nominated to fill the various posts were men whose characters were known, and whose qualifications were tested by experience, and he believed that the meeting could confidently entrust them with the important duties they had heretofore performed. He would earnestly

entreat the meeting to follow them with their prayers, that the grace of God might be given them without measure, so that increased efficiency and a larger amount of success might crown their efforts in the ensuing year.

Rev. T. Boaz in seconding the third resolution said:—I do not rise with a view to detain the meeting by any lengthened remarks—this would be superfluous after the eloquent speeches you have listened to. My object is to offer one or two practical suggestions by which, I trust, the interests of the Society may be subserved. I cannot however allow this opportunity to pass without expressing my gratification that the time has arrived, when things and systems are called by their right names, and that in this Hall Popery was designated by its right title, and the system treated as it merited. The time was when such views would have been looked upon as the things of a by-gone age, and the persons that propounded them wild enthusiasts, but Popery had made Protestants feel in India, as well as in England, that it was still the same. Little were Protestants aware of the great but insidious efforts of the Papacy in this land. A communication had been received within the last few days from the Upper Provinces; in which it was stated, that the Papists had by their craft beguiled many unwary Protestants into their meshes, and had obtained admission into the first circles, both Civil and Military—that Protestants so called were aiding in the erection of Popish chapels, the Papists were becoming more and more daring in their demands, insisting upon that as a right which they had formerly craved as a boon, and becoming insolent where they had previously been mere cringing sycophants. Six lakhs of rupees had been received within a few years in the Upper Provinces for Popish purposes. We have nothing to fear if we have the Bible, but we must unite in diffusing it abroad. The two suggestions which Mr. B. had to offer were—1, The establishment of a *Ladies' Association*, this had never been effected in Calcutta; ladies had done much in Britain in circles into which gentlemen could not find an entrance;—2, That the friends of the Bible should come forward to aid its funds, for the meeting would regret to learn that the Auxiliary Society was this year 18,000 rupees in debt. The friends present had had their imaginations excited, their judgments informed and their hearts cheered, but the end should be increased devotedness and exertion in this great and good cause; without this, all hearing and gratification is vain.

The Chairman could not put that Resolution without being painfully reminded of the shortness and uncertainty of life. He noticed the name of one member of the committee inserted in the last report but which had been now struck off; he alluded to Captain Balston, who, after being for many years an associate with them on this committee, had at last been laid low by the hand of death. "Whatsoever thy hand findeth to do, do it with all thy might." Who can tell how many will by the next anniversary, be numbered with the silent dead. Another sad event was the anticipated absence of their worthy Secretary, the Rev. Mr. Sandys; who after labouring for thirteen years in India was about to visit his native land. If God spared his life, he would return speedily. He, the Chairman, knew that his heart was in India, and to India he will come again, as his excellent friend the Rev. Micaiah Hill, who after a similar absence had in the good providence of God, been permitted to return amongst us.—Of Mr. Sandys the Chairman remarked, he could not say too much; he had laboured long and indefatigably for this society, and he hoped that the meeting would give him not their thanks, that was not wanted, but their fervent prayers for safety and return in God's own time.

The Chairman justified the feelings and the manner in which *Dr. Duff* had addressed the meeting, and concluded by announcing that a collec-

tion would be made while a hymn was being sung. This was done, and the meeting broke up highly interested with the proceedings of the evening.

4.—FORCIBLE ABDUCTION OF A NATIVE CONVERT BY HIS HEATHEN RELATIVES.

During the past fortnight another of those cases, which call for the prompt and effectual interference of the law, has occurred. A few days ago an intelligent educated Native Hindu youth, after a lengthened inquiry and probation, received the rite of baptism from the Rev. G. Small of the Baptist Missionary Society; we saw and spoke with the youthful convert and were much gratified with his calm and intelligent views of the step he had taken. It was his own act, entered upon after mature and prayerful deliberation. Various arts were practised to lure him away but without success, until Tuesday (the 22d ultimo) when, as his own act, accompanied by Mr. Small he went to a neighbouring village with the professed object of seeing his uncle, who was indisposed, and to whom he was much attached. On arriving at the spot a mob of violent men entered the place, and but for the gracious interference of Providence Mr. Small might have been severely maltreated.—The young man was carried off by force. He will in all probability never be seen or heard of more. Now, is this state of things to be continued? are the Government prepared to allow this flagrant breach of the law of all civilized society; we believe they will not thus put Christianity under a ban, and give so direct a sanction to the idolatries of the land.—C. C. A.

5.—OORIIYA MISSION IN CALCUTTA.

We most cordially recommend the following appeal on behalf of the Ooriya Mission in Calcutta, to all who are anxious for the welfare of this large and too long neglected race of people.

"The Friends of the Lord Jesus are invited to assist in supporting this Mission."

A Mission for the spiritual instruction of the numerous class of Ooriyahs resident in Calcutta, and its neighbourhood, has been for some months established in this City.

It is ascertained from Police Returns, that within the city, there are resident, about 25,000 persons of the Ooriyah caste. Of this number a great majority remains in Calcutta, for several years together; labouring as Ship-Caulkers, Cloth-Sellers, but more especially as House, and Palkee, Bearers; and it is thought very desirable, that for so useful and necessary a class of men, something more should be done than to give them a mere pecuniary remuneration for their services. It is now proposed to offer them the "Gospel of the grace of God," and to endeavour by the Divine blessing, to avert from them "the wages of sin" by making them "wise unto salvation."

It has also been ascertained that there is a considerable number of Ooriyah children in Calcutta. Their parents are willing to send them to school as soon as any can be established. Such Schools, it is hoped, would, in great measure, further the object of the Mission, and give greater means of access to the parents of the children.

The labourers at present in the Mission are one European Missionary, and two Native Ooriyah Preachers, of undoubted piety, whose hearts are in their work. A part of their time might be well employed in reading the Holy Scriptures to their countrymen in private houses. It is therefore requested that any gentleman who has Ooriyah servants in his employ, and who feels desirous to have the Scriptures read in his house to the servants, will intimate such desire to either of the undersigned; as well as

the time or day of the week on which it would be most convenient for the Reader to attend.

The Lord may bless this teaching from "house to house" and good may be done. All is in His hand! and to Him in hope we leave the result. "His will be done."

Such is the platform of the Mission.

The object of the present Circular is to solicit the prayers of all those who love the Lord Jesus Christ in sincerity and truth, that in this undertaking the "word of the Lord may have free course, and be glorified." Brethren, we ask for your sympathies; we ask for your prayers; we ask for the contributions of those among you who have been appointed of the Lord stewards of worldly substance for its distribution as required by that Church, which "Christ has purchased with his own precious blood."

Yours' in the Gospel,

JOHN BROOKS, *in charge of the Mission.*

Calcutta, September 6th, 1842.

J. W. ALEXANDER, *Treasurer.*"

6.—THE PASTORAL TRACT AND PROTESTANT FUNDS.

We call the attention of our readers to the Pastoral Tract, and *Protestant Funds*. The object of the Pastoral Tract committee is to print a series of tracts in the English language, adapted to this country, on the most important subjects connected with doctrine and practice: should the object succeed, the Tract Society may devote its funds to the principal object for which it exists, the printing of tracts in the native languages. The friends of religion are solicited not to be unmindful of this fund in the administration of their donations.

Donors, if they request it, can have the full amount of their donations in tracts.—The publications of the Pastoral committee are brief and well adapted for circulation in India.—The following new tracts are just out:

"Letter from A Protestant Minister to a Romanist Priest on certain Dogmas of the Romanist System"—"The Church in the House, or Family Worship"—"Do you ever attend the Missionary Meetings?"—"Are you Converted?"

The smaller tracts, such as "Are you Converted?" are suited for sailors and soldiers; and, from the price at which they can be obtained, might be widely circulated with the prospect of good, at the military stations and amongst the seamen in port. The design of the *Protestant Fund* is, to aid in disseminating information on the unscriptural character and movements of the Papacy. The friends of truth may forward this object by obtaining and distributing the works either published, or otherwise obtained by the fund, by their prayers to Christ that He would vindicate His insulted power by the overthrow of the man of sin, and by their pecuniary assistance. To the overthrow of no one form of error can the Christian lend his aid with so much propriety as the exposure and destruction of that which opposeth itself against God, and which is now making the most wily and desperate efforts to enslave the minds, and destroy the souls of the children of men—Donations to either of the Funds can be forwarded to the Rev. T. Boaz, Union Chapel, Calcutta.

7.—MEMOIR OF THE LATE MRS. MUNDY OF CHINSURAH.

A memoir of the late Mrs. Mundy by the Rev. G. Mundy, of Chinsurah is in the press, and will shortly be published—We understand it promises to be a very interesting and instructive volume—It will comprise about pages, price 4 Rupees. We shall be happy to forward the names of subscribers to our publishers—The edition is not large.

8.—BENGAL AUXILIARY MISSIONARY SOCIETY.

On Tuesday evening, the 22d November, the Twenty-fourth Anniversary of this Society was held in the Union Chapel.

The Meeting commenced with singing Heber's beautiful hymn—"From Greenland's icy mountains," &c. after which, Rev. J. Campbell read the scriptures and offered prayer.

A Grant, Esq. Attorney at Law, presided.

The *Chairman*, in opening the business of the meeting, remarked to the effect that it was now twelve months since the last report was presented to the friends of the Mission, and that we were met through mercy to hear the report of the labours of the Missionaries of the Society during another year. He then called on the Secretary to read the report.

The Secretary read an abstract of the report from which we have obtained the following statistics:—The number of principal stations is five—European Missionaries 13—European and Native Assistants, male and female, 18—which, including the wives of the Missionaries and other members of their families, who can obtain spheres of labor, makes a total of 38: Preaching places 25—Orphan and boarding schools 8, containing 160 children. Adult schools 2—pupils 40—Theological Seminary for the education of Native Christian youth for the Ministry 1—Students 4—Native Churches 6—Members of the congregations immediately under the instruction of the Missionaries about 900. Church Members out of that number about 250. Of the number of the preaching engagements of the Missionaries of this Society, which forms the largest proportion of their work, it would be impossible to form a correct estimate; but supposing each Missionary and Catechist to preach three times a week, there being twenty-six preaching laborers, it will make 78 sermons every week, or 4,056 in the course of the year. The total increase of Church Members during the year has been 28; suspended 3—Total increase 25. The income and expenditure has been as follows:—Calcutta 19,313. The whole of the Stations in North India 42,984-7. The increase during the last year has been for Calcutta upwards of 2,000, for all India upwards of 11,000 Rs.

From the last Report of the Parent Society we gather it has in the world 393 Stations, 161 Missionaries, 543 European and Native Assistants, making a total of 704 Missionaries and Assistants.—Under their care are 115 Churches with 13,156 communicants—800 Schools containing 42,960 Scholars. The Society has 15 Printing Establishments, 10 Missionary Students entirely supported by the Society. The income of the Society has been Rs. 80,874-0-2, expenditure 87,868-15-10; received out of that sum from Mission Churches 19,461. The excess of expenditure over the income for the year has been upwards of £7000.

The first resolution was moved by Rev. G. Pearce (Baptist Mission), seconded by Macleod Wylie, Esq. (Barrister at Law) "That the Report, an abstract of which has now been read, be adopted, printed, and circulated under the direction of the Committee."

Mr. Pearce commenced by saying that he felt gratified in having to propose the first resolution. He did not know why it was placed in his hands except perhaps out of regard to the body of Christians to which he belonged. He acknowledged the kindly feeling, and assured the meeting of the cordial sympathy of the Baptist brethren in the concerns of this Society.

At the last anniversary, the meeting were called upon to part with two devoted and much loved friends in Messrs. Gogerly and Lacroix. At the present anniversary, they had to welcome the return of two veteran laborers in Messrs. Morton and Hill, who were absent on a sojourn to their father-land. Their return was peculiarly encouraging to their younger bre-

threw as the circumstance was a proof of their love for India and for their vocation—that they did not look upon India as an unpromising field, and that they had hope in the promises of the word of God.

Mr. Pearce looked upon the report, an abstract of which had just been read, as calculated to impress on us the feelings of humility and faith. The report gave a faithful narrative of facts clothed in plain language—an example worthy of being followed. The causes of humility were the small success that has attended the labors of the past year, and the still low state of the Church not warranting our expectation of success on a large scale. There has been an increase of 23 communicants in all the native Churches, but the means and agencies employed have been various and numerous, and the average number of sermons preached during the year amounted to upwards of 4000. The grounds of faith independently of the sure word of promise, are that notwithstanding the small measure of external success, the work was in progress, and the means and agencies, though by no means adequate to the object, were still in operation, and there was no apprehension of their being lessened or relaxed. In the matter of finances, though the Parent Society was labouring under serious difficulties and were last year £7000 in debt, it was a pleasing fact that of the amount of its last year's income, viz. £,80,000, one-fourth had been contributed by the Churches established in foreign parts by the Missionaries of the Society. In India, we find that there has been an increase of Rs. 10,000 on the income of the Auxiliary during former years. And it was encouraging under all circumstances to see the increased interest in Missionary exertions, as in part indicated by the overflowing attendance on the present occasion. While however we have these encouragements, it is no less our duty than required by the necessity of circumstances, to seek for the out-pouring of God's Holy Spirit to give life to our labors that they might be made eminently successful to the end proposed, and to awaken the Church generally that she might be fully alive to her duty and privilege.

Mr. Pearce observed that to him the most interesting part of the service on occasions like the present, was the reading of the report. He knew that some regarded this in a very different light, so much so, that it had become necessary in these days to read merely an abstract instead of the whole report. Mr. Pearce's first missionary feeling was, under God, attributable to his reading the Intelligence department of the Evangelical Magazine. He had lately seen an account taken from the report of the American Board of Foreign Missions, detailing the conversion about two years ago, of 15,000 souls to Christ in the Sandwich Islands. This fact Mr. Pearce had never heard of; perhaps few present were acquainted with it, or it was probable that it was known to many but never talked of. The effect on his mind in reading the thrilling intelligence, was to thank God and to take courage.

In moving the Resolution for the printing and circulation of the report, Mr. Pearce begged to add that he hoped the report, when published, will be read.

M. Wylie, Esq. was glad of the opportunity he had in seconding the Resolution proposed by the Rev. Mr. Pearce, of testifying his attachment to the cause of Missions generally. He believed that there was no object to be compared with this—no work more delightful or ennobling. The triumphs of war and the schemes of statesmanship were worse than nothing in comparison with the blessedness of following in the steps of Him who came to seek and save the lost. There was a time when the cause of Missions needed to be defended. It will be remembered that such an apology was actually published by Mr. Fuller, when the Government considered the operations of the Missionaries in this country to be fraught with danger. The time has changed, and the governments of the earth have now found

that societies like the one whose interests are now under consideration, are not only harmless but decidedly beneficial. The time has passed by when not only a defence was called for, but when there were not many defenders; and we now behold large assemblies convened for the support of the Missionary cause who require not to be informed of the object of Missions or to be convinced of the necessity or propriety of them, but who take an interest in learning of the progress of Missions—to sympathize in the troubles and difficulties of the Missionary, or to participate in the joys of his successes.

Mr. Wylie hoped for and believed in the approach of the day when the world would be christianized, and all will be united in the triumphs of the Saviour who shall reign the supreme head of the Church and Lord of all the nations of the earth.

The Rev. W. Morton (of the London Missionary Society), moved the following Resolution: that

“ This meeting, in review of the past year, desires to be deeply humbled before the Lord on account of the continued want of that enlarged success in the conversion of souls for which the Church labours and prays, and for which Christ died; and devoutly implores the Divine Spirit to descend with his all-powerful influences and afford Pentecostal success to every scriptural effort for the conversion of India and the world.”

Mr. Chairman and respected friends,—The resolution which I am requested to propose for your adoption is one which I persuade myself it will be no difficult task to recommend to your acceptance. Its language is expressive of sentiments becoming every Christian man and woman amongst us; humility in the view of past unprofitableness—earnest desire for the eternal welfare of immortal souls—devout aspirations of the praying heart for the out-pouring of divine influences on ourselves, the objects of our solicitude, and a fallen world universally—and, affecting beyond all, penitent and grateful recollection of the sufferings of a dying Saviour! These are all prominent in this resolution; and I feel happy in rising under their impression to address this meeting. You have been informed of my safe return, after many years of previous labour, to resume my position in the Missionary field. To return to that field was ever my warmest desire; and after having travelled upwards of 10,000 miles over large portions of England and Ireland, addressing little short of 150,000 persons, in from three to four hundred speeches or sermons, and having had my heart warmed by the kindness, stimulated by the zeal and comforted by the prayers and promises of numerous churches and individuals in my father-land, I can truly say I feel myself more than ever desirous to live and labour for God, the Saviour, and for souls. My heart has often burned within me when I thought of the perishing millions of India; and most grateful to me as was the overflowing kindness with which Christians at home received me, it was my one constant and growing wish, my increasingly firm determination, by God's grace to devote every faculty and energy I possessed, with more assiduity than ever, to the service of the God I love, of the Saviour to whom I owe all my happiness in time, all my prospect of happiness in eternity. The Missionary cause is that for which the Church labours and prays, for which the providence of God is working, for which the Saviour toiled and bled and died! How all-affecting is that word of Scripture that “ He shall see of the travail of his soul and be satisfied!” Ah! what a travail was his! What mind of man can enter into all the sufferings of that hour when, under the mysterious hiding of his Father's face, even from the spotless Son of God, the intensity of his agony extorted the bitter exclamation, “ my God! my God! why hast thou forsaken me!” And can we, as Christians, be insensible to the appeal made by the dying Jesus? or can

He be satisfied while but a mere fraction of the human race is enlightened by his truth, pardoned by his blood, or sanctified by faith that is in Him? Oh no! not till all the earth has heard and received the message of salvation, can Jesus 'see of the travail of his soul and be satisfied!'

The resolution refers to *success*, in the Missionary work. But various, Sir, are the branches of *Missionary* toil; and various the stages of advancement towards the attainment of the ultimate object. Success, in all cases, must be estimated by a consideration of the greatness and difficulty of the object pursued, the character and variety of the obstacles which oppose its accomplishment, the amount and continuance of instrumentality brought to bear upon them. Viewed in this light it is my firm conviction that Missionary operations have been attended, even in India, with an amount of success equal, nay beyond every reasonable anticipation. I will illustrate this position by a comparison with the West Indies, from which the accounts of Missionary agents of every Society have been most cheering and delightful. They tell us of numerous and flourishing churches, of thousands and tens of thousands of negro and mulatto Christians—Christians whose simplicity of faith, liveliness of devotion, activity and liberality are not exceeded in any part of the world—and it is often asked, with evident indications of surprize, disappointment and despondency, why have we not similar success to report from India? I will answer this, and let me take a single island of the West Indies for my comparison. The Island of Jamaica has a population of 470,000, less than that of the single city of Calcutta! For that one island the various Christian Missionary societies of our father-land have sent out not fewer than 140 to 150 Missionary labourers, giving a proportion of, say one Missionary to about 3000 persons, a proportion even beyond that of many parts of England itself! But for India, with its 150 millions of inhabitants, even in the present enlarged sphere of operations, not more than about the same number of Missionaries have been provided as for the one Island of Jamaica! or say one Missionary to a million! What can one man do for a million, even were all equally distributed through the mass? which is far from being the case. What would be the state of England, enlightened, educated and religious Britain, if for its 27 millions of inhabitants the whole amount of spiritual pastors and teachers was in the same proportion, one to a million, or 27 men altogether! How awful would be its moral darkness, how desperate its condition under the widening spread of wickedness and depravity! When, then, people speak with despondency of the little success that has attended Missions in India, let them first inquire what amount of instrumentality has been brought to bear upon the appalling mass of its dark and degraded population.

Again—when a Missionary, after a short and pleasant passage, of say three weeks, lands in Jamaica, and walking up to a brother Missionary's house has refreshed himself with a friendly welcome and a cup of tea, he proceeds to a handsome chapel, where is assembled a waiting congregation of some 500 or 1000 Christians or inquirers, burning with desire to hear from the newly arrived *Massa* teacher, the good word of God. It is his own mother-tongue "wherein he was born," they speak—clipped and broken indeed, as in the lispings of children, but still it is English; this he will very readily acquire, without effort or study; whilst at once he can enter upon the grateful work of breaking the word of life to the multitude, who all understand him perfectly, if he affect no learned phraseology. Alas! how different is it with the Missionary in India, who landing at Chandpaul ghaut, after a long and tedious voyage of months, finds all strange and new to him—scarcely any thing to associate with his experience of the past! A motley variety of tribes all speaking what is to him a jargon of discordant and unutterable sounds; they barbarians to him, he a

barbarian to them ; and under the pressure of an ungenial climate, far, far away from all he loves and is beloved by, two, three, or four years must pass away, ere he can even enter upon his work ; meanwhile he must labour hard day and night, to acquire a strange language ; whose genius and character, as much as its sounds and symbols, are altogether diverse from any he has hitherto been familiar with ; and after much and anxious toil, it is only by very slow degrees, with fear and doubt and hesitation, that he can venture upon opening his lips to the people whom he has come so far to teach !

Nor is this all ; if it were, even that might cheerfully be surmounted ; but what a mass of strange notions, of perverted reasonings, of singular superstition, of monstrous fable, of recondite and metaphysical philosophy has he to assail, perfectly to understand which demands the most intense application, extended and toilsome reading, almost interminable inquiry and discussion. In Jamaica all this is unknown ; there is only the blank and dark mind of the natural man to be enlightened ; reflect upon it the light of the divine word, bring the truth of God to bear upon it, and the faithfulness and mercy of God are pledged to its efficiency. In India the ground is cumbered with ponderous masses of broken ruin which must be removed, ere you can lay the foundation of a new structure. The field is full of wild or poisonous tares, or the stumps and roots of past vegetation, which must be cut down and uprooted ere you can put in the plough and sow the seeds of a future harvest. In dealing with the people of India, you have not simply to inform ignorance, but to answer sophistry, to contest with gigantic *systems* of error, with numberless rooted prepossessions, with endless fables and genealogies ; all these are like double and treble armour enveloping the native mind and preventing the shafts of truth from reaching it ; turning them aside, blunting their force, and perverting every argument you can employ. Reasoning like Milton's fallen angels, "of fate, fixed fate and free will absolute, in endless mazes lost ;" philosophizing themselves into a refined atheism, a subtle pantheism or captivating polytheism, they are proof against all assertion of the simple statements of the Gospel. Venerable for its antiquity, associated by the institution of caste with all the usages of society, all the charities of the domestic circle, all the influence of public law and authority—the religion of a Hindu enters into all the ramifications of every-day life ; a man cannot sneeze in India without the application of a religious formula—he cannot eat or drink, or wash or commence the most ordinary operations of business, but he is under the obligation of some special injunction, enslaving his whole being, chaining down his mind, his affections and his hopes—he is a mere puppet in the hands of the wily Bráhma, who to ensure his submission has cunningly contrived to amuse him with gay processions and gaudy shews and music and festivities ; fascinating his imagination and dazzling his senses with a thousand varieties of invention ; architecture and sculpture, for the higher castes, obscene exhibitions for the deprived, monstrous and childish fable for the inquisitive and uninstructed. And this leads me to observe upon another item of comparison ; that not only have the character and mental constitution, so to speak, of the Hindu people been for ages under the moulding influence of a gigantic system of error, which has engrained itself into their very being, but that a subtle, interested, active, numerous and learned priesthood pervade the whole mass of the population, maintaining the influence of the system, with which their own reputation, support and authority are identified. Few are the little remnants of obeism and fetish superstition among the Negroes of Jamaica ; and there is no powerful and educated priesthood to give them prevalence and force. This, dear friends, is but a sketch of the difficulties that stand in the way of evangelization in India, and these must

be estimated, in all their accumulated force ere you can form a rational judgment in the matter. And yet, these huge and numerous obstacles notwithstanding, success *has* been obtained by Missionaries in India. How different is the face of things now from what it was fifty years ago! Then we had a hostile Government—native error and superstition in all the accumulated force of ages—a European Society only not heathen; but little better in avowed principle, almost worse in allowed practice. When Dr. Thomas, who had the honor to lead the way to the Baptist Mission at Serampore, first arrived in Calcutta, what was the extraordinary expedient, think you, he had recourse to, to find if there were a fellow-Christian there with whom he might unite in prayer for the land of error and delusion? Why, Sir, he actually put an advertisement in the Gazette for a Christian! How different is the state of things in the European society of India now! The improvement which has taken place in public feeling is immense. Freedom of Missionary operations and other concessions on the part of Government—the establishment of numerous Missionary schools throughout the country, and the extraordinary impulse given to an enlightened system of education—the many languages of India acquired and brought within the reach of all by the compilation of Dictionaries, the composition of Grammars and other elementary works—above all, the translation in whole or in part of the Sacred Scriptures into most or many of them—the wide distribution of these, as well as the composition and extensive circulation of numerous religious tracts throughout all parts of the country—these and many other labours have engaged the intelligent, devoted Missionaries of all the various Societies, and form together an amount of *success* of no small value. Still is all but, as it were, the preparatory *pioneering* in the great moral campaign—or as the preparation of a *mine* whose progress is slow, arduous and hidden from general observation, yet sure in its approaches, sudden and powerful in its explosion; soon, I have no doubt whatever, the mine *will* explode, and the soldiers of the cross will enter triumphantly into the shattered citadel of Hindu ignorance and superstition, and plant the standard of eternal victory on its ruins. Nor yet are we wholly without immediate and direct result; as witness not a few Churches of Native Christians in various parts of the country; an increasing number of intelligent, well-trained and devoted native labourers, catechists and preachers, who are now carrying on the good and holy work among their countrymen. That Hinduism has received a blow from which it cannot recover, is open to the most casual observation, is felt and avowed by intelligent and candid Hindus themselves; nay is daily lamented, in terms of the deepest anguish, oftentimes of mingled vituperation and alarm, by the leaders and guides of public opinion, and the circulators of information among their countrymen—the editors of the now numerous and increasingly influential journals published in the vernaculars of the Provinces. Much more I could say, but must forbear—with an expression only of my earnest entreaty that this meeting will lift up united prayers to the God of Missions for his guidance, his presence and his blessing. I would also remind them of the words of the angel to Cornelius the centurion—“Thy prayers and thine alms are come up for a memorial before God.” Mark the force of the declaration! alms alone would have betokened a sordid or ostentatious soul that would have *purchased* the divine favour, with gold and silver; or gained popular applause for deeds of splendid charity: while prayers alone would have shewn the hollow hypocrite, who would substitute words for deeds, and affect a love which reached no deeper than the lip. But now the alms of Cornelius attached validity to his prayers and proved them *genuine*.—his prayers sanctified his alms, and rendered them acceptable to the ‘God of knowledge, by whom actions are weighed;’ and both

went up together to Heaven and brought down blessings in return exceeding all that earth could purchase or bestow. Imitate, my friends, this excellent centurion, and give your heartiest prayers, your liberal contributions to aid on the progress of evangelization, the triumphs of the cross; even to the grand consummation of "glory to God in the highest, on earth peace, good will among men!"

Dr. Duff seconded the above resolution.

Dr. Duff commenced by remarking that his friend *Mr. Morton* had dwelt so ably and so fully on the question of the human instrumentality necessary for the work of evangelization, that he had left him (*Dr. Duff*) nothing further to say on that subject. But when he attentively read the resolution which he had much pleasure in seconding, it occurred to him that there was something else shadowed forth in it—something without which, all human efforts must prove powerless and vain. Here *Dr. Duff* entered into an elaborate and convincing dissertation on the relative necessity of divine and human agency. The former which was indispensable, occupied a different department—a different province so to speak; and he explained by some most apt and striking illustrations the manner in which it operated when compared with the workings of mere human agency. Take for instance, said *Dr. Duff*, the common and useful metal iron, and carbon which in its purest state is the dazzling diamond—put them side by side, and they will lie quiescent for ages as if they possessed no properties whatever of assimilation or combination, but let fire be once applied to them and a wondrous result follows in the production of steel. So it is with human and all mechanical instrumentality, and the soul of man. There may be the most perfect adaptation and innate tendency to assimilation, but without the spark of divine grace, the mere fact of proximity will not produce a coalescent result, or lead to such an action of mind upon mind as to end in a marvellous new creation. But, it may be asked, is human instrumentality then so unimportant a thing? He, *Dr. Duff*, bowed with all reverence to the divine power exercised in the work of regeneration, but he would assign to human agency the legitimate place which it is appointed of God to occupy. The mechanic who constructs a steam engine and puts together its intricate machinery, fulfils unquestionably a particular and important duty, but he is not responsible nor does he take any part in the ultimate working of what he has contrived. Neither has the architect who joins together the frame work and completes that immense fabric a ship—any thing further to do after he has once launched her forth on the bosom of the mighty waters. Guided by other hands, the winds of heaven must bear the bark to distant climes and enable it to fulfil the great purposes for which she was originally designed. And so it is, my friends, with human agency. It discharges a certain work and there its labors end. It implants in the soul the good seed of the word, but it is left to Divine Grace to make the seed germinate and fructify and produce all the happy fruits of a blessed regeneration.

The *Rev. Mr. Pearce* had anticipated *Dr. Duff* in much that he had to say on the abundant cause we all had for humiliation and for earnest supplication for copious and enlarged influences from on high. But still he could not resist the opportunity of adding something to what had already been stated. Those wise in their own conceit, had contemned our humble efforts, but he, *Dr. Duff*, was of opinion that their fears as well as their sneers, which had been eloquently alluded to by a former speaker, were the one as groundless as the other was impotent. The mountain that peers high above view derives no benefit from the dewy clouds that rest on its bleak summit. The genial showers fall on it without producing any generous effect but they roll down its rugged sides, forming many a

rill which gathering volume as they glide, spread into innumerable channels intersecting the valley below and spreading life and fertility through the whole scene. The dew of heaven dispenses its life-giving efficacy on the humble and contrite, and passes over those who plume themselves on the eminence they have attained. And here Dr. Duff could not but advert to the necessity of union among Christians. Our jealousies, and envy and petty animosities, retard our progress instead of accelerating it. We are covering the high road to bliss which is even and pervious to all with the obstacles of our own creation. Each party instead of contemplating the fundamental and grand plan of redemption, erects his little flag under which he fights for his petty insignificant peculiarities. All such differences which rack the Christian community, are acceptable to Satan. It is this anarchy, this confusion, where every thing ought to be concord, that proves our destruction. It is turning our artillery against each other, when we ought to unite and direct it against the common enemy of mankind. Instead then of being proud of our self-elevation—instead of imitating the conduct of the man who because he stands upon a tower looks down with scorn on his companion below, or like the man below who envies the lot of his more elevated companion—instead, urged Dr. Duff, of condescending to such petty comparisons—measuring ourselves by ourselves, let us look up to the sun or, to go higher, to one of those sparkling worlds that shine with ineffable splendour in the nocturnal sky, then let us reflect upon the insignificant figure the world itself that we inhabit makes on the immensity of space. And if that would be but an atom, what conceivable space, how infinitesimally minute must be the particle of matter we in reality occupy; great cause have we to be humbled, great cause have we to dissipate our sectional differences. Let us imitate the Jews of old. The temple in which they offered up their aspirations had two courts, the outer and the inner. On the altar in the outer court all the bestial sacrifices prescribed by the law were offered and after the worshipper had fulfilled this part of his sacred duty he was permitted to approach the altar in the inner court and there offer up his tribute of thanksgiving. Let us immolate, said Dr. Duff, all our differences, appetites, lusts and passions on the bestial altar and then let us with pure hearts and devoted spirits enter into the inner sanctuary and thence return to accomplish the work we are permitted through the grace of God to achieve, and who will deny this is not a great work and how much do we, my friends, require the aid of your prayers that we may be enabled to carry it out vigorously and successfully; difficulties it is true lie in the way and some are difficulties of no small magnitude. My friend Mr. Morton has alluded to some of them, but whatever be their nature and extent they are small indeed compared to the exalted glory of the undertaking. India is a vast field for Christian husbandry; the husbandmen who are employed in it are numerically small; nevertheless it was a gratification in which he (Dr. Duff) fully participated, that the share of success as exhibited in the report now read had been proportionately great; that great as it was the part that remained to be done was immense. Millions of souls sunk in the lowest depths of degradation and superstition were perishing daily and hourly around us—and when we contemplate the loss of a soul we are overwhelmed with amazement—what if it were possible to indulge such a thought, to use the language of a sainted worthy of an age gone by, “what must be the funeral obsequies of a lost soul? where shall we find tears sufficient to be wept at such a spectacle or, could we realize the calamity in all its extent what token of commiseration would we find suitable to the occasion, would it suffice for the sun to veil his light or the moon her brightness, to cover the ocean with mourning or the heavens with sackcloth, or were the whole fabric of nature to become animated and vocal, could she

utter a cry too piercing or a shriek too deep to express the magnitude and extent of such a catastrophe?" And if such be the inconceivable loss of a soul doomed to eternal perdition what, to reverse the picture, must be the glories of a soul in a progressive state of beatitude—when we contemplate the soul while an inhabitant of this frail tenement through what progressive stages does it advance? The infant at the breast, to all appearance helpless, has in it the germs of future greatness. It progresses from childhood to adolescence, from adolescence to manhood and from manhood to riper years, who would have imagined that a Bacon or a Newton or a Milton when in helpless infancy would ever have attained to so towering an eminence. But so it was, my friends. One sounded the very depths and caverns of metaphysical and philosophical knowledge. Another soared into the opposite regions of space and calculated with accuracy the distances of the planets and the laws that govern the universe. While the third far more sublime and far more exalted soared above and dived below and sung in enraptured strains of the glories and adorable excellencies of Him who ruleth in all and over all. And if the soul can so progress here what must be the grandeur of a soul progressing in the regions of glory from one state of perfection to another, gathering new strength and greatness from every stage of its onward course through eternity. Oh, my friends, the thought is far above human imagination to conceive, where shall we find tears of rejoicing sufficient to be wept for such a spectacle, could all the waters of the Ganges if turned into tears be suitable to the occasion? Would it suffice for the sun to shine with tenfold lustre or the moon to rival the sun in its brightness, to cover the ocean with gladness or the heavens with garments of the most gorgeous splendour, or were the whole fabric of nature to become animated and vocal, could she utter a shout too jubilant or an anthem of praise that would reverberate through the endless cycles of time sufficiently deep to express the beatific raptures on the consummation of such an event. No, my friends, imagination cannot grasp so transcendent a thought. Think of this and then say whether your alms and fervent prayers are not earnestly required on behalf of those who perilously stand on this narrow Isthmus of time between two awful eternities.

Moved by Rev. M. Hill (London Missionary Society), seconded by J. W. Alexander, Esq.*—"That this meeting rejoices in the success with which the gospel has been preached in the Western Isles, in the prospect of an entrance being made into Central Africa and the Empire of China, and in that measure of success which has attended the labours of every kindred Institution throughout the world."

Moved by Rev. J. A. Shurman (London Missionary Society), seconded by Rev. G. Small (Baptist Mission),—"That the following friends be entrusted with the management of the affairs of the Institution during the ensuing year, with prayer that the Lord the Spirit may guide them into all truth:—

Rev. J. Campbell.	H. Andrews, Esq.	J. M. Vos, Esq.
„ T. Boaz.	M. Cockburn, Esq.	H. Woollaston, Esq.
„ W. Morton.	A. Grant, Esq.	J. Bartlett, Esq.
„ R. de Rodt.	G. C. Hay, Esq.	

Treasurer, Secretary and Collector—Rev. T. Boaz.

The meeting closed by singing the hymn entitled, *Dismission*, and the benediction by the Rev. T. Boaz. This was one of the most spirited and numerously attended meetings we have ever seen in India.

On Wednesday evening the whole of the services connected with the anniversary meetings of the Society were closed as usual with a devotion.

* Owing to the lateness of the hour at which the following resolutions were put, the friends who were appointed to speak merely moved and seconded them.

al meeting at the Union Chapel. The object of the meeting was to beseech the blessing of the Lord Jehovah upon all the services, plans and resolutions made or entered upon for the coming year. Rev. Messrs. R. de Rodt, J. Shurman, and T. Boaz offered prayer. Mr. Boaz addressed a few words to the audience adapted to the occasion.—C. C. A.

9.—EARTHQUAKE.

On Friday evening the 11th ultimo, about twenty minutes to 10 o'clock, this city experienced a violent shock of an earthquake. The shock lasted about two minutes; nor is it within the recollection of the oldest resident that so severe a shock has been experienced in Calcutta.

There is perhaps nothing in the fearful dispensations of Jehovah's providence, which so immediately makes His creatures feel His presence and majesty, and their own impotence and nothingness as an earthquake. All—rational and irrational, feel that it is some extraordinary movement of that invisible Power by which the universe is upheld and governed—a movement which maketh the deep foundations of the earth terribly to shake. Hence, on the night in question, birds, beasts and men—Christians, Musalmáns, and Hindus—all instinctively felt a sense of fear and horror pass over them as the earth rocked to and fro; not knowing but the next moment might bury all in one common grave.

The comfort of the Christian under all such convulsions is, that the Lord reigneth, and that even should this earthly house of his tabernacle be dissolved, he has a house not made with hands eternal in the heavens; and that should the heavens and earth pass away he has a title to an enduring inheritance in the heavens. The Lord of Hosts is his refuge—the God of Jacob is his comfort. The awfulness of the earthquake does not induce more solemn feelings, than the flippant manner in which some of the public prints have spoken of the awful visitation is calculated to induce deep and heartfelt sorrow in the mind of every reasonable and religious man. The earthquake has been the subject of many a low witticism and unseemly pun. The foolish and unthinking man may say in his heart, I wish there was no God! but he must be lost to every sense of propriety and manly, not to mention religious, feeling, who can sit down to sneeringly and deliberately mock at such a visitation from the hand of the Sovereign of the Universe. We are not astonished that such contempt is poured upon the servants of God in their denunciations against sin, when the same men can thus make a joke of God's own terrible manifestations of his dread power.—C. C. A.

10.—TRACTS IN THE VERNACULARS AGAINST THE SIN OF DRUNKENNESS.

The first tract on the sin of drunkenness, published in the vernaculars by the Calcutta Temperance Society, has been printed at the press of our publishers, in Bengálí. It has been translated from the English by some of the pupils of the General Assembly's Institution. We are glad to find that the Society has commenced operations in connection with the native community. The sin of drunkenness has materially increased amongst them within the last seven or eight years, and has much need to be checked.—*Ibid.*

11.—FEMALE EDUCATION.

The *Durpun* states that Bábu Rámgopal Ghose has offered a prize to the pupils of the Hindu College for the best essay on Female Education. We would suggest that the chief merit of the essay consist, not in describing the beneficial effects of education, or in poetical ideas of the female sex when educated, but on the when, how, and where the females of India can be most effectually blessed with a liberal education.—*Ibid.*

12.—THE THIRD ANNUAL REPORT OF THE BENARES AUXILIARY TO THE LONDON MISSIONARY SOCIETY, 1842.

The following good little REPORT we have perused with much pleasure; and because it is short, as well as good, we extend our pleasure to our readers by giving it insertion here.

It would be a very desirable thing, that our larger SOCIETIES, who generally publish so long and bulky reports annually, would also write, not mere tabular digests, but short *abridgements* of these, of the length of three or four pages, which could easily be inserted in our Periodicals, giving a fair and distinct account of proceedings in outline.—Such documents would be read, but Reports of 25 or 50 pages seldom are. The present system of writing “*Reviews*” of Reports is generally an invidious task;—and few will undertake it; but a brief synopsis requires only its room in type. Let our different societies consider this hint; and they may rest assured they will benefit by its adoption.

We are glad to see that our Benares Brethren have spoken out on the spiritual state of their missions:—especially as to the fact of the awful amount of non-conversion, the evident withholding of divine power—the restraining of the Spirit of God. Oh that all the churches would thus speak out!—and would also send up such a CRY to Heaven, as has never yet been heard—for, surely, has never yet been greater need, over the whole world.—ED.

“Fifteen months have passed since the publication of our last report. In presenting this report to our friends we shall mention what things have occurred to us, as a Mission during that period, and how the money, so kindly contributed, has been expended in our various departments of labour. We trust they will continue to aid us and enable us to keep up to, if not go beyond, our present operations. Our funds are very low, and without immediate help our present efforts cannot be sustained.

We have cause for gratitude to God, that the period passed over us has, upon the whole, been favourable. There has been an increase in every department except the Bazar schools, and that to which all the others are but the steps—the conversion of the Heathen.

In January the missionaries had the pleasure of seeing Mr. Budden added to their number. Mr. Buyers was expected to have left England this year, but his health not being fully re-established, his departure has been delayed.

In our last report we mentioned that we were about to engage another Catechist. This has been accomplished after we were satisfied with the reasons why he wished to leave his former station and come amongst us. We have been much pleased with him.

In July 1841, there were seven natives, members of the church. One has gone to reside at Chunar, and five have been added, making its present number eleven. The five who have been added are, the Catechist, of whom we have mentioned above, and his wife—a young man who came in the famine of 1837, and whose growth in Christian knowledge has latterly been very decided; he was married to one of the girls of Mrs. Mather’s (Mirzapore) Female Orphan school, and she has also been added to the fellowship of the Church; and an old disciple who came last from Agra, where he had been baptised by Mr. Corrie. We are sorry to add that at this time there are but eight members in full communion. Three have been lately suspended; two for using towards the third such language as to bring a reproach upon the name of Christ, and the third for lying. We hope the repentance of the last is genuine, and trust we shall see godly sorrow for sin in the others.

We have had the happiness of procuring a very eligible site for a Chapel. It is in the corner of a street leading off from one of the market places of the city, and where a school and preaching station have been for some time. By a reference to the account the ground will be seen to have cost a large, but from its position we scarcely think an exorbitant, sum. A neat Chapel has been erect-

ed and opened for the proclamation of the Gospel. There have been pretty large but rather noisy auditories.

The number of boys at present in our Orphan school is nine. The son of a native Christian was received in the beginning of the year. They are occupied in the way mentioned in our last report. The three younger boys can now read the Nāgrī pretty well. We have had them under a more efficient teacher since the beginning of the hot weather, and are glad to say that the plan has answered well. The teacher was educated in the Government school at Azimgurh. We set him to teach the Orphan boys as a test of his fitness, for we intended that he should be our head-master in a superior vernacular school, which we wish to establish. We are anxious to have such a school notwithstanding all the difficulties attending it. The absence of some of the Missionaries and the illness of others have put it off. We hope that the Guide of Israel will order for us so that what pleases Him may be done by us.

The Bazar schools are at present seven in number. All were on our list last year except one. Three were given up because of their inefficiency. Few if any of them are what we would call really efficient. The system of teaching brings the memory so into exercise that it is a long time before a boy can get on alone in reading. Then the boys change much; perhaps not more than one-sixth staying so long as to learn to read with tolerable ease. But some boys are taught to read, and as they through repeated reading and hearing of Christian Truth catch something of its meaning, they will peruse books on Christianity with better understanding than most of their countrymen. In April we had all the schools collected, and examined them on the subjects they are instructed in. The examination was upon the whole satisfactory. To each of those who had done best we gave a small sum of money. We are hardly prepared to say whether this has operated favourably or unfavourably on the teachers and scholars.

The girls' school is much the same as to number and attendance as when last report was published. Most of the European soldiers' children have been removed from the station—their place is supplied by native girls. The elder ones read the Gospels, and seem to understand what they read; they have now commenced Genesis, and the second class the Gospel of John. The third class read the "Child's book on the soul," and the younger ones initiatory lessons. All commit portions of Scripture, Hymns, &c. to memory, and thus many of them have their minds well stored with truth. The school has been chiefly supported by funds realized by the sale of fancy and useful articles sent from friends at Aberdeen—to whom our warmest and best thanks are due.

Our Christian service has been continued regularly on the Lord's-day; and, so far as circumstances would permit, preaching in the city has been kept up. These have been fulfilled, since February, almost entirely by Mr. Kennedy and our native preachers.

Mr. Shurman, who was rather unwell in the beginning of the year, went for a change to Allahabad. While there he received an urgent request to go to Calcutta to superintend the printing of the Urdu translation of the Old Testament; thither he went with the full concurrence of his brethren. He has been very busily engaged, and expects that the entire Old Testament will be finished in the Arabic and Roman character early next year. The second and revised edition of the Romanised Urdu New Testament has been adopted by the British and Foreign Bible Society, and printed at its expense. We hope soon to hear of its arrival in Calcutta.

Mr. Budden, who had a severe attack of illness, was recommended by his medical adviser to take a voyage on the Ganges. He started early in July accompanied by Mr. Watt. They went as far as Puttygurh, and returned much recruited in the end of September. Wishing to combine usefulness with search for health, they took our native Catechist Isaidas and a quantity of Gospels and Tracts with them. They say, "Having but lately come to India our knowledge of the language was not so perfect as we could have wished, and our preaching not so efficient. Yet we had the pleasure of observing that our words did not all fall without being in some measure understood; our plan, when going up the river, was, to start before sunrise, walk forward to some village, and wait until

the boat came up. In the evening, if we had come to close to a village which was generally the case, we went into it. When there our usual way was to begin to talk as soon as we came upon a few people assembled together. Not unfrequently however, we asked for the Pandit's house, and if there was one in the village went at once there. The reasons of our adopting the latter course were that the people appeared less afraid of speaking and hearing when he was present, and that they being men who, so far as our knowledge goes, have read and thought somewhat more than the other villagers, are more likely to defend their own system and understand our arguments. We however could not do much more than converse, not having the language sufficiently at command to carry us through the related ideas of a consecutive discourse. Their objections to what we might say, and their arguments in defence of the Hindu system, were only partially comprehended by us. As we went higher up the Ganges, while it seemed essentially the same language that was spoken, the difference of intonation and forms of expression rendered this difficulty still greater. The drift of what was said we could generally understand, and replied accordingly. But to make up for our deficiency, we left Gospels and Tracts where they would be received, perhaps to be instrumental in bringing some wanderer to the Shepherd of souls. We distributed a good many of them. They were not often refused except by the Ganges side. How could unclean books be taken by the twice-born on the brink of the sin-cleansing stream? There were cases also in which they would not receive them, unless we let them drop from our hands into theirs. Yet in other places some came after us to procure them at the boat, and at one place some boys, who seemed to be studying under the Pandit, swam after the boat a good way in order to get books into their possession. We do not imagine this arose from any regard to Christian truth, but from a curiosity to see and a wish to obtain the tracts. What books we gave away were principally, we might almost say entirely, in the Hindi, and so was our speaking in that language. We met comparatively few Mussulmans.

“Our audiences varied very much—not only from the respective sizes of the villages, but also from the state of feeling among the people. We cannot explain this, but we noticed the fact of our obtaining a more ready and attentive hearing in some places than in others. At one of these villages we met an old and interesting Pandit; he knew a few English words and could smatter a little Urdu, he was held in great respect. As the Brahmins came up to us while talking, their first movement was to touch his feet and get the blessing of their Guru. Our conversation turned on the subject of God's nature—one by no means desired by us, but very difficult to keep clear of while talking to them. This man was so candid as to say that the view he took of the matter was a very difficult one. It might be supposed that he had not read much of his sacred writings—as they never seem to find difficulty in any thing—yet from what we heard and saw he must have been, amongst Pandits, a learned one. We stated the Gospel as we could, and he told us he respected Jesus Christ. We heard from another Pandit the same expression. Both knew a little of Christianity. Is not this—the character of Christ—becoming an evidence to them that the statements of scripture are divine and in some way or other adapted to them as men? Yet notwithstanding this respect for the spotless incarnation, the old Pandit became so displeased, when one of us was, perhaps too harshly, characterising the depravity of one well known Hindu incarnation, as to say to him that he was Satan. The following morning we met him again in his own village. He had some boys to whom he was teaching Sanscrit. He took Gospels and tracts from us, and said he would make his boys read them. We hoped to have seen him again in our passage down, and learn whether this promise had been fulfilled, but we did not accomplish it. He sent us a present of spoiled milk, a favour we had more than once from other quarters.

“We found the work very interesting. There is an evident difference between the village and the city people. There is not that sharpness and selfishness which seem to arise from the feeling that you must be on your guard against every one, as every one is trying to deceive and overreach you. The truths of Christianity were heard with candour; some of its great principles openly

approved of and its peculiarities admired. Nor did it ever seem to enter their minds, to try to annoy the speaker and test his temper. With this trustful and candid spirit it is to be wished that something more than a merely transient word was brought to bear upon them. Their acuteness is certainly behind that of the inhabitants of the city; but Christianity has to deal more with the heart than with the head; such a visit as ours may keep them alive for a time and be a subject of conversation—if books have been left and are read, this excitement may be prolonged—nay, it might so be ordered that some should be turned to the service of the living and true God—all these things are possible, but except the first, in the present state of India are they probable? Little comparatively is known of Christianity; by far the greater number with whom we met seemed to know nothing of what it is, or of what it intends. Nor is it very clear how they can know until God reveals his arm in some pentecostal way.

“We were cheered and instructed by the intercourse we had with our Missionary brethren in the upper Provinces; some are but preparing for work, others are in full operation. Placed in important spheres they are affecting in varying degrees the natives around them. Amid much that was interesting and gave promise of a large return, one great deficiency was observed—the Holy Ghost has not yet been poured out upon their labours among the heathen. It is a saddening thing to see the absence of spiritual life in places so widely apart and under different circumstances. In all the channel has been made ready, but are there streams of life and joy? There are chapels, and preaching-places and schools, but where are the attentive and obedient hearers? We sympathised with each other, and asked where the cause of this deadness was to be found. It was painful to consider that among so many thousands no one seemed to be turning to the God and Father of our Lord Jesus Christ, and of the two or three that were inquiring about Christianity scarcely one but was suspected of unhalloved motives.”

We who are labouring in Benares acknowledge with sorrow of heart that our circumstances are similar to these. Fifteen months of our short Missionary career have passed over us, and not one convert from among the heathen? Our time for work is drawing nearer to its close, and numbers of the precious immortal souls, to whom we are sent to minister, are passing away from the collisions and the distractions of this world to the tribunal of the impartial Judge, and alas! to the unchangeable state of the lost. We cannot stay their progress—we cannot convert their souls. These are the works of an infinitely wise and good Master. Yet would we seriously entertain the question, whether there may not be sufficient causes in the state of the Christian people to account for the withholding of the Holy Spirit? That we have not that precious influence is but too evident; and we trust, we may be allowed to urge upon our friends, with all the earnestness of men who are ready to faint in the conflict, to come up to our help by increased holiness and by importunate prayer. We need your example to stir us up, and your effectual fervent prayers to keep us alive to our work, holy in our hearts, and to do in a right spirit all the will of our gracious Lord.”

13.—THE MELIORATION OF THE TEMPORAL CONDITION OF THE NATIVE CHRISTIAN RYOTS AND OF THE RYOTS GENERALLY IN INDIA,

Has long been a subject which has engrossed the attention of many who desire the permanent welfare of the Church of Christ established amongst the native community, and not less the welfare of the whole ryot population of India.—The oppression under which the whole of the ryots of this country labor, be they Christian or Heathen or Moslem, are of the most appalling character: so dire are they in their influence that they check all improvement, blight even the little hope which may occasionally be kindled, and render the poor oppressed people in many respects more abject than the slave of the West; and this too with a Government as good in intention and operation, so far as it is cognizant of its own acts, as any government in such a land can be, and vastly in advance of every other form of government under which the people have been held. The

oppressions arise from the Zemindaree system and the mal-administration of justice in the Mofussal, arising out of this most diabolical system, which to compass its purposes pollutes our courts of justice, tramples upon truth, crushes with a powerful and golden hand the slightest attempt to vindicate the rights of the poor and oppressed ryots: in a word it is the blight,—the incubus of the country; it sits like a nightmare upon all the efforts of the ryots to improve or enrich or elevate themselves. The children of India, with a soil teeming with abundance, can never as a body reap the due reward of their toil, nor will they ever possess the spirit, of men, until the Zemindaree system shall be either most effectively reformed or overturned and the administration of justice in the Mofussal be conducted on the principles of equity and good conscience. With a view to compass the former object, the improvement of the ryot generally, and the Native Christian ryot in particular, a meeting was held at the Union Chapel House on Wednesday, the 23rd Nov., to take into consideration the propriety, and expediency of a plan proposed by Rev. M. Hill of Berhampore for the purchase of a zemindaree to be conducted by a Christian layman on Christian principles, and otherwise to aid the different bodies of Christians in India in purchasing or renting zemindarees in their several localities. There were present Rev. Messrs. A. Duff, D. D., G. Pearce, J. Campbell, J. Hæberlin, D. D., M. Hill, J. Wenger, J. Long, T. Sandys, W. Morton, T. Boaz, J. Brooks, R. de Rodt, J. Bradbury, Messrs. A. Grant, J. Meik, F. Corbyn and J. M. Vos. After a lengthened consideration of the subject it was resolved to form a provisional committee, composed of the Missionaries and Ministers in Calcutta willing to co-operate, and also of all such godly laymen as may be able and willing to aid in the work. The object of the Committee is to collect information, and report upon the feasibility of the plan proposed, and to recommend any other measures by which the temporal improvement of natives may be advanced. The committee will be happy to receive information on the subject from those who have had experience in these matters, and would urge it upon all the well-wishers to the native Christian community to co-operate promptly, and cheerfully with the committee.—An early meeting will be called, and the results of its deliberations announced at the earliest possible convenient opportunity. Communications in the mean time may be forwarded to the Rev. T. Boaz, Secretary *pro tempore*, Union Chapel House, Dharamtalah.—C. C. A.

14.—BAPTISMS AT CHRIST'S CHURCH.

Gurucharn Bose, the late teacher of Mr. Hare's school was on the 28th of October last, baptised at Christ's Church by the Archdeacon, in the presence of a large assembly of educated Hindus. In the same place on the following Tuesday, two other young men, students of Christ's Church, were baptised by the Rev. K. M. Banerjea. The candidates were baptised by *immersion*, in a large tub procured for the purpose.

15.—THE MADRAS CHRISTIAN HERALD.

We have been favoured with the first number of the *Madras Christian Herald*, a highly creditable publication deserving extensive support.—*Madras Circulator*.

16.—CHINA AND AFGHANISTAN.

Peace has been proclaimed between Great Britain and China. Our troops have at length evacuated Afghanistan.

17.—DEDICATION OF THE FIRST PROTESTANT HOUSE OF WORSHIP IN CHINA.

We have much pleasure in calling the attention of our readers to the following cheering announcement from the *Friend of China*. We sincerely hope it is but the immediate precursor of that time when all the temples of *China* shall be converted into temples for the worship of Christ, and when her millions shall become the willing subjects of the Prince of Peace.

“The new edifice to be known in future by the name of ‘The Queen’s Road Chapel, Hong Kong,’ was formally dedicated to the worship of Almighty God on Lord’s-day last, the 17th October, in the presence of an attentive and respectable congregation. The order of services was as follows:

“1. Invocation, Rev. Mr. Shuck. 2. Reading of the 90th Psalm, Rev. Dr. Bridgeman. 3. Hymn and Prayer, Rev. Mr. Dean. 4. Hymn Rev. Dr. Bridgeman. 5. Sermon, subject, the Divine Revelation, Rev. Mr. Shuck. 6. Prayer, Dedicatory, Rev. Dr. Bridgeman. 7. Hymn. and Doxology. Rev. Mr. Shuck. 8. Benediction, Rev. Dr. Bridgeman.”—*C. C. A.*

18.—THE EMPEROR OF CHINA’S VIEW OF THE CHINA WAR.

The Emperor of China has always, and does still continue to look upon the late war as an *opium war*, and in his treaty he has so far maintained his position as to exclude from the five ports ceded as marts for Trade, the sale of this noxious drug; and in a recent edict he warns his subjects against the purchase of the poison, thereby both by proclamation and treaty branding it as a contraband article and nefarious traffic. Can the British defend the trade now when they have obtained all that they professed to desire—the opening of China for the purposes of commerce? Time will show.—*Ibid.*

19.—SWEDEN—JERUSALEM.

From the Sept. overland, we learn that extensive religious awakenings had occurred in Sweden. Vast numbers of people attend preaching in the open air.—Owing to disputes between the British Consul at Jerusalem and the authorities, the erection of the English Church has been for the present suspended.

THE

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