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Established, June, 1832.

NEW SERIES, VOL. IV. No. 39.—OLD SERIES, VOL. XII. No. 130.

THE
CALCUTTA
CHRISTIAN OBSERVER.

MARCH, 1843.

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

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CALCUTTA:

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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 received and will (D. V.) notice in our next the Reports of the Bible Society, Church Missionary Corresponding Committee and Baptist Native Institution.

“W.” has been received,—thanks.

We entreat our friends to use their influence to increase the circulation of the *Calcutta Christian Observer*. If each of our friends could obtain one subscriber, how materially would our circulation be increased and our influence extended.

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.

The Anniversary Meeting of the *Calcutta Religious Tract and Book Society* will (D. V.) be held in the Town Hall on the evening of Tuesday, the 21st of March, at 7 o'clock.

The Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 6th instant, at the Circular Road Chapel; service to commence at $\frac{3}{4}$ past 7 o'clock.

The Committee of the *Christian Tract and Book Society* will meet (D. V.) for the despatch of business on Saturday 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 7th instant;—service to commence at 7 o'clock.

The Committee of the *Bible Society* (D. V.) meet for the transaction of business on the third 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. IV. No. 39.—OLD SERIES, VOL. XII. No. 130.

MARCH, 1843.

I.—*The Convocation of Scottish Ministers.*

THE CONVOCATION OF SCOTTISH MINISTERS, held in Edinburgh, in the month of November last, is not an object to be passed by with indifference, by those who would observe events in the Church of Christ. That nearly five hundred ministers of the Gospel, with much personal inconvenience, at such a season of the year, without any authoritative call, but solely by voluntary impulse and internal agreement, should so assemble themselves together—should debate and deliberate for more than a week, without a breach—and should at last, by a majority of almost the whole, come to a series of resolutions, evidently involving (if necessarily carried out) the sacrifice of all their temporalities and worldly advantages as civilly established—that all this would be done so resolutely and promptly, if it demonstrate a *crisis* from without, demonstrates also PRINCIPLE from within. Both the crisis and the principle are brought before us, in their real character and in their actual conflict, by this Convocation—a meeting such as Scotland never yet saw before: and we who look upon the phenomena of fallen humanity, and contemplate the phases of the restored Christian church, cannot well refuse to chronicle such an event as this—instinct as it is with character and influence.

It is not our intention *here* to enter into discussion of the merits of that controversy—which has for some time been agitating the Scottish Church; for, whatever personal opinion may dictate, *these* pages are reserved for matters more Catholic in their character than those either of “Establishment” or “Dissent.”—But apart from all that may be called the circumstantialia of this controversy, there are two important and *Catholic* principles, in which we believe the spiritual churchman and the spiritual dissenter will both agree: the first is a

principle which would protect the private right of the individual church-member—the second is one which would protect the inalienable right of the whole church:—the former of the two principles would defend the people from spiritual oppression—the latter would defend the church corporate from civil usurpation, or secular interference: these are,

I. *That no minister shall be intruded or forced upon a Christian congregation*:—where by “congregation” is meant, not the indiscriminate multitude of church adherents, but those who are in full sacramental communion, by baptism and the Lord’s supper, and who alone can be called members of the church.

II. *That the entire independence of the Church in all spiritual matters, is involved in the sole and supreme Headship of the Lord Jesus Christ, and is an essential principle of the Christian Church.*

On the first of these did the conflict commence:—on the second has the struggle advanced:—there, it now lies—and there must be decided: and surely it will be confessed, that these, even as professed objects of conflict, are not to be classified with the ordinary questions of the world. At present, we have to do only with the *profession* of the majority in the Scottish Church:—our object is simply to shew what that profession is—and that rather in a documentary than in an opinionative form.—For this purpose we have selected the Edinburgh meeting as being a voluntary and extraordinary movement in that (hitherto) majority; and shall here collect and narrate concerning it so much as may at least enable them to speak for themselves.—Our readers, no doubt, will judge variously as they read:—but our object, on such a subject as this, in these pages, is not so much to convert as to inform; and therefore, we surrender our pen to judgment, rather than to feeling—remembering that facts must be *Catholic*, when creeds may not.

The occasion of the Edinburgh Convocation was as follows: A case of appeal (called “the Auchterarder case,” from the parish in which it arose) relating to the rejection of a presentee, on ecclesiastical grounds involved in the above propositions, having been brought before the House of Lords, was determined unfavourably to the *spiritual* independence of the Establishment; and a final judgment pronounced, which, in the opinion of the majority, if carried out, must lay the whole ecclesiastical system, in one of its most spiritual and vital matters, prostrate before the civil courts of the land. The judgment itself, with all its technicalities, we need not here burden our readers with—but the effect of it is clearly expressed, by one of the most acute and respected champions of the cause in Scotland, in the following terms:

“The general doctrine in law, expressed in these decisions may be stated in these words: *The Civil Courts may review, and if they see cause, alter the judgments of any Presbytery of the Church, in the admission of ministers to a pastoral charge; and may visit a Presbytery with civil pains and penalties, if it shall refuse to submit to their judgment.*”

The majority felt that under such a state of things as this they could have no spiritual freedom:—being liable at any or every step of ecclesiastical procedure to civil interference, and to heavy secular penalties;—and they therefore felt further, that something *must* now be finally determined upon. Some were for withdrawing from the Establishment immediately, under the belief that nothing more could be done:—others, with more firmness and wisdom, whilst quite as prepared for the same ultimate step, thought that something more could yet be done or at least be tried:—but all agreed, that their *present* duty was solemn *deliberation*, and steadfast *union*, in whatever they did. If they went out of the Establishment, it were better that they went out together, as one man: or if they remained in for a time, to see what could more be done, it were better that they remained together.

A general convocation was therefore determined upon, to which as many of the majority as pleased might come:—and a circular was drawn up and signed by some of the most pious and venerated ministers which Scotland contains. This movement indeed originated not with the young, but with the old men of the church; and the majority of signatures are distinguished (to those who know the parties) by years, experience, influence and character. We give the circular entire as an interesting historical document.

CIRCULAR.

October, 1842.

REV. AND DEAR SIR,—You must be aware that the late decision of the House of Lords, in the case of Auchterarder, has practically placed the Church of Scotland in a state of subordination to the civil courts, such as no past generation of Presbyterian ministers in this country would have submitted to, and such as all, until within these few years, would have regarded as something too violent and unnatural to be ever realised. In these circumstances, it appears expedient that those ministers, who hold the supreme jurisdiction of the Church in things spiritual to be indispensable to the maintenance of a pure gospel in the land, should have an opportunity of full and unreserved converse with each other—in order that their common mind on this vitally momentous question may be distinctly ascertained, and such an expression of it given forth, as, by the blessing of God, may have the effect of removing that aggression of the civil power, which, if not removed, must speedily terminate in the degradation and overthrow of our national Establishment.

With this view, it has been proposed, that a general convocation of *all* the ministers who have hitherto favoured the great principles for which the Church is contending, should be held at Edinburgh, in the month of November, beginning on *Thursday, the 17th November*, and continuing during as many successive days as may be found advisable.

It must be obvious that measures of the nature referred to are urgently called for at the present crisis. There still exists among our adversaries the obstinate imagination, that the resistance of the Church to the recent encroachments of the civil courts is the factitious product of an undue ascendancy, wielded by a few individuals over the majority of their brethren—an imagination which, so far from being dissipated, seems rather to have been confirmed, by the steady and progressive increase of that majority in the recent Assemblies of our Church. If anything can be done to dispel this misconception, it must be by an assemblage, not of mere representatives, but of *all* the ministers in Scotland, who, in their own free and unbiassed consciences, stand inflexibly opposed to the domination of the civil power in things ecclesiastical. A declaration issuing from such an assemblage may at length make it palpable that our cause has something more than the strength of a party, that it has the strength of a great national principle to uphold it—a principle not only rooted in the hearts of hundreds of our clergy, but in the hearts of hundreds of thousands of the best and most virtuous of our population; and that the attempt to overbear it is in every way as impolitic and hopeless, as it were to renew the now exploded enterprise of changing the faith of a church or of a country, by the terrors of persecuting violence.

A meeting such as is proposed may also have an important effect in directing attention to the grounds of solid reason and clear constitutional right, upon which the Church of Scotland asserts her claim to an absolute independence of the civil courts in matters ecclesiastical. However alarming the late decision of the House of Lords undoubtedly is—being indeed, if not remedied by the Legislature, subversive of the Church's essential liberties—still it is satisfactory to observe that, in the published speeches delivered on occasion of pronouncing that decision, not one attempt is made to dispose of the great constitutional argument, on which the Church of Scotland rests her undoubted right to spiritual independence. For aught then said, her Claim of Right, adopted and set forth by the last General Assembly, remains entire and unanswerable. There is not one of the acts of Parliament which that document lays before us, and by which the absolute supremacy of our courts, in things spiritual, was unalterably secured—there is not one of these acts at all mentioned, or in the least adverted to, by any of the noble and learned Lords who spoke on the late memorable occasion. If unanimous on the adverse sentence which was then pronounced, they seem not less to have been unanimous in the silence wherewith they pass over one and all of the statutes which recognise and secure the absolute and exclusive jurisdiction of the ecclesiastical courts in things spiritual. The judgment proceeds on a single sentence in a statute of comparatively modern date, without the slightest reference being had to the numerous solemn and fundamental laws of the kingdom, recognising, in the most ample and unqualified terms, the rights and immunities of the Church. And, without entering into the legal merits or demerits of the judgment, its undoubted effect is to place us in a position where we may represent, with all deference to the Legislature, that the specific statute reposed upon by the civil court has now, for the first time, and in opposition to all former opinions, been so construed as to place it in direct conflict with the constitution, unalterably secured to the National Church of this country. We can therefore present this alternative to the Legislature, and

crave their own decision upon it—whether they will destroy the constitution of the Church, or remodel this particular statute, which has been made to conflict against it;—and so long as we have the faith of treaties and of coronation oaths for our securities, we may hope that the Legislature will yet respect the privileges assigned sacredly and inviolably to our Church, and which, both at the Revolution and at the union of the kingdoms were declared to belong to her without any alteration, for ever.

If the appeal from the judgment of the civil courts to Parliament, on the ground of the settled constitution of the country, shall prove ineffectual, there yet remains a higher appeal, from the constitution, thus disregarded and violated, to the conscience of the Church, which it is hoped will never give way, but maintain its integrity unchanged and unbroken amid all the fluctuations of this world's politics. It was by the strength and determination of conscience, that, after the struggle of more than a century, the free constitution of our Church was ultimately vindicated; and the same conscience, as vigorous still as ever, will resist every inroad made upon the liberties which that constitution has guaranteed and established. One great design of the proposed convocation is, that full expression may be given to such sentiments, and that both the Parliament and the public may know what is the determination and what are the numbers of those faithful ministers, who can never consent, in the high matters of the collation, ordination, and deprivation of ministers of the gospel, to sacrifice, at the bidding of the secular power, their own conscientious views of duty, and of what is right and best for the Christian good of the families of Scotland.

It is earnestly hoped that a firm, yet temperate and calm declaration of principle—meeting, as it will, with a large and general concurrence on the part of our right-minded ministers—may yet avert the danger that now impends over the Church of our fathers.

It will be understood that the question of the Church's rightful jurisdiction, as invaded and destroyed by the late decision of the House of Lords, will form the one topic of the proposed declaration. But a collateral good may be expected to result from a full and prolonged conference among so many of the brethren assembled from all parts of the country; inasmuch as the free and friendly conversation which ought to be encouraged on all the other points connected with our present difficulties, must, by the Divine blessing, tend to perpetuate a complete mutual understanding and harmony on all matters essential, whether to our continuance as an *Established*, or to our usefulness as a *Christian*, Church.

Nor let it be omitted as one of the prime advantages of such a convocation, that it will afford numerous opportunities for united prayer to Him, who can alone turn the hearts of men whithersoever He will; and who has promised that where two or three are met together in his name, there He will be in the midst of them.

It only remains to apprise the ministers from the country, that they will be provided, should they so require it, with lodgings at the private houses of the Church's friends in Edinburgh; and for this purpose, those who have it not in their power to make arrangements for themselves, are requested, *with as little delay as possible*, to communicate by post with Mr. Stewart, 20, *Clyde Street*, who will make arrangements for them, and write them on the subject.

We remain, Rev. and dear Sir,

Your faithful and obedient servants,

James Brewster, D.D., *minister of Craig.*

John Brown, D.D., *minister of Langton.*

Thomas Brown, D.D., *minister of St. John's parish, Glasgow.*

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Robert Burns, D.D., *minister of Laigh Kirk, Paisley.*

Wm. Burns, *minister of Kilsyth.*
 David Carment, *minister of Rosskeen.*
 Thos. Chalmers, D.D., *Professor of Divinity, Edinburgh.*
 Patrick Clason, D.D., *minister of Buccleuch parish, Edinburgh.*
 Peter Cosens, *minister of Lauder.*
 John Dempster, *minister of Denny.*
 D. Dewar, D.D., *Principal of Marischal College, Aberdeen.*
 Henry Duncan, D.D., *minister of Ruthwell.*
 Robt. Gordon, D.D., *minister of the High Church, Edinburgh.*
 Henry Grey, *minister of St. Mary's parish, Edinburgh.*
 Alex. Keith, D.D., *minister of St. Cyrus.*
 Hugh Laird, D.D., *minister of Poartmoak.*
 Robert Lorimer, D.D., *minister of Haddington.*
 John M'Donald, *minister of Urquhart.*
 Patk. M'Farlan, D.D., *minister of West Kirk parish, Greenock.*
 Dun. M'Gillivray, *minister of Lairg.*
 M. Mackay, D.D., *minister of Dunoon and Kilmore.*
 A. Makellar, D.D., *minister of Pencaitland.*
 James M'Laggan, *minister of Kinfauns.*
 And. Melville, *minister of Logie.*
 George Muirhead, D.D., *minister of Cramond.*
 N. Paterson, D.D., *minister of St. Andrew's parish, Glasgow.*
 James Sieveright, *minister of Markinch.*
 John Smyth, D.D., *minister of St. George's parish, Glasgow.*
 Michael Stirling, *minister of Cargill.*
 James Thompson, *minister of St. Clement's parish, Dundee.*
 W. A. Thomson, D.D., *minister of Middle Kirk, Perth.*
 David Welsh, D.D., *Professor of Church History, Edinburgh,*

In compliance with this call there assembled in Edinburgh 475 ministers from all parts, even the remotest Highlands of Scotland, notwithstanding the unfavourable season of the year and the great inconveniences to which many of them must have been subjected. In connexion with this also it is worthy of being noted, that collections to a large amount were entered into by parishes and individuals, in order to defray the travelling expenses of the ministers so assembled;—and also (as hinted in the circular) that provision was made, to a very large extent, by the Christian people of Edinburgh, for entertaining those ministers in their houses, free of expense, during the Convocation.

The meeting was opened by public worship in St. George's Church, on Thursday the 17th November. The Rev. John Macdonald of Urquhart, offered up the introductory prayer;—and the Rev. Dr. Chalmers preached an appropriate and animating discourse from Psalm cxii. 4. "*Unto the upright there ariseth light in the darkness.*" The object of the discourse was simply to enforce the glorious privilege secured to Christian uprightness, even this, that in its deepest darkness of dispensation, the light of grace and duty shall most certainly arise upon it. The Sermon has since been printed.

The business meetings of the Convocation were all strictly private. None were admitted but the parties immediately concerned. During a whole week were the discussions carried on in silent energy;—and much difference of opinion, not as to principles, but as to plans, (a difference too which indicated the independent minds of these councillors,) was reduced into a substantial unity of result. Two sets of RESOLUTIONS were agreed to, as embodying the mind of the convocation, and were signed by as large a number of the members as chose to pledge themselves by signature, or had remained until the end of the deliberations. These RESOLUTIONS we now give as an additional record, illustrative of the cause involved.

First Series of Resolutions, passed by the Convocation of Ministers on Saturday the 19th of Nov. 1842, and concurred in by Four Hundred and Twenty-Seven Ministers.

I. That according to the recent, and, as it appears to this Convocation, unconstitutional decisions of the Supreme Civil Courts, and the interpretation which these decisions, if allowed or sanctioned by the supreme power in the State, would put upon the civil law,—the obligation to receive and admit a qualified presentee, imposed by the law of patronage on the Presbyteries of the Church, is a civil obligation, such as may be enforced by the ordinary compulsitors of civil law; and, in particular, that the rejection of a presentee in respect of the dissent of the congregation, according to the fundamental principle and law of the Church, is not merely an act to which the Civil Courts may refuse to give civil effect, but is in itself a civil wrong or offence, which may be dealt with accordingly by the Civil Courts.

II. That other decisions of the Civil Courts, and, in particular, the decision of the Lord Ordinary in the case of the deposition of the Strathbogie ministers, imply an assumption of a jurisdiction in the most sacred functions of the worship and government of the Church especially in the matter of the deposition of ministers,—to the effect of reducing the sentences of Spiritual Courts in the exercise of discipline over ministers and members of the Church.

III. That these claims to jurisdiction in spiritual matters, on the part of the Civil Courts, are based chiefly, if not altogether, upon the act of Queen Anne restoring patronage,—an act from the first unjustifiable, and recently interpreted in a sense to which the Church cannot conscientiously submit, and to which she cannot consent to accommodate her ecclesiastical procedure.

IV. That as the principle involved in these decisions, and particularly in the recent Auchterarder judgment, is that of the supremacy of the Civil Courts over those of the Established Church, in the exercise of their spiritual functions; so the members of the Convocation declare that no measure can in conscience be submitted to by them, which does not effectually protect the Church against the exercise of such jurisdiction by the Civil Courts in time to come, and, in particular, fully prevent all future encroachments of the nature specified in the preceding resolutions.

V. That, in all their past contendings, the members of this Convocation have been actuated, and they trust that, in all their future proceedings, they will continue to be actuated, by a deep conviction of the value and excellence of the civil and ecclesiastical constitution under which they live; and that one of the chief causes of their present anxiety arises out of their im-

pression that the tendency and inevitable result of the recent decisions of the Civil Courts, especially if these shall be finally sanctioned as the law of the land, must be as entirely subversive of the constitution, as it is repugnant to the principles of this Church and the consciences of her office-bearers.

Second Series of Resolutions passed by the Convocation of Ministers on Tuesday, the 22d November 1842, and concurred in by Three Hundred and Fifty-four Ministers.

I. That, while the Church most solemnly protests against the invasion of her jurisdiction by the Civil Courts, as contrary to the Word of God, the Confession of Faith, and the Constitution of this kingdom; and while, in particular, she is entitled, in the judgment of the brethren now assembled, to declare, as the General Assembly, in the Claim of Rights, has declared, that the assumption by the Civil Courts of authority in matters spiritual, and especially in the ordination, admission, or deposition of ministers, and the other proceedings there set forth, is in violation of the law establishing the Church, which was made unalterable by the Act of Security and the Treaty of Union, and that whatever is done in the exercise of that assumed authority, ought therefore to be held (as in right or *de jure* it is) null and void and of no effect;—still, whatever the nation in these circumstances might do, it is not the duty of the Church, as a kingdom not of this world, which has not and cannot have any power of the sword, or any secular dominion whatever, to plead her title, thus acquired and secured, to the temporal benefits, of her Establishment, in opposition or resistance to the supreme power of the State, except in the way of remonstrance, protests, and serious warning.

II. That as, on the one hand, it is the bounden duty of the Church and of her faithful ministers, to represent to the supreme power of the State the nature of the invasions of the Civil Courts upon the spiritual province; so, on the other hand, the refusal on the part of the State of such a remedy as has been declared indispensable to meet the emergency, cannot be otherwise construed than as being a recognition and sanction by the State of the principle which the decisions of the Civil Courts involve.

III. That the brethren now assembled fully recognise the intrinsic authority and final jurisdiction of the Civil Magistrate, or the supreme power of the State, in the exercise of all civil functions, and in the discharge of all the duty which he owes toward the Church of Christ. And in particular they acknowledge the right of the Civil Magistrate to fix the terms on which he will establish the Church, as a right which he is to use on his own responsibility, and in the use of which the Church is not entitled to resist him. And hence, accordingly, as the Church, being essentially independent of the Civil Magistrate in her spiritual province, is not bound, and is not at liberty, to conform her procedure in the government of Christ's house to the orders of the State, or of any Courts of the State, against her convictions of duty founded on the Word of God; so neither is she warranted in prescribing to the Civil Magistrate, or requiring him to act according to her views, whether in the administration of civil affairs generally, or in what he does towards religion, or about things sacred,—as in his giving to the Church, or withholding from her, the civil countenance and support;—nor may the Church resist his determination in these matters, since in both departments of his duty, the Civil Magistrate is always bound to act according to his own conscience, under the rule of the Word of God, and on his responsibility to God.

IV. That it is the duty of the faithful ministers of this Church not to continue to receive the endowments or emoluments secured to them by the civil law, nor to involve themselves in the manifold inconveniences and se-

rious evils of a protracted struggle with the civil power, after it shall appear that the Supreme Power of the State, by refusing to relieve them from the interference of the Civil Courts in things spiritual, does thereby substantially and effectually sanction the condition which the Civil Courts would attach to their holding of these endowments, or emoluments, and to which they never can submit or yield obedience: viz. the condition of subjection to civil control in matters spiritual, and of being bound, against their consciences, to intrude ministers upon reclaiming congregations.

V. That it is the duty of the Ministers now assembled, and of all who adhere to their views, to make a solemn representation to her Majesty's Government and to both Houses of Parliament, setting forth the imminent and extreme peril of the Establishment, the inestimable value of the benefits which it confers on the country, and the pain and reluctance with which they are forced to contemplate the possibility of the Church's separation, for conscience's sake, from the State,—respectfully calling upon the rulers of this nation to maintain the Constitution of the kingdom inviolate and to uphold a pure establishment of religion in the land,—and, finally, intimating, that as the endowments of the Church are undoubtedly at the disposal of the supreme power of the State, with whom it rests either to continue to the Church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or to withdraw them altogether,—so it must be the duty* of the Church, and consequently, in dependence on the grace of God, it is the determination of the brethren now assembled,—if no measure such as they have declared to be indispensable, be granted,—to tender the resignation of those civil advantages which they can no longer hold in consistency with the free and full exercise of their spiritual functions, and to cast themselves on such provision as God in His providence may afford; maintaining still uncompromised the principle of a right scriptural connection between the Church and the State, and solemnly entering their protest against the judgments of which they complain, as in their decided opinion altogether contrary to what has ever hitherto been understood to be the law and Constitution of this country.

These two series of resolutions may be termed,—1. The *declaratory* series—being a declaration of the church's mind in regard to its present relationship towards the civil courts; 2. The *determinative* series—being intended to express the determination to which the supporters of it have come, in reference to their own ultimate conduct.

On the intervening Sabbath night, a public prayer meeting was held—and was conducted with much solemnity, and fervour: and on the evening of Thursday the 24th, a public meeting was held, in which several speeches were delivered explanatory of the results of the Convocation. These speeches seem marked by candour of acknowledgment and firmness of purpose. We should gladly give them as reported;—but they are much

* Twenty-one out of the above three hundred and fifty-four adherents added the following explanation to their concurrence, viz. :—

"While disagreeing with the doctrine which seems implied in the Resolutions, that the silence of the Legislature constitutes an obligation in our consciences to regard the terms of compact between Church and State as altered, we adhere, in so far, that the silence of the Legislature, after a reasonable time, will, on the ground of Christian expediency, oblige us to leave the Establishment."

too long for insertion here:—and we are only afraid that even what we are about to give of them, may seem to some longer than to them is desirable. But we do trust, that even in India, the interests of the Church of Scotland and especially of her more spiritual majority, are not at so low an ebb, as to connect tediousness with the following extracts. Nor let it be forgotten, even if India be regarded chiefly as a MISSIONARY field, that still the *Missions and Missionaries* of the Scottish Church in India (twelve in number) will be affected abroad by the results at home. May all the brethren concerned be divinely guided, when their day of trial comes!

EXTRACT FROM THE SPEECH OF THE REV. DR. BUCHANAN.

— I do not need, in such a meeting as this, to enlarge upon principles understood and received by you all. It is more suitable to the circumstances in which we are assembled, that I should rather advert to the cause by which these great principles have come to be assailed,—by which the spiritual freedom of the Church of Scotland, her inherent authority and jurisdiction, have been put in peril. This has been done through the medium of the law of patronage. I conceive, therefore, that it is indispensable to the right understanding of the circumstances which have led to this Convocation that we should have before our minds a clear view of the relation in which the Church believed herself to stand to that law of patronage, previous to the passing of that decision which led this Convocation to assemble. Unless we distinctly understand this point, the reason for this Convocation, the alarm which now fills the minds of many men, will not be clearly understood. By the law of patronage, the Church, as probably all of you are aware, was bound and astricted to receive qualified ministers presented by the patrons; and, unquestionably, if this binding and astricting clause had been understood to imply, that the Church should accept as qualified those ministers who appeared, in the judgment of the patrons or of any civil authority whatever, to be qualified,—if that had been the sense in which the clause had been understood by the Church of Scotland,—the law of patronage never would have been, never could have been, tolerated for a single hour. But the Church did not so understand it. The Church not only did not so understand it, but it was not possible, on any fair construction of the statutes of the realm and the conditions of her establishment, that she could so understand it. She could not so understand it for a variety of reasons. She could not so understand it because there was a statute of the realm,—a statute at this very hour in force,—by which it is declared that the “examination and admission of ministers shall be wholly in the power of the Kirk.” She could not so understand it, because farther, the collation of ministers by another statute is expressly declared to be one of those “privileges which God has given to the Church,” and from which the “King’s authority can in nowise derogate.” Moreover, it was farther declared by statute, that in case of the Church refusing to admit a qualified presentee, it should be lawful for the patron to retain the fruits of the benefice in his own hands,—thus intimating that this, and this only, was the consequence of any disagreement between the Courts of the Church and the Civil Courts in the matter of the admission of ministers. And, finally, the Church could not understand the clause in this obnoxious light, because it bound and astricted her to admit these presentees “according to the discipline of the Kirk,”—a discipline of which the Church naturally—might

I not say necessarily—could be the only judge. On these grounds the Church conceived that while patronage undoubtedly was, what our reforming ancestors called it, “a grievance,” still it was a grievance which a Christian Church might endure for the sake of the important benefits which her connection with the State produced. Now, the real occasion of the meeting of the assembly of ministers which we have witnessed within the last few days, is, that the relation of the Church to the law of patronage has, by a late decision of the Supreme Civil Court, been totally and entirely changed. The binding and astringing clauses have been, by this decision, converted into a civil obligation, to be made good by the ordinary pains and penalties of civil law; so that now when the Church proceeds to deal with the presentee of a patron, instead of being, as before, free to deal with him according to her own discipline, and according to her sense of duty, as regulated by the Word of God, she is now placed in the position of being compelled to be regulated by the sword of the Civil power. It was while yet believing herself to stand in the former of these two relations to the law of patronage, that in 1834 she proceeded to frame and adopt the well known Veto Law, believing, as she did, as all the statutes, sanctioning her establishment, and all the past practice of the Civil Courts, warranted her to believe, that the calling and admission of ministers was recognised by the State as a matter ecclesiastical, which it belonged to the Church to regulate. Believing this, she proceeded to frame the law of the call, to which the name of the Veto has since been commonly applied. The history of this law I shall not detain you by even noticing; suffice it to say, that it was called in question in the case of Auchterarder, when, on account of the opposition of the entire parish, the presentee of the patron was set aside by the Church. This rejection of the presentee of the Earl of Kinross was carried before the Civil Court, who found not only that the Church had acted in a manner at variance with what they held to be the law of patronage; but, going beyond this, the Civil Courts, for the first time in its history, proceeded to declare the Church’s duty. This was the first circumstance that gave the Church alarm, because, in that first Auchterarder judgment, the Church perceived the germ of that mischief which has since grown to such a height as threatens utterly to overbear the spiritual liberties of the Church of Scotland. Accordingly, the General Assembly, on hearing that sentence pronounced, passed a resolution declaring its readiness to give unqualified submission to the sentence of the Civil Courts, as far as that sentence regulated the disposal of the temporalities of the benefice; but that it neither would nor could give obedience to the sentence of the Civil Court, so far as that was designed to bear on spiritual matters relating to the examination and admission of ministers,—that she would regulate and decide for herself what should constitute a title to the office of the holy ministry and the cure of souls,—that in these points she would be guided by the mind of Christ, and not by any secular power whatever. But this first judgment, while it certainly seemed to embody the germ of this interference on the part of the secular power with the spiritual government of the Church, did not bring it into such decided prominence as to make the Church apprehend all the evil and all the danger that has since assailed her. The second Auchterarder judgment has, however, enabled us to see the full length and breadth, the entire dimensions, of the mischief with which we have to contend. For, by this second Auchterarder judgment, it is found and declared, that in refusing to admit the presentee of a patron, the Courts of the Church are laid open to an action for damages, so that if now the ejected presentee of Auchterarder were to return to the Presbytery, observe the different circumstances in which he would appear before that Court. He came before seeking admission, after being

rejected by the Presbytery; and the Church believed then that their refusing to listen to his demand, even when backed by an order from the Civil Court, implied nothing more than the separation of the temporalities of the parish from the cure of souls. But now, if that individual were to present himself a second time, demanding admission at the hands of the Presbytery, they would be called upon to judge of this purely spiritual question under the pressure of an action for damages, laid at the amount of £16,000. I do not, of course, need to tell you, that while this has been ruled in law with regard to the Presbytery of Auchterarder, it is necessarily ruled in law with regard to every other Presbytery of the Church;—that it is not in the case of Mr. Young alone, but in the case of every other presentee of a patron, who comes before the Courts of the church. Presbyteries, must now proceed in their solemn spiritual duty, subject to the blinding and biasing influence of such a formidable temptation. They are placed in a position such as no judge in the land would for a moment consent to occupy. So jealous are we of the purity of the seat of judgment, that not only will we not allow the Judges of the land to be made liable to actions of damages, but we will not allow them to be removable at the pleasure of the Crown. They hold their place on the bench independent of the will of the Sovereign,—subject to no responsibility but their own consciences, guided by the Word of God; and were it otherwise, we should feel that justice was polluted at its very source. It is the same with jurors. What juror would consent to sit in judgment on the life or property of his fellow-subjects, were he required to take his place in the jury box, knowing that unless he gave his verdict in a particular way, he would be liable to an action for damages? Surely if we are so jealous of the purity of justice in temporal things, if the Constitution is so careful to guard jurors and civil judges from the disturbing influences of the temptations to which I have referred, shall it be said that those who sit in the Courts of the House of God,—those who give judgment not in temporal but in spiritual things,—those who decide on interests not fleeting or transitory, like the lives and property of men in this world, but on matters which bear on an endless eternity,—shall it be said that men occupying a place like this,—dealing with matters like these,—loaded with a responsibility like that which rests upon their heads who are called to administer the affairs of the Church of Christ,—shall it be said that such men, dealing with such matters, are to be coerced and compelled to deviate from their sense of duty, to depart from the known mind and will of Christ in deference to the will and control of secular motives and secular power? Every one who looks upon the subject must perceive, that the principle established by this decision goes to vitiate the integrity of the Church's spiritual government; and unless that judgment be some way or other set aside,—unless the law, on which that judgment is founded, be altered, it will be impossible for the Church to continue in connection with the State. It is undeniable that that connection is of unspeakable moment; and the consequences of its being dissolved no reflecting mind can contemplate without dismay,—dismay let me say, not on account of what may befall the Church, but infinitely more on account of what must befall the country and the State. But however alarming these consequences may be, they must all be encountered rather than part with that liberty which we hold to be essential to the integrity of a Church of Christ. Unless the officers of his Church are left in the position where He has placed them,—a position distinct from the Civil Magistrate,—a position in which they may act according to his will, and to his will alone,—unless this liberty be conceded to them it would be better, ten thousand-fold, that the connection between Church and State were dissolved to-morrow. The Church will, at all hazards, cleave to Christ. She is willing to render to Cæsar

the things that are Cæsar's: but she will not,—she dare not,—consent to render to him the things that are God's. The keys of spiritual government have been committed to her hand by the Lord Jesus. These keys she must use to bind and to loose according to His will; and according to his will alone; and if she be not allowed to use the keys of government in freedom and independence, in her union with the State, she must seek for that liberty in a separate and independent position, unconnected with the powers of this world;—looking for a maintenance from the people of God, and casting herself upon the care and protection of Him who said to those whom he sent forth at the beginning,—“Lo, I am with you alway, even to the end of the world.”

Dr. Clason then rose—the following is an extract from his speech:—

—The next question which came before us was, what it became us to do in present circumstances? We have certainly been exposed to encroachments of various kinds,—encroachments to which it is most painful to allude in an assembly like this,—encroachments which it was painful to hear of in a Christian community. We have been interfered with not only in the exercise of discipline, but in the dispensation of ordinances. If we have any privileges at all, it is surely that of seeing that the gospel is preached in every corner of the land; and yet even in this matter we have been vexatiously interfered with by the judges of the Civil Court, who have interdicted us from preaching the gospel in various parts of our country. I say we cannot be a free Church so long as we are subject to such vexatious encroachments. By the recent decision of the Supreme Civil Court in the case of Auchterarder, it has been found that, unless we proceed to give ordination to a benefice at the bidding of the Civil Court, we shall be found guilty of a civil offence, and rendered liable to fines and other penalties of a character equally heavy. This was a subject which naturally came under the consideration of the Convocation; and, accordingly, we deemed it to be a matter that brought the whole question to an issue; for, on whatever ground this decision was pronounced, if it be found that we cannot exercise our spiritual freedom in the Church of which Christ is the only King and Head, without being guilty of a civil offence, then it becomes us to surrender the endowments and other temporal advantages arising from our connection with the State. The case was brought clearly before us in that light; and the only difference amongst us was as to the way and manner in which it became us, a Church of Christ, to discharge this important duty to our great Head and to the State with which the Church is connected; for whatever we may think of the temporal advantages of the Church being taken away from us, we must look at the question in another and a serious light,—as it affects the important interests of the State; for is it of no importance, whether the State shall honour Christ, the true Head of the Church, or whether it shall dethrone Him, and assert a dominion in the Church which the Civil Magistrate has no title to assume? The views of the Convocation, with reference to this great, important, and interesting question are embodied in the second series of resolutions; and on this there was the same cordiality and union which characterised the deliberations throughout. It is quite plain that if, as a Church of Christ, we are receiving the temporal supplies of the State, it must be our duty to honour and obey the Civil Magistrate in all things; but if he assume an undue power, it is equally our duty to throw up our connection with the State, and our advantages and temporalities of every kind. Our path is open. We have no alternative but to renounce and abandon all considerations of a worldly kind, and refuse to receive the temporal endowments which we have

hitherto regarded as of some consequence, and cast ourselves as to the issue on the providence of God. I think it right, in conclusion, to congratulate you on the union, and harmony, and concord, which have characterised the deliberations of the Convocation. We have had the best evidence that the Lord has been in the midst of us. I never expected to witness such a scene in this world. It was most soul-stirring, most edifying, and most refreshing; and often the concord and unanimity was brought about so unexpectedly, that one could not help thinking that the wonderful deliverances wrought by the Lord in ancient times were visibly realized. The beautiful text adopted by Dr. Chalmers last Thursday—"Unto the upright ariseth light in darkness," was made quite plain to us; and we regarded it as an evidence that the Lord was in the midst of us,—that He had not left us,—that however we may have been left by many of the great and powerful, He had not left us, but had opened up to us the plain path of duty. He has shown us the way in which we are called to walk, and in regard to the issue we have learned to cast ourselves upon the care of God, and to put our trust in Him more than in princes. An observation has just occurred to me, which I wish to make before sitting down. It has been alleged that if we had such a Church as we desired, it would form an *imperium in imperio*,—that we should have a spiritual despotism in a free country. No such thing. A Church like the Church of Scotland never can be a spiritual despotism. The Assembly, say some, might pass such laws as might entrench on the liberty of the subject. The Assembly has no ultimate legislative power whatever. The laws of the Church are only submitted to the approval of the Assembly; and such is the wisdom of the Church, that she sends down her acts to every Presbytery of the Church for approval or disapproval. A spiritual despotism, therefore, can never prevail when the very people who now live under the laws have an opportunity of considering and deliberating upon these laws. The Rev. Doctor concluded by expressing the high honour he felt in having been permitted to address such a Convocation.

The Rev. Dr. Candlish followed, and after alluding to the subjects touched on by the former speakers, concluded his address as follows:—

Having said this, I have only farther to say in reference to the proceedings of the Convocation, that as I hold the principles now brought out in these proceedings to be principles clearly defensible, so also I have to say in testifying humbly to my fathers and brethren in the eldership, and to my brethren in the Christian community, that the position which we have taken up is not a position which has been hastily taken up, nor a position from which we shall be easily either driven or tempted. I say it is not a position which we have hastily taken up. On the contrary, I will say for myself, and for many of my fathers and brethren, that it is a position which we have most reluctantly taken up. It is a position against the necessity of which we defended and guarded ourselves by all kinds of argument, and to which we shrunk from committing ourselves; and in the Convocation itself, there was enough of difference of opinion to make it plain and manifest, that it was not out of haste and impatience,—that it was not out of weariness of the conflict,—that it was not out of concession to popular clamour, but with extreme reluctance, and by the force of necessity, that we were compelled to take up this position. It is no light matter for us to take up a position in which we must peril our own continuance in the enjoyment of the advantages which the State confers. Never have I been disposed to undervalue these advantages, important to ourselves, but still more important to our people. It is with extreme reluctance that we have been driven into this position; but having taken it up, we shall not

be lightly tempted to abandon it. There may be manifold trials awaiting us—trials in the way of allurements at first, and intimidation afterwards. There are no doubt influences now at work against the Church which may put men's principles to the severest test. The very prospects held out by what the Convocation have resolved,—prospects, not indeed of immediate vacancies in churches and parishes now filled, but yet the prospect of vacancies occurring possibly much sooner than men think of,—these may be turned to account for the purpose of alluring or tempting some to let go their integrity; for such is the infatuation of certain classes of the community just now,—such is the infatuation of those who ought to be instructed better, that they seem to think it a great point to gain a victory, not by argument over a man's reason, but by temptation over a man's conscience. There is a sad warfare going on at this moment against the conscience of mankind, against the consciences of Christian ministers. Attempts are made, not to argue them out of their opinion, not to convince them, they were wrong; but to hold out inducements to persuade them to give way; and such is the infatuation of those that make these attempts that they count success a victory. A victory gained over the conscience, is a victory, the fruits of which will ultimately recoil on the head of him that gains it. And even with respect to the object of these attempts,—the men bought by bribes,—the victories gained over them can be little worth, seeing that they must first have the effect of making them untrue to God; and next, of making them untrue to those that buy them. But, notwithstanding such temptations and notwithstanding such intimations as may be held out, I argue, from the very deliberation with which this position has been taken up, and from the prayer and consultation with which it has been accompanied, that our fathers and brethren have taken it up seriously and finally. They go to the nation of Scotland, and especially to the praying people of Scotland,—they go to the Legislature and the Government of the country,—they go to the supreme power of the State,—they go to the whole community, and say to them, It is by you, the nation, not the Church,—it is by you, the nation, that this solemn question is now to be entertained,—that this solemn question is now to be decided. You are to decide,—you the nation,—you the Civil Magistrate,—whether you will, in your province, in the disposal of your temporal resources honour Christ by giving those resources to Christ's Church in a free and unfettered condition, leaving her free to obey Christ alone; or whether you will dishonour Christ and provoke the judgments of Him who honours Christ, even the Father, by refusing to sanction the Church in that freedom wherewith Christ has made his people free, by insisting on unlawful conditions in return for the advantages which you confer. But we say, that in the decision of this question you are perfectly free. We suggest—we remonstrate—we plead. The Church points to the Constitution of the country, and to a higher authority even than that—to the Word of God;—but the question, whether you, the Civil Magistrate, will honour Christ, by allowing Christ's Church to retain the advantages which you choose to confer, free of unlawful conditions; or whether you will dishonour Him by insisting on those unlawful conditions, by subjecting the Courts of Christ's Church to another authority than that of Christ, that is for you to decide, and for you alone—to decide it on your own responsibility. I cannot help observing, in conclusion, and here I address myself, not to my fathers and brethren, to whom I can never speak but in tones of deference and submission, but rather to the members of the Church and the Christian people of the land, if they will hear me. It is this; the question which has been raised with reference to the Church of Scotland, is a question which admits of no neutrality. The question personally whether Christ shall be the Head of me or no, is a question with regard to which I cannot remain neutral.

If I own not Christ as my Head, as the Head of me, a poor sinner redeemed by his blood, renewed by his Spirit, and made an heir of his kingdom and glory, then I disown him, I fight against him. "He that is not with me is against me." So when Christ's crown is in peril, whether it be his crown as King of his Church, or his crown as King of kings, no man can stand neutral. The last battle of all appears about to be waged,—the last conflict is about to be fought. We seem evidently to be entering into the last times; and it is a singular coincidence, full of meaning, from which we cannot but augur something, that we now see, simultaneously with so many of the signs and tokens of the last days, that the Church of Scotland has been called, not only to take up the testimony of her fathers, but to complete it,—not only to resume the standard which they resigned only with their blood, but to resume that standard with a fuller motto than even they could display. They contended for Christ's crown and Covenant, and that contest had reference to Christ's right to reign over his own house. We contend for that, but we contend also for more,—we contend for Christ's right to reign over the Civil Magistrate,—His right to be acknowledged by the Princes of the world—the right He has over them—and the responsibility they owe to Him, and to Him alone. This completes the testimony to the Headship of Christ—to the crown of the Redeemer. Hitherto the watchword with which the Church has been fighting, is a watchword that bears the air of novelty—it is one that has called up few spirit-stirring recollections—few touching associations—it is one that would scarcely do to inscribe on the tomb of the martyrs. Non-intrusion is a good and a righteous thing—it is a principle founded on the Word of God. Spiritual independence is also an excellent principle, founded on the Word of God—but now, not of our own seeking,—for God knows that we have sought any thing but this; we have listened to every proposition—to every suggestion but this; we have been ready to conciliate—I fear we have been ready to compromise. Not of our own seeking, then, but in the leadings of God's providence, and by the teaching of his Spirit, we have again got that glorious watchword with which our fathers were so familiar. We stand now for Christ's crown, for His double crown, and for that alone. We stand,—we are not in haste,—we do not leave our posts, as some have said,—we are not in haste to dissolve our connection with the State,—we testify to the State against that dissolution; and if dissolution must come, the fault lies with the State. We are not in haste, we trust that that God will save us from the error of haste. "It is good for a man both to hope, and quietly to wait for the salvation of the Lord." Let us then stand still. See his salvation we surely shall, whether deliverance come in the way our own hearts would seek it, or whether that deliverance come in a way of his own opening up. If that may conduct us to the haven of obscurity or of repose, or compell us to take refuge from the painful publicity of our present strife in some humbler vale of Christian usefulness; that may be the haven of rest intended for us by God; and there, in the hollow of His hand, in his own pavilion, shall we be hid till these calamities be overpast. The judgments of God are abroad in the earth. The men of the world, indeed, will not heed them,—they say peace and safety; but we know when men say this, sudden destruction cometh upon them; and it may be in a way like this that God intends to lead his Church to a haven of safety, till better days shall dawn,—even the day of the Son of Man. No one can shut his eyes to the singular phenomenon which is presented now—I beg pardon for referring to it—by the state of the world, and especially of this country. It seems as if suddenly and unexpectedly the sores which were festering and rankling, apparently to the destruction of the country, had been for the present healed up. Every where this remarkable phenomeuon has been exhibited within

the last few years. I need not refer to the time when God sent the pestilence among us, and removed it as suddenly and inexplicably as it came. I need not do more than refer to the causes of war which existed with North America, to the convulsions in the north of India, to the war with China, to the disturbances in our own country, which threatened to subvert the Government, or to the risk and damage which threatened to accrue from the failure of the harvest. All these threatenings have passed away; the disturbances at home have been easily quelled; the harvest, blessed be God, has been propitious; the elements of foreign war have passed away; and this very last day has brought us news of peace with China. Men are saying to each other peace, peace; they congratulate themselves that so many troublesome questions have been settled,—that so many vexatious annoyances have been got rid of. Every thing seems now to be set at rest; but can we shut our eyes to this view, that God has been chastening the nation, and that now he has granted us a season of forbearance,—a time of respite? But, alas! men give little heed either to the judgment or the respite. And there is now also a respite to the Church of our fathers. We have now a waiting time; but it is not a time of inactivity,—it is not a time of indolence. On the contrary, the more precious the institution that is in danger, the more serious the responsibility, if that institution is destroyed,—the more does it become every man, not in this Church alone, but every man in Scotland, and in England too, to seek to avert the calamity. But while we bestir ourselves by solemn remonstrances and appeals, let us still wait. The Lord would have us to wait. He has led us hitherto by a way that we knew not,—he has led us as the blind,—he will lead us still; and in this confidence, let us labour and wait, knowing that he who consents to forsake all to follow Christ, shall have a better portion even in this world, and in the world to come life everlasting!

It is hoped that the documentary compilation, which has thus been furnished to our readers, will enable them to understand the present position of the Scottish Church Establishment somewhat better, than can be learned from the slight notices and crushed extracts which must generally appear in more miscellaneous journals. If, in the statement of the case, or in the selection of extracts, the writer has seemed to speak with less rigorous neutrality than on such subjects the pages of the *Observer* may seem to require (without, however, the least infraction of its compact), the co-editors are the more to be thanked for their brotherly courtesy, and the readers also must extend their kind consideration to one whose heart is pledged, and whose own interests are involved, in the cause which has just been described. In this confused world, and in this imperfect church state, we have but one rock—it is this, “**THE LORD KNOWETH THEM WHO ARE HIS!**”

J. M. D.

II.—*On the Duty, the Importance, and the Arduousness of training Natives to the Office of the Christian Ministry.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

As the subject of training natives to the office of the Christian Ministry is every year becoming one of increasing importance, in the estimation of the friends of Missions, I hope you will find room for the following extract in your forthcoming number. It is from the conclusion of the 4th chapter of the Rev. Dr. Duff's *Work on India and India Missions*. For the sentiments therein expressed no one is responsible but the author. But if the publication of them in the *Observer* serve to stimulate inquiry or invigorate present exertion, my object will be gained.

Yours very sincerely,

A MISSIONARY.

From Dr. Duff's India and India Missions.

The grand and only adequate remedy for the miseries of India, temporal and spiritual, is the Gospel of salvation, brought home and sealed through the energy of God's Holy Spirit;—that omnipotent energy, without whose operation on the soul, there can be no real conviction of the evil and danger of sin—no real experience of that "godly sorrow" which is so essential an element in the "repentance to salvation"—no forthputting of that faith which is the instrument of receiving and resting in the imputed righteousness of a Divine Redeemer—no perception of the excellency of that knowledge of Christ which alone can savingly enlighten the understanding, or savingly impress the heart—no lively apprehension of the surpassing glories of the character and attributes of the Triune Jehovah, as manifested in the works of creation, providence, and redemption—no participation in that holiness of heart and life and conduct, which is a restoration of the image of the Godhead, and the sure prelude and preparation for everlasting bliss,—no joyous assurance of a covenant interest in that inheritance which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." But while we rejoice in proclaiming these transcendent verities, we must never forget that in bringing the Gospel fairly within reach of the souls of men,—there to be lodged and rendered efficacious by the influences of the Almighty Spirit of all grace,—means must be instrumentally employed;—means directly appointed and providentially sanctioned by heaven itself;—means which, when applied in *simple, absolute, unqualified dependence* on the efficacious blessing of the Holy Spirit, cannot fail eventually to issue in a harvest of fruit for immortality.

The three generic means already referred to are, *the Christian education of the young; the preaching of the Gospel to adults; and the translation and circulation of the Word of life.* The main practical

question is, How each of these is to be rendered most potent and influential in accomplishing the grand end in view: namely, the speedy and effectual diffusion of the knowledge of salvation throughout the entire mass of the people? In the answer which we have endeavoured to furnish to this question, applicable respectively to each of the three principal means, *all the great lines seem to converge and unite us in one focus of concentrated light.*

Do we desire to turn the Christian education of the young to the most profitable account? We ought, *in the first instance*, as much as possible to restrict the range of *mere elementary* instruction, and to communicate an augmented quantity of knowledge to a select number; in order that through the instrumentality of the thoroughly educated few, we may most rapidly and effectually reach and vitally impress the uneducated many. Do we desire to insinuate the elements of all truth into the vitals of the social and religious system, and thus produce a loosening, a fermentation, and a preparedness for change? We can do this with the readiest and most powerful effect, through the medium of highly educated natives. Do we desire to see the everlasting Gospel proclaimed, as speedily as possible, in the happiest harmony with existing circumstances and with the mightiest energy, to the teeming millions of India? We can only expect to realize so glorious a consummation through the agency of duly qualified natives. Do we desire to witness the blessed Word of God translated with purity and precision, into all the dialects and languages of India? We can never behold this glorious end satisfactorily achieved, except through the instrumentality of natives, enriched with all the stores of human learning, as well as the treasures of Divine grace. From all this, what is the legitimate, the inevitable conclusion? Is it not, that the rearing of a race of natives so superiorly gifted, under the continual guidance and plentiful blessing of the Holy Spirit, ought no longer to be reckoned a secondary and subordinate, but a primary and paramount, object in every missionary enterprise?

Here we may be met by many, saying, "Why all this ado about Christian education, and the necessity of native labourers?—as if these were unheard-of novelties. Have not all the great societies long had schools in operation, and native teachers, catechists, preachers, and translators? Why then all this hue and cry?" Confessedly there have been, for more than a century past in India, both native schools and native labourers. And we bless and magnify the name of our God, for any and all the real good which these may have been honoured instrumentally to achieve. There have been, and still are, native schools; but what we complain of is, that till of late years, and for the most part even now, these are not of the description which the necessities of India peculiarly demand. There have been, and there are, native labourers; but what we complain of is, that till of late years, and for the most part even now, these are not of the description which the necessities of India imperatively demand. So much the contrary, that we do not hesitate again to repeat what we have a thousand times reiterated both in India and in Britain, that *the grand desideratum in the present system of Indian missions is the want of a really superior and*

thoroughly efficient native agency; and that the capital source of the comparative failure and languishing condition of most of our older missionary stations, has been the want of a well-contrived, skilfully adapted, regularly systematized, and vigorously and perseveringly prosecuted effort to raise up such a race of native labourers—endowed with the graces of God's Spirit in happy and harmonious conjunction with the highest qualifications which the united wisdom, learning, and piety of the Christian Church can bestow.

Scattered over journals, platform speeches, anniversary sermons, and periodical reports, we do meet with passing hints and notices, strong expressions and isolated statements on this subject. But these, on the whole, have proved aimless, pointless, objectless; and, accordingly, have terminated in no real practical result, in any degree corresponding with the multiplying wants of India. Many an individual missionary has keenly felt and honestly recorded his experience and resolution somewhat after the style and spirit of the humble, pious, and devoted Felix Neff, who, towards the close of his most laborious and successful ministrations, thus writes:—"I foresaw with sorrow that the Gospel which I had been permitted to preach in these mountains would not only not spread, but might even be lost, unless something should be done to promote its continuance. I bethought me how it might be preserved in some degree; and *after mature deliberation I determined to become a training-master, and to form a winter-school*, composed of the most intelligent and well-disposed young men of the different villages of my parish," &c. Like Felix Neff, many a missionary has become, single-handed and alone, "the training-master" of one or more promising youth; but, like Neff, has speedily fallen, and left that work unaccomplished, which alone would "leave permanent effects of his ministry behind him when he should be removed from the scene of action." His successor,—it may be, with less experience, or entertaining different views,—not following out the plan, it has dropped, and ended in nothing. Again, one or more missionaries, of superior discernment, may have experienced a similar want, and may have united in projecting the larger plan of a mission-college. But, from some inherent defects in the system adopted, or in efficiency in the development of some of its parts, or want of sufficient acknowledgment, as well as of a full, frank, and cordial co-operation from home; or from the missionaries having their hands too full of other things, and giving but scraps and fragments of their time and attention to it; or from a constant interruptedness in the succession of men of superior endowments and congenial minds to conduct it; or from the contractedness of the range of topics embraced, and the too great brevity of the proposed curriculum of attendance—from one, or more, or all of these, and other causes united, no educational course in India has hitherto succeeded in rearing the natives who are destined to be its reforming evangelists. Even in Southern India, after the labours of more than a century, what is the longest, loudest, and most frequent cry? Is it not the want of able and trustworthy native agents? And what is the usual appendix to the expression of this want? Is it not an expression of wonder, how and why this should be the case? It were well,

when the cry is again raised, to try to suppress the appendix. Instead of continuing to wonder that no agents have appeared,—when all the while there has been an almost total neglect of the only efficient means of rearing them,—let the friends of missions vigorously betake themselves to the task of instituting the preparatory means. Surely it must be admitted that there is something egregiously wrong or fundamentally deficient in the general system, when, after the labours of more than a century, and the apparent evangelization of whole villages a large proportion of the teachers in mission-schools are still heathen idolaters;—and when it is freely confessed, that of the native catechists and preachers there are scarcely any possessed of that range of information, that extent of literary, scientific, and theological resources, which could enable them to advance the work altogether independent of the guidance of Europeans, or enable them to stand and persevere were the latter suddenly removed! Mere faith, mere zeal, mere piety, mere spiritual experience, however indispensable as essentials and concomitants, can never form, in the candidate for the ministerial office, an adequate substitute, or, indeed, any substitute at all, for mental cultivation,—for the communicated knowledge, and the varied preparations and endowments which an enlarged Christian education can confer.

But if in Southern India, or elsewhere, the mighty task of training natives in right earnest is yet to be begun, it will not do to make of it a secondary or subordinate object, either in the view of the society at home, or in the estimation of the missionary abroad. Occasional, scattered, desultory, isolated, interrupted efforts will never answer the end; whether on the part of individuals, or small fraternities, or voluntary societies, or National Churches. There must be plan and system, disposition and arrangement. At home, it must be freely and fearlessly represented in the pulpit and on the platform, as a prime work. Individuals must be selected to conduct it abroad, from their special fitness for the task. These must not fritter away their time and strength on a thousand miscellaneous occupations,—reserving for the educational course only fragments of time, and shreds of mental energy. No! a due proportion of the very flower of their time and strength must be devoted to it. The saying must be adopted and converted into a standing maxim, that “between doing the thing efficiently, and not doing it at all there is no admissible medium.” Those whose understandings are dispersed over a multitude of themes, can never do real justice to any. Those whose hands are full of manifold labours, can never give more than the dregs of their strength to any. No; they must throw their whole soul into the system. There must be thorough work. Those who are destined to influence others, as teachers or preachers, must be thoroughly grounded. In order to this, the missionary must have the pupils under his own eye—not for a few hours in the week,—not for a few months,—not for one, two, or three years,—but for eight, ten, twelve, or even fifteen years. He must at every turn and winding come into closest contact with their understandings and hearts,—not merely in the public class-room, but in the solitary chamber. He must not rest satisfied with imparting the treasures of knowledge, human and divine. He must not teach or preach merely. He must

train. And he must not train merely on stated occasions, but habitually. The instructor must maintain an intercommunion of mind with mind, that is free, open, generous—condescending to his pupil's weakness, infirmity, prejudice, without seeming to condescend. He must—in prayerful dependence on divine grace—by his familiar conversation, as much as by his formal teaching,—by his secret exhortation and prayer, as much as by public preaching,—by his example in private, as well as his conduct in the open arena of life,—gradually impress upon them the stamp and image of his own mind,—that loftiness of principle, that disinterestedness of benevolence, that elevation of sentiment,—that zeal without indiscretion, that firmness without obstinacy, that courage without rashness, that ardour without intemperance, that gentleness without over-pleasantry, that accommodativeness without compromise, that enthusiasm without any violation of the dictates of common sense,—that moral heroism which can smile in the midst of affliction and suffering, and rejoice in the prospect of death:—in fine, all the Christian graces efflorescing on the robust stock and frame-work of European character, nursed and nurtured as that has been amid the countless combined influences of the purest religion, the highest civilization, the noblest science, and the most accurately recorded experience of ages. Let the European missionary be privileged, through God's blessing, to rear and send forth a few native labourers thus qualified,—each of whom will be able to teach, preach, or translate, with an effect surpassing his own ability, and who dare refuse to him the honoured title of missionary? If he had brought a few common wanderers into the fold, would he not have been said to have discharged well the functions of an Ambassador of the Cross? If, instead of simply bringing a few wanderers into the fold, he has also succeeded, through God's blessing, in endowing them with power to go forth and call in other wanderers,—thus multiplying his own individual ability, not by units, but by decades and tens of decades,—has he not achieved a vastly greater work than the ordinary missionary? Has he not, as a humble instrument in the hands of the Spirit, been honoured to accomplish, in reference to modern missions, though at an immeasurable distance, what the blessed Redeemer himself did by His own underived power?—when, instead of going forth to preach in person the unsearchable riches of salvation, He raised up and qualified the apostles to go and proclaim the glad tidings to all nations?

Oh, how different from the present race would be the body of converts thus reared, and how different their influence on the destinies of India! Hitherto almost all (to adopt substantially the oral confession of a faithful and experienced missionary), almost all the members of the native churches have laboured under essentially deficiencies. However much we may hope, and trust, and confidently believe, that the names of many of them have been registered in the Lamb's book of life, yet, except in a very few particular instances, they have not exhibited that strength and enduring stability of character which could reasonably entitle us to regard them as "the seed of the Church" in the wide and populous domain of Indian heathenism. No! they resemble more those feeble, shrivelled blades of grass which occa-

sionally shoot up under the genial influence of a mild winter season ; and which serve to indicate that the vital powers of mother earth are not wholly extinct, rather than afford to the husbandman the promise of an abundant harvest.

And if we have been constrained to seek for a fitting type and image of the past and present race of native Christians, viewed as a body, in such feeble fugitive growths, where shall we go in quest of a suitable type and image of the new and superior race which we long and pray to see arise? Where, but in that grand product of India itself,—the banyan, or celebrated fig-tree,—so happily described by our great epic poet, as—

“ Spreading her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother tree, a pillar'd shade
High over-arch'd, and echoing walks between.”

Yes ; this is the exact type, the visible representation of the *kind* of converted labourer that is wanted for India ;—one in whose expanded and sanctified intellect, in whose enlarged and purified heart, the seed of all quickening truth, human and divine, has been implanted. There it takes root and germinates. Fraught with vivifying power, up it springs into a stately stem of intelligence and godliness ;—outward it shoots its vigorous branches, laden with the sap of grace and fructifying knowledge ; and these again cast down their fibres of instruction and living influence, which fasten in the soil of other heads and other hearts. Thence arises many a new stem of fruitful piety, which, by a similar process, extends outwards,—again descends and springs up ;—and so onwards without end,—till the whole land be converted into a beauteous garden, replenished with “plants of renown”—plants of righteousness—which, though endowed with their own several individual identities, are yet so many inseparably united members of the great tree of life, whose leaves are for the healing of the nations.

Hitherto, in the magnificence of empire, India has been truly said to have found nothing more precious, either to possess or be proud of possessing, than

“ Fiery opals, sapphires, amethysts,
Jacinths, hard topaz, grass-green emeralds,
Beauteous rubies, sparkling diamonds,
And seld-seen costly stones of so great price,
As one of them, indifferently rated,
May serve, in peril of calamity,
To ransom great kings from captivity.”

Happy day for India !—when, through the descent of the Spirit's influences on the devoted labours of her own emancipated sons, the garden of her early youth which has so long been parched into utter barrenness, shall be made verdant and fruitful by the distilling dews of heavenly instruction ;—and the vale of her ripper years, which has so long been strewn with nought but forms, cold and lifeless as the dry bones in the valley of vision, shall be enlivened by the trumpet peals of the Gospel message, and the stirring activities of a resurrection

from the dead ;—and the channels of all her knowledge, which have so long been choked into stagnation by every thing noxious and venomous shall be cleansed by letting in upon them a full stream from the fount itself of living waters, in God's holy oracles. Then will India, even in the magnificence of empire, find no costly stone half so precious as the new jewel that hath been put into her hands—even the jewel of great price which hath ransomed, not only great kings, but great kingdoms, from their captivity,—ay, and the whole creation itself from the bondage, under which for ages it hath travailed and groaned. Then will India, even in the magnificence of empire, find no “clothing of wrought gold,” no “raiment of needle-work,” half so royal as the new robes wherewith she hath been clad,—robes woven of the beams of the Sun of Righteousness. Then will India, even in the magnificence of empire, find no delight in the possession of her “fiery opals and beautiful rubies, her grass-green emeralds and sparkling diamonds,” half so great as her abounding joy in casting these down, as tributes of homage and free-will offerings of gratitude, at the feet of her long despised but now adored Immanuel.

III.—*The Name of the Saviour in Urdu.*

To the Editors of the Calcutta Christian Observer.

MY DEAR FRIENDS,

I have just received a copy of the printed Resolution of the Committee of the Calcutta Auxiliary Bible Society, relative to the orthography hereafter to be used in the name of the Saviour in Urdu and Hindi translations of the scriptures.

As the question in its bearings is one of vastly greater importance than the mere settling the orthography of a name, I feel constrained to offer a few remarks on the views set forth in the paper. It is only by comparing the opinions held on both sides, that the public mind can arrive at a correct decision of such a subject. The spirit of candour and sober research which pervades the paper, the veneration for that sacred name by which we are called and solicited to arrive at that conclusion which will permanently promote the interests of the great cause for which they labour, are such, as justly claim the highest consideration. In presenting a somewhat different view of the subject, I am conscious of no other feeling than that of the highest regard to the views and feelings of the Committee, and of deepest solicitude to have an important subject settled on a permanent and satisfactory basis.

The reasons which induce the Committee to attempt the entire change of the usage of centuries appear to be three. 1st,—That the currently used term *عيسى* has in itself no meaning. 2nd,—That it is a corruption designedly brought in by Muhammad, to obscure the glory and depreciate the character of Him whom he wished to rival. 3rd,—That the Christians in Arabia previous to the time of Muham-

mad used the Hebrew form *يسوع* that it is still used in the Christian literature of Arabia, and hence the propriety of a return to the use of the original term.

As to the first, it seems a matter of small importance whether the letters forming the name have any definite meaning or not. The first time the name is introduced in the New Testament, viz: Matthew, i. 21, it is announced, "Thou shalt call His name *Jesus*, because He shall save His people from their sins." This distinctly defines the meaning of the name, whatever be the letters by which that name is represented, whether the form of letters which meets the eye be *يسوع* *or* *يشوع* *or* *عيسى* it is not of great importance, provided it be uniformly and permanently the same. If Muhammad had, for reasons known to himself, changed the current term for the *sun*, by inverting the letters, or introducing a new letter, and had succeeded, it would doubtless for some time have caused a degree of confusion and difficulty to those who were accustomed to the previous name. But in a short time they would find that the sun shone with as much brightness and diffused as much of genial warmth under the new name as the old. They would gradually perceive that that bright orb was not dependent on the number or order of the letters by which its name was spelled, for the development of its glory or energy. So, that blessed name by which Christians are called, is not dependent on the number or order of letters by which it is represented to the eye. Whether He be called "Isá" or "Yusua" or "Yushua," the Bible informs us, He shall be called so, "because He shall save His people from their sins." And all experience tells us that His love and grace are as efficacious under the term "Isá" as "Jesus" or "Yushua." Here the original term would be more grateful to every Christian heart, provided it could be had without too great a sacrifice. But is the difference of the mere order of the letters equal to the sacrifice and hazards involved in the attempt to introduce the new form in Hindustáni? The fact that Yusua, and Yushua, and Yahoshua were interchangeable names in Hebrew, and the name common to many others besides our Blessed Saviour, shows that the important point was not the inherent power or order of the letters of the name, but the attributes and character of the person wearing that name.

Again, as to the second, viz, that Muhammad changed the name with a design to obscure the glory and depreciate the character of Him, who is the "Sun of Righteousness;" even if the assumption be true, still the question has long since ceased to be one of real importance. There is the same reason—nay, much stronger reason to believe that the term "Christian" was—and we know the terms "Galilean" and "Nazarene" were—given opprobriously at first.

We know that at first in Judea the Christians were opprobriously called "Nazarenes," "Galileans," followers of "the Galilean," &c. &c. As the thing spread into remote countries where these provincial epithets were less known, they began to call the despised followers by the name of him whom they followed: hence they began at Antioch to call them "Christians." It seems hard, that the followers of Him, who is the "Lord of Glory" should be known in every laud and

every age by an opprobrious epithet. But this epithet has long since ceased to have any ignominious force. It is an attribute of goodness to *outlive* any calumnies or invidious epithets heaped upon it. Thus, whatever may have been the design of introducing the term *Isá*, it has long since ceased to have any other force than as a designation of Him who came to save "His people from their sins." And it has acquired, by long usage in Hindustán, a sacredness little inferior to that of *Yusua* in Hebrew, and has become so completely interwoven with every fibre of Muhammadan and Christian literature in India that it seems like doing them a common injury to wrest it from them. And the idea of *restoration* of the primitive form of the name loses much of its force in Hindustán, where the primitive name never had an existence. The argument drawn from the force of the Hebrew letters י and their representatives in Urdu and the inversion of the order of ع and س will have force only with those in some measure familiar with Hebrew grammar.* And the throwing it before the whole mass of the people with a view to restoration of the Hebrew order will operate like the restoration of the Somnath gates, i. e., an attempt to redress a national grievance centuries after all traces of that grievance have been forgotten.

Again, the argument drawn from the probabilities that *Yusua* was the form used by Christians in Arabia previous to the time of Muhammad, is entitled to respect, yet it loses much of its force when we recollect that the Christians of Arabia were generally the adherents of one or other of the heretical parties which marred the beauty and consistency of the church; and that coincidence of opinion, or practice with them, would neither prove the correctness of, nor give additional strength to, our opinions. Besides, their literature was not important, nor has it any bearing on that of India. If their literature had been early and extensively spread in India, and carried out by the Muhammadan, but was still found deeply mixed with the early and existing literature of the country, then would this argument have a much more important bearing on this question than it has.

The term *Ἰησους* in Greek, and *Jesus* in English, has no other force than a mere designation of him who is the Saviour. Yet we are conscious of no loss from the fact of not retaining the exact force of the Hebrew letters. Nor will we ever be conscious of greater loss in the use of *Isá* in Hindustání.

But what will be the consequence of attempting to banish this old established, and extensively recognized name of our Saviour, and substituting in its stead the new term *Yusua*? One of the first results will be that as the term *Isá* already pervades the whole structure of Muhammadan and Christian literature, all the new literature will not tally with the old, nor will it meet, the Muhammadan literature already extant; and while one will talk about *Isá*, the other will be speaking of *Yusua*, and tens of thousands will fail to perceive the identity. Thus the whole extant literature, both Christian and Muhammadan, will have to be forced into a premature state of obsolescence. The power of the

* Even learned Muhammadans in India, have so little knowledge of Hebrew, that they are not likely to perceive the force of the argument.

press and the inherent energy of the Christian character would in time rise superior to this difficulty, so far as the Christian literature of the country is concerned. But the old and venerated Muhammadan works chiefly in MS., are not likely so soon to be replaced by new ones corresponding with the new phase which Christianity is to wear. Here the new order of things will throw a very lingering embarrassment around the controversy between Christianity and Muhammadanism.

But another and still more formidable difficulty will meet us here, which the Committee do not seem to have fully measured, viz. that the term "Isáí" or "Isáwí," by which we are all known, is as extensively prevalent, and as thoroughly diffused through the whole length and breadth of Muhammadan and Christian literature as "Isá" itself. And if the name itself be changed, then the epithet by which the whole Christian body is known throughout almost the whole of Asia, must be changed with it, and a new epithet compounded with Yusúa in some of its forms must be substituted in its stead. And it will require no slight effort to teach even *ourselves* to adopt this new designation, and to introduce it into all our conversation and religious exercises, and entwine it around the whole structure of thought: then how much more difficult to induce Asiatic nations to do the same!

Suppose the learned among the Muhammadans were to come to the conclusion, that it would better promote their cause, and identify their prophet with the "former scriptures" were they to discard the name of "Muhammad" and take up that of "Ahmed" which would lay a stronger claim to prophetic intimation; and ask us to call him no more "Muhammad," but "Ahmed," and them not "Muhammadans," but "Ahmedans." How soon would we tell them that it is not worth breaking up the usages of twelve centuries, and throwing confusion into the literature of so many countries for so trifling a gain. We would say, no matter which branch of the name you adhere to, the great question after all is not whether "Muhammad" or "Ahmed" be his name, but *what are the characteristics of the religion he established, and what the hope of salvation which it holds out to the sinner?* So in regard to Christianity, the mere form, or order of the letters by which the name of our Divine Saviour is expressed, is a question of minor importance. It would be exceedingly desirable to be all united, and all satisfied with the particular form of that Sacred name to be used, if that could be attained without too great a sacrifice.

The Committee say in their minute, that "the proposition to adopt the term ايساع has been before the Missionaries of the North West Provinces for the last five years, and the returns to the recent requisition of the Committee shew, that but a very few are prepared to consent to its adoption." The question has probably been for that length of time before them. But it never assumed its present importance until the Minute of the Committee was issued. So long as it did not affect the *pronunciation* of the term Isá, so long it was regarded by Missionaries generally as a question of no importance. It might be spelled ايساع or عيسى Isâ or Isá, as each individual chose—it was pronounced the same, and was well understood, and very few felt sufficient interest in it to make it a subject of public discussion or re-

mark. But the Minute of the Committee, involving as it does an entire change in the name by which Christ and Christians are hereafter to be called, invests the subject with new and immense interest. Thus the question can only be said to have come before the Missionaries in the N. W. Provinces, in February, 1843. True, many copies of the New Testament in Urdu with the name *يسوع* in it have been circulated. But it was done only by the members of *one* communion. And as it seemed only to indicate the habits of thought, and the predilection for European sounds, of an individual or two, it was passed over as a matter of comparative unimportance. Besides, I have never heard any one, either European or Native, who in using that translation, did not pronounce the word "Isá," without regard to the new mode of spelling it. Thus, the question in its then form only touched the surface at distant intervals, and produced merely a little stumbling until the person reading learned that *يسوع* means *Isá*, and should be so read. But the resolution of the Committee digs up the deep foundations and throws us all afloat to find or form new terms by which both the Saviour himself and the whole Christian brotherhood, through a great part of Asia, shall hereafter be known. It is therefore a question which should not be settled with undue haste.

It would be very gratifying to know whether the Committee have made any provision for the bearing, which this new system will have upon the term "Isá," or whether they have left that to provide for itself.

It is with unfeigned reluctance I thus come forward to advocate sentiments opposite to those of the Bible Society's Committee. But when I recollect that an Apostle found it necessary to "withstand a brother Apostle to the face," when he thought him in error, it seems to be a good precedent in the case, and I have some hope that it may be with similar results. I have no wish to break with the Bible Society more than Paul had to break with Peter, and separate from him. On the contrary, I have the strongest wish and the highest possible reasons for wishing to coincide with them in opinion, and co-operate in practice. But this only makes me feel a deeper solicitude to see them take that course which, I think will, in the end secure the confidence and co-operation of the Christian community at large.

It is a matter of much regret that the Committee referred the matter hence to the European and American Societies so hastily, and without a little more pains to ascertain the real position of the question here in India. The Home Societies will depart from their usual cautious course of proceeding, if they should decide without having heard the other side of the question also. Then it must occasion delay and embarrassment to have the matter argued in England and America which might have been much more conveniently and safely discussed and settled in India. The Committee, I suppose, are under the impression that the question was much more fully before the Missionaries in this part of India than it really was. A few months ago, when the Circular was sent out, this name was written "Yisu," and was only one word among a hundred others. And as no one regarded "Yisú"

as in the least likely ever to become current, each one expressed a simple disapproval of it without giving it any prominence. But had the Missionaries generally been aware of the ground about to be taken by the Committee, they would have given a far more decided answer. I subscribe, with all my heart, to the sentiment expressed at the close of the Committee's printed Resolution, and earnestly hope that the Lord will *so direct* the hearts of all concerned in the decision of this matter.

Your's very sincerely,
W.

IV.—*The Twenty-fourth Annual Report of the Bengal Auxiliary Missionary Society (for 1842.)*

When we consider the unworthiness of all human agents employed in promoting the interests of the kingdom of heaven, we must acknowledge the condescending goodness of God which manifests itself in permitting them to labour in his vineyard,—and when we find that he allows them to persevere for a period of twenty-four years, it becomes us to render him our grateful praises for that grace which supports their courage, activity and zeal, during so long a succession of years, amidst the difficulties and discouragements which surround them.

Our brethren connected with the London Missionary Society have been enabled during another year to carry on their work of love in this land of sin and misery, *six* of them, aided by a number of native assistants in Calcutta and its vicinity: *one* at Chinsurah; *two* at Berhampore; *four* or *five* at Benares, and *two* at Mirzapore.

1. *Preaching to the heathen* has been carried on at all the stations with energy and perseverance, but apparently with little visible success. We say *visible* success, advisedly, for we fully believe that the heaven is silently working, although the eye of man cannot penetrate beneath the surface; and we heartily concur in the sentiment expressed in the Report—

“The congregations have generally been good and attentive; and though no apparent conversions have taken place, we must believe that the word of the Lord, so preached from day to day, will not return unto Him void; and that the seed, though buried long, shall not perish, but shall spring up unto an abundant harvest to the glory of Christ.”

An encouraging instance, corroborative of this view, is contained in the account of the Society's operations at Berhampore.

“An up-country brahmin who several years ago was attracted to the Missionary's residence by what he had heard in the streets, after spending some months with us in reading the scriptures and religious tracts, joining in our worship, throwing off his sacred badge of caste, and offering himself

as a candidate for baptism, suddenly disappeared, and we gave him up for lost. But he was not lost to the cause of Christ. He had misunderstood and taken offence at some casual remark on his continuing so long with us, and probably preferring to be connected with a body of Hindustáni Christians, but ashamed or afraid to tell his mind, he left us without notice. Near his native place there was a Christian congregation belonging to the Church Missionary Society—this body he joined, and after some time was admitted to baptism, and to the responsible office of Catechist. These particulars we learned from himself a few months since, when he called at the Mission House on his way up the country, but a letter in his possession confirmed the truth of his statement."

It is indeed a matter of sorrow that the gospel of Christ proves to so very few of the inhabitants of this land a savour of life unto life. But we apprehend that the word of God throws light even upon this gloomy scene. Ours are not yet the times of the latter-day glory, but those in which the gospel is to be preached as a *witness* unto all nations. Let the servants of the Lord be faithful to their trust. Their ministrations may to many prove a savour of death unto death, but the Lord is not unjust to forget their work of faith, and labour of love, and patience of hope.

2. *Pastoral labours among the native Churches* and the native Christian community have occupied the attention of several of our brethren. These form an interesting but difficult part of a missionary's work.

The difficulties are partly connected with the *temporal* circumstances of the people, either ordinary or extraordinary. Among the former we might mention the poverty of the people, the oppression under which they groan, and the defective administration of justice. Of the extraordinary difficulties the following passage from the report referring to Rámmákál choke and Gangri will afford an illustration—

"This year has been to our Native Christians in many respects a disastrous one, more so perhaps than any other since the foundation of those churches. They have been visited by disease, devastating storms, inundation and famine. In February last, cholera made its appearance amongst them, and within the short period of five or six weeks not less than twenty-two people belonging to our congregations were carried off by it; this is an average proportion of one in fifteen.

"The people had scarcely recovered from the ravages which cholera had committed among them, when in the beginning of June the great storm occurred, which beside damaging to a great extent our chapel at Rámmákál choke, and unroofing our school-house in Kástomahal, did great injury to the dwellings of the people, many of which were either greatly injured or entirely destroyed—nor was this all—

"The heavy rains, which accompanied and followed the storm and which lasted almost without intermission for five months, inundated the whole country to a degree quite unprecedented in the remembrance of the oldest people. The consequence has been, that all the young crops were entirely destroyed, and that there will be no harvest this year."

The *spiritual* difficulties are feelingly and faithfully alluded to in the following passage, relative to Berhampore, which we are happy to see also records with gratitude the provision which God has made for them—

“The pastor of a native church in this country can see many beauties and much propriety in the hortatory portions of the New Testament Epistles, which are in a great measure lost to the Christian minister at home. Among European Christians, the stigma with which even *the world* brands the commission of such crimes as lying, uncleanness, abusive language, &c., renders it almost superfluous for a pastor to warn his flock against the practice of those vices—but here, addressing even the members of the church, those whom we believe to have been made new creatures in Christ Jesus, we still have occasion to exhort them in the identical words of holy writ; *Lie* not one to another—*flee fornication*—be not *drunk* with wine—let him that stole, *steal* no more—that no man *go beyond* and *defraud* his brother—let no *corrupt communication* proceed out of your mouth—let all *bitterness* and *wrath* and *clamor* and *evil-speaking* be put away from you, with all *malice*, &c. &c. (2 Cor. xii. 20, 21.)”

3. Much time and strength has been devoted to the work of *education* and instruction.

The *Christian Institution* at Bhowanipore, under the superintendance of the Rev. J. Campbell, seems to be in a prosperous condition, and we are happy to learn that a young man, formerly a pupil of the institution, has lately been admitted to the privileges of the Church. May the number of such be increased a thousandfold.

We are pleased to observe that in the female boarding school connected with the society, the great object kept in view, “is moral and religious instruction, and the inculcation of such principles as will qualify the girls to become intelligent and respectable wives and mothers, and in fact in every way suited to the circumstances in which they are likely to be placed.”

It is not impossible that schools of this kind might have been attended with better results, if so sound a principle had always been acted upon, and the standard aimed at not been raised too high. But it is one thing to make such remarks, and quite another to overcome practical difficulties, such as those mentioned by our friends at Berhampore—

“We have not been able to get any others apprenticed out this year. The *Native* artizans will not, without very high bribes, be induced to instruct them. The other boys therefore continue as before, to manufacture tape and bobbin; and in the meantime, we are ready to embrace any opening whereby they may be enabled to acquire a more profitable mode of earning an honest livelihood.”

To this description of labour belong also the training of native assistants and the different village schools conducted by our brethren, but which we have no space left to notice.

4. Some of them have been engaged in *literary* labours.

Those at Benares are particularly honoured by God in being the first to execute an Urdu version of the entire Bible. May it prove a source of instruction, consolation, and encouragement to thousands of souls.

5. It is pleasant to find interspersed in the Report the *records of a good man's life and death*. Such we trust was Rámji Parámánik, of Rámmákál choke, "who was the first fruit to Christ in the South. He was baptized in 1825, at Kidderpore by Mr. Trawin, and has ever since that period, evinced great sincerity in his profession and zeal for the cause of God. It is chiefly owing to his influence that Christianity has spread so much in Rámmákál choke, and the neighbouring villages."

The readers of the *Observer* have elsewhere had an opportunity of becoming acquainted with the life and death of Mrs. Mundy of Chinsurali, to which reference is made in the Report.

6. We are glad to see that the cause of Christ has so many *fellow-labourers and contributing friends in this country*. The amount of money, obtained here, in connection with the society, its European and native Churches, and its various branches of labour, is stated at about 30,000 Rs. It is to be hoped that as our English Churches in India support the ministry of the word among themselves, so also the Native Churches will, by degrees, perceive that it is their duty and privilege, as far as their poverty allows; to go and do likewise.

But as the great work will not be accomplished either by money or by might or by power, but by the Spirit of the Lord, we would in conclusion say in the words of the Report—

"Let the whole body of the Church cry mightily unto Christ for His blessing, not for the mere gratification of party, or that success may attend the peculiar plans of any one section of the Church, but because while the arm of the Lord is apparently shortened, the souls of millions are sinking into irretrievable eternal misery."

J. W.

V.—*New Testaments for the use of the Medical College Hospital.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

May I request the favor of your acknowledging, with our best thanks, the receipt of fifty New Testaments, sent by an unknown friend, under the signature of D. S., for the use of patients leaving the College Hospital, and to state that his instructions as to their disposal shall be faithfully complied with. I know of no other medium of making this known to him, or would not have intruded myself upon your attention.

Very faithfully your's,

FRED. J. MOUAT, M. D.

Secy. Medical College.

February 20, 1843.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce the following deaths:—Mrs. Morrison, the wife of the Rev. J. Morrison, of Allahabad; Mrs. M. died in Calcutta on her way to sea for the restoration of health.—Rev. S. Grant, of the Orissa General Baptist Mission; Mr. G. had only been about twelve months in India; his death was sudden, but his end was peace.—The following are the departures since our last:—Rev. J. Morrison and family for Singapore; Mr. Rodgers and family for the United States.—The Bishop of Calcutta has visited Ceylon and Bombay; he is (D. V.) expected in Calcutta in April.—We are sorry to hear, that the Archdeacon of Calcutta will be obliged to return to England, at an early date.—The devoted Dr. Wilson of Bombay has left for Europe. He is to visit Egypt and Palestine on his journey, with missionary objects in view.

The *Christian Intelligencer* for February reports as follows:—

The foundation stone of a new Episcopal Church was laid at Barripur on the 13th January—Messrs. Withers, Driberg and Jones officiated.

The examination of the wards of the European Female Orphan Asylum took place on the 17th January. The examination was very gratifying. The Archdeacon who presided, congratulated the managers on the success of their measures, and attributed much of that success to the attention of the chaplain Mr. Pickance and the mistress Mrs. Crowle. Several prizes were distributed. Many of the wards it is stated are usefully employed as teachers in schools and private families.

Our contemporary states that the *Vedant* will form no part of the public course of studies in the Sanskrit College. The Court of Directors have ordered the teaching of English in the College.

Two new religious periodicals in the East are announced, the *Morning Star* at Ceylon, and the *Christian Herald* at Madras. The latter conducted on the principles of the *Church of England Magazine*.—C. C. Adv.

Bombay.—The Rev. Dr. Wilson left Bombay by the Steamer of 2d January, with the intention of proceeding to Europe overland. He is accompanied by Dhanjibhai Nauroji, a converted Parsi youth. Dr. Wilson will not proceed by the direct route to England. He intends to make inquiries at Aden and Cairo regarding the present state of the Jews in Arabia and Egypt, after which he will proceed to Palestine, and northward, if possible, by Damascus and Aleppo. He intends to make as extensive investigations as time permits into the condition of the Jews in these regions, to complete the work of the "Mission of Inquiry" sent out some time ago by the Church of Scotland, the results of whose labours have lately been given to the world. He wishes to be present at the meeting of the General Assembly in May, and he may either, after making his inquiries in the East, proceed through the Mediterranean, or over the continent of Europe. In either case he will find ample work to employ him in collecting important information to assist the Colonial and Jewish schemes of the General Assembly in their present zealous efforts and contemplated extension of operations.

The Rev. J. S. S. Robertson of the Church of England Missionary Society left Bombay for Europe on the 10th instant, per sailing vessel. We regret to think that Mr. R.'s health has been very materially impaired by his residence in India. Mr. Robertson had been precisely four years in the country, and had qualified himself for his important work by a profound study of several of the languages. Besides the Mission to which he was

attached, the Translation Committee of the Bible Society will deeply feel the loss of so valuable a coadjutor.

We most deeply regret the loss, although we trust it will be but temporary, of these faithful labourers. The small band of Missionaries in Bombay is thus much reduced. The harvest truly is great, but the labourers, always few, are now fewer than they have been for several years.—*Bombay Oriental Christian Spectator for January.*

2.—MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held on the 6th ultimo, at the Union Chapel. The address was delivered by the Rev. T. Boaz from Psalm cxix. 136, and Galatians, iv. 18; subject, deep feeling and intense zeal, essential elements in true religion. This was argued from the following positions. Man is so constituted, that he must feel deeply and act correspondingly in all important matters. The very object of the Gospel is to make men feel and act. All the influences of divine truth, if rightly understood, lead to emotion and zeal. The salvation of a world and the glory of Christ demand that we should so feel and act; from which it was inferred that mere intellectual religion was not the religion of the Bible; the latter is a religion of the heart—the importance of so exhibiting truth, that it shall reach the sinner's conscience, and the necessity for all uniting in the grand and glorious work of saving souls.

The devotional parts of the service were engaged in by Rev. Messrs. Macdonald and Morton. This was one of the best attended Missionary Meetings we have seen for some time past.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society, was held on Wednesday evening the 8th ultimo. The address, delivered by the Rev. T. Boaz, was on the state of Missions at Madras. The condition of the Romanists there appeared to be most degraded, semi-heathen; idolatry much more open and general, meeting the eye of the traveller in some form or other at almost every turn. Bazar preaching had as yet been scarcely attempted by the Missionaries. In connection with the London Society there is an English chapel in Davidson street, a native Christian church and a very interesting female school, containing upwards of forty children. The most interesting object was the General Assembly's Institution. This school, under the able management of Messrs. Anderson, Johnson and Bradwood, is, for the zeal of its conductors and the prominence given to religion in every department, one of the finest models of a Missionary school, which Mr. B. had seen. Several extracts from the recent public examination were read, and appeared to excite deep interest.

The devotional services were conducted by Rev. Messrs. Shurman and Boaz. The attendance notwithstanding the din of the Moharram, was good.—*C. C. Adv.*

3.—LENT LECTURES.

The Lent Lectures will this year (D. V.) be delivered by the Archdeacon of Calcutta at the Cathedral. They are to commence on Friday, the 3d of March. May they be the means of awakening many souls.

4.—CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

Taking the liberty of again soliciting the prayers and contributions of the friends of Missions in favour of the Society, the undersigned begs to submit the following remarks:

1st, It has the twofold *object* of preaching the Gospel to the Heathen and Muhammadans in Calcutta and its vicinity, and of supporting the operations carried on among the communicants and nominal Christians and their heathen neighbours in the district to the south of the metropolis.

In this latter sphere of its operations there exist three Native Churches consisting in all of upwards of 120 communicants, none of whom have been admitted to the privileges of the Church without a careful and conscientious inquiry into their motives, characters and knowledge of divine things. Divine worship is publicly conducted once or twice a week in about twelve villages, in most of which it has been found necessary to erect places of worship to accommodate the congregations. The number of adults, who having forsaken idolatry, and are now under Christian instruction, amounts to upwards of three hundred, scattered over about twenty villages and hamlets. There are seven village schools, in which the rudiments of secular and religious knowledge are daily imparted to about 150 boys, mostly heathen. The gospel is preached to the heathen every week in five or six country markets, as well as from house to house; and at every point of the Society's operations further openings of usefulness continually present themselves to its agents.

2d, The *means* of the Society—consisting of contributions which amount to about 200 rupees a month—having long been felt to be inadequate for the occupation of so large a field, the parent Society in England has from time to time made considerable grants to it from its own funds, and, with a view to settle this important point in a more satisfactory manner, has lately pledged itself to support some of the native preachers employed by the Auxiliary Society.

The funds of the latter are, however, still embarrassed by a considerable debt, which it is highly desirable to liquidate. The current expenses will continue to amount to nearly Rs. 200 a month, being applied to the rent of premises and burying grounds, the erection and repairs of places of worship and other necessary buildings, the travelling expenses of the native agents, and the salaries of catechists and school-masters.

Further particulars will be given in the usual annual Report; meanwhile the generous aid of friends is respectfully solicited by

Their obedient servant,
J. WENGER, *Secretary*.

5.—DEATH OF A YOUNG NATIVE CHRISTIAN BELONGING TO THE GENERAL ASSEMBLY'S MISSION.

Died on the 17th February, Mádhab Chandar Basák, a Christian convert of the General Assembly's Institution. He had been ill, apparently of decline, for some time, and had been sent for change of air, to Krishnagar, where he died. He was baptized about eight months ago: and had maintained a quiet, humble, and most dutiful deportment:—and in his death he seems to have been supported and comforted by that LORD whom he followed. He had been accompanied in his journey by two others of his Native Christian brethren, who attended him most affectionately and assiduously:—they themselves had been baptized within only a few months before him, but in years were older than he:—and perhaps the following extract of a note, received from them, intimating his death, may be accepted as the testimony of *three young Hindus* (of him who died, and of those who saw him die), to the mercy and love of the LORD JESUS displayed to His people in their death.

"We are sorry to relate to you the death of our dearly beloved brother Mádhab, on the 17th instant. Amidst all our sorrows and distresses, the God of consolation hath given us a great deal of comfort in the state of his

soul at this trying and dismal hour. He died not like a poor idolatrous and wretched Hindu, destitute of all hopes of God, of heaven and of eternal bliss—whose mind is constantly dismayed at the thought of the great day of judgment and at the unquenchable flame of the eternal hell-fire—whose conscience is perpetually biting at the remembrance of past sins—and above all, who is horrified by that great enemy, through whose dark valley all must pass. But his death was like the death of a most holy and pious Christian. His heart was full of the most glorious hope of heaven and all its blessedness, and especially of the immediate presence of his dear Redeemer. His mind greatly rejoiced at the happy prospects of the great day when his Redeemer shall call, saying, ‘Come ye blessed of my Father, inherit the kingdom prepared for you, before the foundation of the world:’ and he was not in the least afraid of the last great enemy, but was able with the holy apostle to say, ‘O death, where is thy sting! O grave, where is thy victory!’ and also, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day—and not to me only, but unto all them also that love his appearing!’ Sir, there was this very marked in his death, that though he endured inconceivable troubles and sufferings of the nature of his disease, yet he was *very, very* firm in his Saviour; so that about three minutes before the departure of his soul from this earthly tabernacle he was able to hear with attention what was addressed to him, and even TO PRAY TOO!”

Poor Mádhab—nay rather, happy Mádhab! raised beyond the reach of sin—confirmed beyond the reach of falling;—of him there is now no more fear, for him now no more anxiety:—already, although amongst the youngest saints in heaven, he is higher than the highest saints on earth—his teachers might now be his learners. He was an amiable Hindu, a gentle scholar, a pleasant convert, a patient sufferer; and he is now, we trust, a perfected saint, a trophy of Christ’s grace to India!

ONE OF HIS INSTRUCTORS.

6.—THE EVANGELIST—A NEW PERIODICAL

Accompanying will be found the prospectus of a new Journal, entitled the *Evangelist*, in English and Bengálí. The object of the Journal is the religious improvement of the Native Christian community. The object is very worthy and deserves the support of the Church of Christ. The *Evangelist* is conducted by the Baptist Missionaries, and is printed at Serampore; the subjects treated of in the first number are instructive, but we fear a little too essayical for Native Christians. Good short extracts from the best writers and selections from Missionary records would be calculated not only to interest and inform, but would stimulate to Missionary labors amongst the Native Church in India. We hope the Catholic spirit evinced in the first number will continue to characterize the *Evangelist*;—on the style of the Bengálí we shall offer no opinion at present; but we would suggest the propriety and imperative necessity of keeping it as simple and pure as possible, and that the translations of European essays, sermons, extracts or other matters be strictly and easily idiomatic. The typography is excellent, the size commodious and the price reasonable, four annas a copy. We wish the publication every success.

Introduction.

“The Magazine which we have now the pleasure of presenting to our Christian Friends and Brethren, both European and Native, has resulted from the Association of the Baptist Churches in Bengal, first convened at the beginning of the present year in Serampore. At such an association of

Ministers and pious friends, who unite in seeking the spiritual and general welfare of the heathen by whom we are surrounded, while our hearts were revived with the cheering sight of our brethren from different stations, and the still more cheering news brought by them of many souls turned to the Lord, and many more seeking the way of salvation, it was to be expected that our attention should be turned to some methods whereby our Native brethren, who have but scarcely any means of obtaining knowledge except through their pastors and teachers, should be put into possession of farther means of growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

“Among many other important proposals made with this view, it was thought advisable that a magazine should be published in the Bengalee language, which should be the medium of conveying to our Native brethren important information regarding the spread of the Gospel, and the state of the Churches in India, and in other parts of the world. At present our brethren in the different Missionary stations feel themselves to be in an isolated condition. They have but very scanty means, if any at all, of obtaining information regarding the cause of Christ in other parts of the world; and even in their own country, they scarcely know of what is done, except in their immediate vicinity; when however the means are put into their hands of obtaining more extensive information upon these points, it will naturally have the effect of throwing more spirit into their exertions, while it will increase their zeal and devotedness to the service of God. We had an opportunity of witnessing this effect upon them at the Jubilee meetings held in Calcutta last year; when the members of the Native Churches in Calcutta and two or three of the neighbouring stations were assembled together, and were informed of the prosperity which had attended the Churches connected with the Baptist Denomination in Jamaica. They felt at once that they belonged to a large body, of which they themselves formed but a small portion, who were engaged in the same grand undertaking; and it threw a fervour into their prayers, and a zeal into their exertions, which, perhaps, we should not otherwise have witnessed. These were the effects of information once obtained; we may therefore hope for still greater things, when they can obtain more constant and circumstantial information through the medium of this magazine.

“This publication will also contain brief notices of the life and death of those, who have been eminent in their exertions for the cause of God, and who have fallen asleep in Jesus. There have been instances even in this country of fervent zeal in the cause of God, and entire devotedness to his service; and some of our Churches can perhaps now number a few, who, by their conduct and conversation, and by their labours show that the love of Christ constrains them. The publication of the memoirs of such individuals will naturally have the effect of making others endeavour to improve the talents committed to their trust; and, with such examples before them, they may be led to emulate their conduct, to be more active in the work of God and to ‘make their light so shine before men, that others seeing their good works may be led to glorify their Father who is in heaven.’

“There is yet another benefit which may attend the publication of this magazine. The sketches of sermons, which will sometimes appear in it, will tend to show our Native brethren engaged in the vineyard of the Lord, how they may draw up their discourses so as to fix the truths they preach more deeply upon the hearts of their hearers. At present they have no method, and are therefore very apt in their discourses to wander very wide of the subjects upon which they mean to discourse.

“The magazine will also contain short Essays upon religious subjects; and we hope that our Missionary brethren will encourage those under their care

to send us Essays upon such subjects, as may be considered beneficial to their Christian fellow-countrymen.

"In addition to these subjects, the Rev. G. Pearce has also, as our friends will see from his note inserted in the present number, very kindly offered to give us short sections of a History of the Church; the first part of which we now publish.

"In addition to these subjects, we also propose inserting at the end of the magazine such items of Miscellaneous intelligence as may be considered interesting to our readers."

7.—LONDON MISSIONARY SOCIETY.

In another page will be found a review of the Report of the Bengal Auxiliary Missionary Society. We have, since that report was drawn up, had our attention called to the following paragraph relating to the funds, not of the Auxiliary only but of the Parent Society. The statement needs no comment on our part, it must commend itself to all who feel aright on the subject of Missions. We shall be happy to forward any offerings from those whom God hath entrusted with the silver and gold which are *His*. One lady, we understand, a resident in India, forwarded to the Bath Auxiliary to the London Missionary Society jewels which have produced upwards of £600. To many without entrencing upon their luxuries or interfering with their wants we might say, go ye and do likewise.

"The Committee have to state that owing to the great distress prevalent in the Father-land, the funds of the London Missionary Society have not kept pace with its expenditure; preventing it, however strong the claims of any section of the human family, from contemplating the establishment of new Missions; nay, almost inducing the idea of relinquishing some of the, at present, apparently less promising fields of labor. Such a necessity, it is sincerely hoped may never happen, and the Committee would devoutly and prayerfully hope that the Church in India will come forward with increased liberality to the support of the Missions of the Society in India; so that in the East as in the West Indies the Society may in a great measure be relieved from the pecuniary support of its Missionaries, and be free with its funds, be they more or less, to occupy new and important spheres, now open or opening to them in different parts of the earth."

8.—PROGRESS OF THE GOSPEL AMONG THE HINDUS.

The following is a short article from the *Chandriká* on the progress of the gospel amongst the Hindus. The *Chandriká* is the organ of the Dharma Sabha, and is, we fear, in advance of his countrymen in his apprehensions, as he is behind them in respect to some of his statements. The Missionaries are not in the habit of taking garbled extracts from the shástras; they may and do quote from them, but as far as our information serves us—the Hindus have no reason to complain either of the kind or degree of the extracts; they are fair specimens, nay generally the best selections, those which relate to abstract views of God, his nature, attributes and works; nor are the Missionaries in the habit of making converts of the dust and dirt of society. Some of their converts are poor and some are of the middling classes, and others are of good families, that is, they are as they have always been from all classes of society, from those in Cæsar's household to an Onesimus. That the Missionaries have encouraged people to become converts for the sake of a subsistence, we deny; the reverse is usually the case; they lose all by their profession of the Christian faith, yea, be they ever so poor; but they are under all their sufferings taught and that he who will not work shall not

cat. Nor are the Missionaries *become* bold; they have always been so; it is an essential element in the Christian Missionary's character that he should believe, and act upon his belief, that *all men* shall one day become the disciples of his divine Master, and that without obedience to his gospel and faith in his word there can be no salvation. The extracts now given, like others, quoted by us from time to time, coming as they do from an opponent, afford a pleasing testimony to the effects of Missionary labor in circles beyond the reach of the Missionary or his friends, for which we thank God and take courage.

(*Translated from the Chandriká of 13th February, 1843.*)

"At present the priests of the Christian religion are making great efforts by every possible way to proselytise the people. Their mode is to attend every fair and festival for the purpose of distributing Christian tracts among the crowds there assembled, and to wander about from place to place preaching in the open air. By these means they in some quarters make converts of the dust and dirt of the people, and in some places even persons of the middle ranks and the better classes of society—but many, especially of the poor who were suffering from want of food, have fallen into the net spread for them by some of the above gentlemen, and forsaken their own faith. They (the Missionaries) having thus succeeded in collecting a number of people to their party, have become bold; and now some of them having made certain garbled extracts from numerous *shástras* supporting the perpetual religion of the Hindus, are publishing these extracts with their own refutation of them, and sending them to respectable persons, with the hope of effecting their object*. But this is only a piece of overweening presumption on their part, they ought therefore to cease from their vain attempt."—C. C. A.

9.—MOVEMENTS IN THE NATIVE COMMUNITY.

The *Bháshar* reports that Bábu Dwárkánáth Tagore has been expelled from Hindu society and that by his own friends for his visit to Europe. The Tagores themselves are a tabooed family by the orthodox Hindus. A young man, a member of the Society for the Acquisition of Useful Knowledge, read an essay condemnatory of the government at the last meeting of the Society. Professor Richardson, present as a visitor, interrupted the essayist and called his remarks treason. The chairman, a Hindu, called him to order and requested him to retract—he refused but expressed his regret if he had given expression to any thing calculated to wound the feelings of the members. The only thing to be regretted is that Capt. R. noticed the matter at all.

10.—MUTILAL SIL'S COLLEGE.

The papists have undertaken to provide tutors for a new College to be called Sil's College. It is established by Mutilál Sil, and is to be under the direction of the Jesuits of St. Xavier's College.—The fee one rupee per mensem—The number is to be limited to 500 pupils. Of course the Jesuits will not interfere with the religious prejudices of the Native youth!! The College opens on the 1st of March.

11.—APPEAL ON BEHALF OF THE ERECTION OF A NEW CHAPEL AT KHA'RÍ.

Khári is a station in connection with the Baptist Mission situated about fifty miles distant in the country south of Calcutta. It contains an interesting Church of nearly forty members, and an increasing Christian congregation of upwards of one hundred persons on the Lord's-day.

* See Acts chap. 17, 6 verse.—ED. C. C. A.

The present Chapel, a mud wall building, which has stood about twelve years, is in a most dilapidated state, and much too small for the wants of the congregation. As the station now appears permanent, and the Christian community likely to exert a most beneficial influence on the country around, it is highly desirable to erect, without delay, a larger and more substantial building than the present one. The people on the spot, although very poor and unable to render any effectual aid, nevertheless desiring to show their interest in the measure, have presented the ground for the building; and have made some progress in raising a subscription quite in proportion to their present means—and they will probably do something more. The assistance, therefore, of all who are concerned about the salvation of the heathen,—anxious for the spiritual growth and prosperity of native converts,—and desirous of promoting the glory of Christ—is earnestly solicited.

The sum required will be about 1,500 Rs. Contributions may be sent to the Rev. J. Thomas, Baptist Mission Press, Circular Road, or to the Rev. George Pearce, Intally—Superintendent of the Baptist Mission stations in the South.

NOTE.—We shall be happy to forward any Subscription to Mr. Pearce for the purposes referred to in the appeal. The erection of humble but permanent places of worship is a great desideratum in the district south of Calcutta.—*Ed. C. C. O.*

12.—DISTRICT CHARITABLE SOCIETY.

The Annual Meeting of the District Charitable Society was held at the Town Hall on the 31st of January. The Archdeacon presided. F. Millett, Esq. read the report. The income of the Society is Rs. 55,313-11-5; the expenditure Rs. 53,905-0-0; total balance in favor of the Society is Rs. 4,833-4-4. The Alms-house is completed and the Leper Asylum removed to its vicinity. The report drawn up by F. Millett, Esq. is a very complete document, and called forth the thanks of the Chairman. Several new elections in the committee have taken place, but as yet we see no change in the structure of the committee; all the members without exception, at least so far as we can gather from the Report, are Episcopalians, and, if we understand aright, the Episcopalian form of worship is adopted in the Alms-house. Now we do not object to this, if it be a fundamental rule of the Society, but if it is not, we again urge that there should be a representative of each of the religious bodies in Calcutta on the Committee, and that a form of worship to which none could object ought to be adopted in the Alms-house.—*C. C. A.*

13.—MADRAS SAILOR'S HOME.

The Anniversary of the Madras Sailor's Home and Temperance Society was held at the Home, Esplanade, on the 6th January. Rev. Dr. Powel presided.

The Madras Home is a *strictly Temperance* Institution and is a noble practical reply to all the nonsense put forth in Calcutta about the working of the Temperance principle here. Leaving Temperance principles out of the question, is it dignified, or is it right, that an institution supported by public subscription with a view to reform the habits of seamen, should be at all a party to providing men with that which every right-minded man knows and acknowledges to be the root of all the evils which attend British seamen in foreign ports? our reply is, it is not, and the sooner it is abandoned the better.—The Madras Home is a Temperance Home: last year it accommodated 797 officers; 3,655 seamen; 574 civilians; soldiers and their wives 78;

Total 5,104.—The income Rs. 2,741-15-7; expenditure Rs. 3,477-11-6;—balance in hand, Rs. 304-4-1. Of the expenditure one item is for dieting *distressed* seamen, Rs. 1105-1-6.—Twenty-four of the boarders of the Institution presented the superintendent, Mr. Macombe, with a silver snuff box as a token of their esteem for his general services in the conduct of the Home. The meeting was well attended.—The following friends to the cause addressed the Meeting. Rev. Messrs. Crowther, Hardy, Taylor, Aroolapeen, Winslow, Col. Alexander; W. Hunt, Esq. and Capt. Orme, the worthy secretary. The report records success in the Temperance cause. In Madras there are 696 members; showing an increase of 41 over the former year. Only one defaulter during the year. A new Society has been formed at Nagpore. Two members of the Madras committee have undertaken to write tracts in the Tamil language on the subject of intemperance. The *Temperance Recorder*, the periodical of the Society, has a circulation of 376. We pray every success may attend the Madras Home, and Temperance Society.—*Ibid.*

14.—THE MADRAS UNIVERSITY.

The second annual examination of the Madras University commenced on Tuesday last, and concluded on the following day. We are gratified to learn that the students have given the most satisfactory evidence of what unremitting assiduity and perseverance can effect on the part of Tutors. If a fair portion of praise cannot be withheld from the under Masters, we must do Mr. Powell the justice to say, that to his admirable management, much of the astonishing success of the Institution is chiefly to be attributed. Always wishing well to the University, and its prosperity not being a matter of indifference to us, we have been obliged, notwithstanding, in the conscientious discharge of our duties, to disapprove of the plan of education, which doubtless has been prepared with great care by the governors of the University, after considerable meditation and reflection on the subject, nevertheless, it appeared to us to be intended more for effect than real utility. Our only objection was that the plan appeared to embrace studies of the more abstruse parts of knowledge to the comparative neglect of a good elementary education. We reasoned that navigation to a youth who never contemplated a sea-faring life was a superfluous acquirement, and the time occupied in so unprofitable a study might be better employed to some more useful purpose. However, be this as it may, an eye witness informs us, that the intelligence with which the students acquitted themselves reflects great credit on the University and affords the most conclusive evidence that the Institution will ultimately realize more than the sanguine expectations of its most sanguine friends. Our informant adds, that the *MARQUIS* was present on Wednesday and witnessed the examination of the upper classes, and after the flattering account that has been communicated to us, we shall not be astonished if the noble Marquis had left the University agreeably surprised at the very creditable proficiency of the students.

15.—MADRAS HIGH SCHOOL.

On Tuesday the 31st of January, the Junior classes of the High School were examined by the Head Master in Arithmetic, Geography, and the Histories of Rome and England; and certain of the scholars were called upon, to recite and explain passages from some of the minor English Poets. After the English examination was concluded, Captain Losh proposed questions in Tamil, Mahratta, and Telooqoo, in order to test the progress of the lads

in those languages. On Wednesday February 1st, the examination of the more advanced pupils took place, Captain Best, Lieut Ludlow, and the Head Master officiating as examiners. The students of the second class were examined in the Elements of Astronomy, the 1st Book of Euclid, and the fundamental propositions of Hydrostatics and Pneumatics. The first class boys then proceeded to explain the several parts of the double-acting Steam Engine, and the improvements that Watt introduced. Queries were afterwards put in Euclid, Algebra, Conic Sections, and the Differential Calculus; and Runganathen Shastry was examined in Smith's Wealth of Nations, and Shakspear's play of Julius Cæsar, in both of which he acquitted himself very creditably.

Among the spectators on the second day of the examination were the following: the Most Noble the Governor, the Hon'ble Messrs. Bird and Chamier, the Hon'ble Sir J. D. Norton, Lord Charles Hay, G. Norton, Esq., J. B. Norton, Esq., W. Elliot, Esq., J. Orr, Esq., G. Davidson, Esq., Lieut.-Col. Sim, B. Cunliffe, Esq., S. Rogers, Esq., Dr. Nicholson, J. Dent, Esq., W. Liddell, Esq., &c. &c.—*Madras Athenæum*.

16.—BELLARY TRACT SOCIETY.

The Bellary Auxiliary Religious Tract Society is an Institution of very limited extent, and humble pretensions. Its object, as its name imports, is to disseminate Divine Truth by means of tracts and other small publications, a means of great usefulness every where, but especially in India. Your committee cannot doubt of the ultimate success of their labours. They can appeal to past experience,—the Lord had blessed them; and they have the promise of the Divine Word:—"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

The tracts in the Canarese and Telooگو languages published by this Auxiliary have been freely circulated in every town and village in this and the neighbouring districts. During a late tour, the Rev. W. Thompson, on offering a religious tract to a person who had come from the territories of the Nizam, inquired,—“Have you ever seen any of these books before?” The reply was,—“Yes, the country is full of them, we find them every where; who has *not* seen them?” Admitting this statement to be more poetical than true, we have little doubt that many thousands of our tracts are in the hands of the people on both sides of the Toongabuddra. The Humpee Festival has been regularly attended for Missionary purposes by members of the Bellary Mission for upwards of thirty years, and on each occasion a very large number of tracts has been given away. The Annual Festivals held at Oovraconda at Kourgode, also furnish opportunities for an extended and judicious distribution. Mr. T. says,—“Persons who cannot read, and those who from pride, fear, or other motives, do not wish to be seen taking tracts for themselves—for such, alas! there are,—frequently ask us to give them books for their children, and unless there is something peculiar in the circumstances in which the request is made, we generally comply with it, as it gives the sanction of a parent to a book, which may with the blessing of God, enlighten the youthful mind and sanctify the heart. Many of the tracts may be laid aside unused, or even wantonly destroyed; but if some of them are read, when the heart is yet unoccupied with the debasing tenets of a false creed, and more susceptible of religious impression, we think that there is enough to justify the procedure.

A large proportion of the English tracts have been circulated in H. M. 4th or King's Own Regiment, and there is reason to believe that many of them have been the means of awakening and deepening religious impressions.

One private soldier was led to serious inquiry by hearing a tract read, and another by reading the tract "The Warning Voice." Particular tracts have been frequently asked for, and when our supply became exhausted, much disappointment was expressed by the applicants.

Tracts in the Hindustanee and Mahratta languages, have been greatly in demand at the Bellary Mission during the past year, and it is believed that they are very generally read by those who obtain them. The Sepoys of the Native Corps manifest great interest in the subject of our books, and frequently make very pertinent inquiries on what they have read.

Your committee desire their best thanks to the Auxiliary Tract Societies for Madras and Bombay for liberal grants of tracts in various languages, to the Bible, Book and Tract Society, at Bangalore, for its handsome donation, and to those kind friends to whom we are indebted for donations and subscriptions:—Canarese, Total distribution 30,290. Telooogoo, 4,936. Tamil, 667. English, 12,883. Mahratta, 989. Hindustanee, 656."—*Report of Bellary Tract Society for 1842.*

17.—THE BISHOP OF JERUSALEM.

It is with great gratification that we present to our readers the accompanying letter from the Right Rev. Bishop ALEXANDER, of Jerusalem, to a Reverend Gentleman in this place; and we trust that the sympathy already called into play for the ancient keepers of "the oracles of God" will both spread wider and strike deeper from day to day. Not only now may we behold a shaking, and the bones come together, bone to his bone: but the ear of faith may, we think, distinguish clearly the voice of "the Lord God; Behold O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." We cannot peruse the Bishop's letter and reflect upon the change that has, so unexpectedly to most men, been brought about in the last few years, without feeling the greatest encouragement as well for all our other efforts, as for prayer—earnest and instant "prayer to God for Israel, that they might be saved."

Still however much remains to be done on our part "for the poor saints which are at Jerusalem," and we may hope that He, 'who called Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the Soul,' will be pleased again by similar instrumentality to dispense in Judæa, those 'wholesome medicines of Evangelical doctrine,' by which 'all the diseases of souls may be healed' among his chosen people, and the blindness, which in part is happened to Israel, may be taken away. We are thankful at feeling assured that no inconsiderable portion of our readers look upon themselves as "debtors" to these brethren in Judæa: "the middle wall of partition" is broken down between us; and, in words infinitely weightier than uninspired man can pen, "if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Let our dear Christian readers then be reminded by the olive leaf—the emblem of peace—sent from Gethsemane's hallowed garden by the Christian Bishop "of the seed of Abraham," that peace—peace with God—"Salvation—is of the Jews"—"of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen;" and, with such stirring recollections breathed into their hearts by the Holy Spirit, we cannot but persuade ourselves that much prayer will be offered, and many an effort will be made, for the hastening of the kingdom and the establishing of the rule of the "Prince of Peace" in the midst of Abraham's children and on Zion's holy mount.

MY DEAR SIR,

JERUSALEM, November 2, 1842.

I have this moment received your kind letter, with an enclosure of a bill for £19. I have only a few minutes time to acknowledge the same with thank-

fulness, as our messenger is waiting to start with our monthly Mail to Beyrout. I wish time admitted of my giving you some account of our deeply interesting proceedings, since I last wrote to you in acknowledgment of your former remittance, to which I am awaiting your answer. The money is in my hands, and I hope shortly to be able to apply it to the employment of a Missionary agent in Safet and Tiberias. There is quite a stir amongst the Jews here. On Sunday last I ordained the first Israelite, so that we have now Bishop, Priest, and Deacon of the Jewish nation officiating on Mount Zion among a congregation the majority of whom are Hebrews! I hope this may reach you before the 21st of January, on which day I hope you will think of and pray for us, it being the anniversary of my arrival in Jerusalem. D. V. I intend having special service on that day, and we hope to include likewise our Brethren in India in our prayers on that day. Time forbids me to say more than that I am with best wishes and prayers for your peace and usefulness,

Yours very faithfully,
M. S. ANGL. JEROSOL.

To Rev. J. Tucker, Madras.

The enclosed is an olive leaf from the garden of Gethsemane.—*Madras Christian Herald*, Feb. 1.

18.—THE MAULMAIN RELIGIOUS HERALD.

We were this morning favoured with a copy of a Prospectus of a monthly periodical, to be entitled the *Religious Herald*. It is to be published in the Burmese language on the first Wednesday in every month, by the American Baptist missionaries, and is to be printed on half a sheet, or, we suppose, to consist of four pages 4to. The objects of the paper are defined to be "the improvement to the native christians and the diffusion of light among the heathen portion of the community." Its pages will therefore "be open to the insertion of every thing which is adapted to these ends." The price of subscription is one Rupee only, per annum. Even this low rate of subscription, we fear, will not secure the paper an extensive circulation among the natives, who have not a sufficient appreciation of knowledge to pay for it. The cheapness of subscription, however, will enable those who are willing both to buy and impart knowledge, to subscribe for several copies for the purpose of gratuitous distribution.—*Maulmain Chronicle*.

19.—THE LATE REVEREND FRANCIS GOODE.

The December overland mail brought tidings of the death of the Reverend Francis Goode, who at the age of 45 has fallen into the heavenly garner, "as a shock fully ripe." A private letter which we have received, after mentioning that this eminent servant of our God, entered into his rest on November 19th, says "a standard-bearer has indeed fallen in Israel." It is so truly. Mr. Goode's loss in the present state of the Church of England, is remarkable and severe. But blessed be the God and Father of our Lord Jesus Christ, the Father of Mercies, and God of all consolation, *our* loss is *his* everlasting gain.

Mr. Goode, while health permitted, officiated here in Calcutta, as curate to that beloved minister, Mr. Thomason. On that account and because we have already made free use of his sermons, in our extracts in this Magazine we hope that some short notice of him, from the pen of one who once enjoyed the high privilege of attending his ministry, may not be unacceptable to our readers.

Mr. Goode was the son of a pious clergyman, who acted as curate, we believe, to the late Rev. William Romaine; and whose excellent metrical version of the Psalms, has been principally used in the Rev. Josiah Pratt's collection of Psalms and Hymns. At Cambridge he greatly distinguished himself, and became in consequence, a Fellow of Trinity College; thus adding one to the number of those who with Henry Martyn, Professor Farish, Mr. Thomason, Mr. Jowett, and others, proved by taking the highest honors of the University, that "*the Saints*" as they were derisively called, were not either the most idle, or the most ignorant among the young men of the respective colleges. Some time after his ordination, he came to India, to Mr. Thomason, and there are many here, we doubt not, who remember him at the Old Church. The loss of his health (which he never entirely recovered) compelled him to return to England. There, for a long time he preached on Sunday mornings at the Magdalen Asylum, and as Evening Lecturer at Clapham Church. He obtained no preferment; and we believe, as he had in those places a large sphere of usefulness, that he sought none. In the possession of those two appointments he died, as we have said, at the age of 45.

Mr. Goode was eminently a preacher of the gospel. He was no visiter of the wealthy or the great: he was no excited votary of "the religious world," bustling from Society to Society, and from meeting to meeting, as though he were some agitator, working in a popular cause;—no—his places were his home, the dwellings of the sick and the sorrowing, and the pulpit. His work was to preach the gospel either in public or in private. His only published works that we know of (namely, "*The Better Covenant*," "*the Sermon before the Church Missionary Society*," and his *Volume of Sermons*) were not works of criticism, or of controversy, but were publications of pulpit exercises. He studied diligently, not the works of the learned but the works of the Living God, and he laboured in prayer, that he might be able to bring forth to his hearers, "things new and old." His Sermons, which seldom lasted less than an hour, were attended to with a deep and calm interest we have seldom witnessed elsewhere; but there was no pomp in the diction, no straining for effect, and scarcely any use of action. His words were truly weighty and powerful. He preached from written sermons, the product of deep thought, and of earnest prayer; and in all his public preaching his first aim was to exalt the Saviour. "*Christ and Him crucified*" was the key note of his faithful expositions. But withal he was eminently practical. He brought home religion to every man's heart, as a personal and practical thing; and his standard was so high, and his reasoning was always so powerful, that few who were not in earnest in seeking the kingdom of Heaven and its righteousness, would willingly continue long to hear him, unless indeed the word was brought home with life-giving energy to their souls. The texts on which we remember to have heard his most remarkable sermons were "*Ye cannot serve God and Mammon.*" "*He raiseth the poor out of the dust, and lifteth up the beggar from the dung-hill, to set them among princes, and to make them inherit thrones of glory: for the pillars of the earth are the Lord's and he hath set the world upon them.*" "*Salvation belongeth unto the Lord, his blessing is upon his people.*" "*Whoso handleth a matter wisely, shall find good, but he that trusteth in the Lord, happy is he.*" "*Likewise, ye younger submit yourselves unto the elder; yea all of you, be subject one to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble.*" On these subjects, and some others we could mention, we still can fancy ourselves listening to his powerful, calm, and serious addresses; his full and rich experience; and his solemn, yet tender delivery of messages, as an ambassador from God.

A peculiarity in Mr. Goode's Sermons, was an absence of all "eloquence." His climax ever was a still stronger quotation from Scripture. As an instance of this, we are here reminded of a passage in his admirable Sermon on "Believer's cares cast upon Christ," "O dishonor Him not, by a shameful mistrusting of His care and kindness." This is what God complains of, in His people. "Zion said, the Lord has forsaken me; and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" What a beautiful picture of the Lord's care for His people! He cares for them, you see, with all the exquisite affection,—the tenderness of a tender mother for the son of her womb, the infant at her breast! Shall I say with more than a mother's tenderness? "Yea," saith God, "they may forget" it is a possible case: "yet will I not forget thee." Isa. xlix. 14-15. "He that toucheth you, toucheth the apple of his eye." Zech. ii. 8. "Sing ye unto her a vineyard of red wine. I the Lord do keep it; I will water it every moment, lest any hurt it, I will keep it night and day." Is. xxvii. 2, 3.

This was his almost constant style; or if he varied from it, it was to support his former words with some other short and plain words of simple truth, yet of deep thoughtfulness. An instance of this occurs to our recollection in the first of his sermons on the 5th text which we have above mentioned. He was speaking of subjection, and particularly dwelt on want of subjection to parents. "See," said he, so nearly as we can remember, "what God thinks of this temper. 'The eye that mocketh at his father and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it*.' You see He does not wait for words, He does not speak of deeds, but of the *eye*; of that only. God knows what is in a look. 'The ravens of the valley shall pluck it out and the young eagles shall eat it.' And my brethren, *God means what He says.*" Out of his volume of published sermons instances of this kind might be greatly multiplied. But then there was no accompanying claptraps; nothing was seen in him from the moment he entered church, in his prayers, in his singing, or in the pulpit, but reverence and godly fear. Out of the church he was beloved by all (for the merciful, "shall obtain mercy,") and respected almost as much, for his great abilities, as for his high attainments as a christian, and his constant holy walk and conversation. To him was given in a large measure "the Spirit of love, and of power, and of a sound mind;" and therefore though he was earnest in his views as a millenarian and sometimes preached on the subject, there was no exclusive attention to that point, and no dogmatizing on it†. He aimed, and studied, and prayed, to win souls to Christ and to build up believers; and many, very many, we believe, will be in his crown of rejoicing in "that day."

But He is gone, to that peaceful home for which in his feeble health, he had long been waiting! Nevertheless "being dead, he yet speaketh." Many of those of whose conversion he was the instrument, live to hand down to the succeeding race, the record which they heard from him; and his very valuable writings remain also. We recommend these to our readers as the *best* works of modern Divinity we know. His "Better Covenant" has been blessed, we believe, to thousands; and his volume of Sermons also. Those of our readers who are induced by these remarks to procure or to order these works, will we are persuaded, thank us for the recommendation.

But enough:—this blessed man has only "gone before." His conversation had long been in heaven, and now he is there indeed, in the presence

* Proverbs xxx. 17.

† Mr. Goode on this subject used to lay much stress on the 24th and three following chapters of Isaiah.

of Jesus, the author and finisher of his faith. And he who led this saint to glory, can lead and guide us too, and on Him we may safely trust for grace to succor us on the road, which this our dear brother trod before us. To Him then, who liveth for evermore; who lives on, in majesty and goodness, while ministers are taken from us, and earthly comforts fail,—to Him let us look continually. If it be His will to take more of his ministering servants, and to deprive His church, in these trying times, of still more of the faithful under-shepherds—what need we fear, so long as Jesus sends still His Spirit, and continues still our Advocate? Happy people! “He will leave us never, no never forsake us!”

“Our Jesus shall be still our theme,
While in this world we stay;
We’ll sing our Jesus’ lovely name
When all things else decay.”—*Church Magazine.*

20.—DEMAND FOR THE WORD OF LIFE IN EUROPE AND AFRICA.

We have been favored with the following interesting items of intelligence from Europe in connection with the spread of God’s blessed word. Confident we are that they will be very cheering to our friends.

Extract of a letter from the Rev. A. Brandom, Secretary to the British and Foreign Bible Society, dated 3d Nov. 1842.—“We are pursuing our way amidst much coldness, disaffection and scorn in some quarters, but I trust with a tolerably large and evident measure of the Divine blessing. Our forthcoming number of the Monthly Extracts contains an account of several anniversary meetings in Belgium, which you will read with deep interest, not forgetting that the far greater part of the assemblies consisted of persons only a little while ago Roman Catholics. We have since received a letter from Dr. Malan himself. His testimony to the great good going on in Belgium is very striking; and Bible reading, *in versions much condemned*, is at the root of it all. Dr. Malan is no mean witness—for all who heard him will acknowledge that he is no compromising man, no expediency man. Monsieur de Pressensé has just solicited 50,000 Testaments! great is the work accomplishing there and in France.

“The Church Missionary Society has just asked a new supply of New Zealand Testaments, and 20,000 are now printing. In his last letter from the West Indies our agent tells us of a sale of Sacred Scriptures at the rate of 100 copies a day! 20,000 Bibles and Testaments are now on their way to Jamaica, and he asks for 6000 for Antigua and the same quantity for Barbadoes. Such are some of our large operations at the present moment, and I am thankful to say means are not wanting to carry them on.”

Extract of a letter from the Rev. James Read, Senr. dated Kat River, South Africa, Aug. 18th, 1842.—“The many schools both Day and Sunday will increase the demand (for the scriptures) and the British and Foreign Bible Society will have work for a long period to come, for the means for learning to read are doubling and trebling continually: I recollect the time in 1801, when it was believed there was but one Hottentot in the whole country that could read a verse in the Bible, but now there are thousands; at Missionary institutions within the Colony there are very many; besides at Missionary stations there are also very many now in almost every town and village from one end of the Colony to the other, and Dr. Philip and I have had an opportunity of witnessing the wide extension of the Gospel beyond it. The eagerness to learn to read the Bible and to be acquainted with its truths is beyond what we have ever seen, this is from the younger children to those with grey hairs.”—*C. C. A.*

21.—THE BRITISH TEMPERANCE ASSOCIATION.

The eighth Annual Conference of this influential body was held at Rochdale, on the 5th, 6th and 7th of July last. The proceedings were of a cheering description, and the thorough-going decided sentiments expressed by the report and by the various speakers, increases our confidence in the Association. The following brief extracts from the report will show what has been done during the past year: two advocates have been constantly employed during the past year, and a third for several months. Upward of *three thousand* copies of the *Advocate* have been circulated *gratuitously* every month, which the experience of three years has demonstrated to be of vast importance. Several Local Unions have been formed, one or two of which have been eminently successful. The state and prospects of the societies in connexion with the Association are encouraging. The returns made by them show that they have 17,613 members, 1,744 of whom are *reclaimed characters*; and 341 of these *members of Christian churches*. In these societies there are 231 *nursing mothers*—an important fact; and 68 ministers of the gospel. There are reported 2,886 places as engaged in the manufacture and sale of intoxicating liquors; 127 having been closed since the formation of the societies. At Bradford, York, Malton, and Brighouse there are 2,119 youthful teetotalers. An obstacle *universally complained of* as a hindrance to the progress of temperance, is the indifference or hostility of *ministers, officers, and members of Christian churches*. Several important resolutions were passed, and among the rest, one rejoicing “in the progress of opinion as to the impropriety of using alcoholic wine at the Lord’s Supper, and the gradual introduction of *unfermented* wine on such occasions;” and another which “recommends to all Christians a calm and religious investigation of the propriety and necessity of substituting, in the observance of this ordinance [the Lord’s Supper], a *non-intoxicating* wine, in the place of the ordinary wines which are usually administered on these occasions.”—*S. T. Journal*.

22.—THE SCRIPTURE READERS’ SOCIETY FOR IRELAND.

This is one of those useful but noiseless societies which, like true merit, blushes to hear of its own exertions. The object of the institution is precisely that which its title indicates. It is to supply competent readers to go about from place to place, and from cottage to cottage, to read in Ireland the Holy Scriptures to the poor. In the extracts from the correspondence of this society are to be found many testimonies from the Irish parochial clergy as to the assistance received by them from the humble fellow-laborers furnished by it. They teach in the Sunday schools, they help to collect the congregations, they become acquainted with the characters, opinions, and circumstances of the poor of the flocks, and thus direct the pastors in their daily visits, and finally indicate when and where the clergy should administer temporal relief, as well as religious instruction.

The same extracts show that there are 120 applications for readers, which the committee, for want of means, are unable to comply with. In order to provide for 71 readers at present employed by this admirable society, the committee are constrained most urgently to appeal to the liberality of those who are alive to the importance of this work.

NOTICE.

The undersigned has admitted Mr. James Patrick Meik, (late Captain in H. M.'s 49th Regt.) as a Partner in his Business, which will from this date be carried on under the style of Hay, Meik and Co. General and Commission Agents, at No. 7, Old Court House Corner, East of St. Andrew's Church.
Calcutta, Jan. 2, 1843. G. C. HAY.

PASTORAL TRACTS.

FOR SALE AT THE DEPOSITORY, NO. 7, OLD COURT HOUSE CORNER.

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AT THE OFFICE OF THE CALCUTTA CHRISTIAN OBSERVER, NO. 7, OLD COURT HOUSE CORNER, EAST OF ST. ANDREW'S CHURCH.

A Collection of Valuable Books, being the Library of a Clergyman of this City, about to proceed to England.

Just published, at the Asiatic Press.

1. ON THE SUPREME GOD, OR AN INQUIRY into the Truth in the matter of SPIRITUAL AND IDOL-WORSHIP; by the late celebrated Vedantist Braja Mohan Deb. Also, Vajra SÚCHÍ, THE NEEDLE OF ADAMANT, OR THE ORIGINAL Divine Institution of CASTE examined and refuted, by the Buddhist Pandit Ashwaghosh. Translated from the Bengali and Sanskrit originals, with notes, by the Rev. W. Morton, L. M. S.

2. The Bengali original of the former carefully revised; and a translation into Bengali of the Sanskrit of the latter; with notes and illustrations; by the same.

N. B.—The object of these publications, as already announced, is to furnish the Friends of Truth, and Missionaries in particular, with these two invaluable treatises, in a corrected edition and form suitable for extensive distribution; also to supply, for the benefit of those natives of the Province who use the English language, new and accurate versions into that language of works so justly appreciated; accompanied with such notes as it is hoped will, at the same time, effectually guard against the influence of the Vedantic or other errors of the enlightened authors. In the hope that the friends of Missions will generously encourage the attempt, they are now informed that the above works may be had, separately or together, as desired, at the following charges, viz.

No. 1 alone, for single copy	1 Rupee.
" 2 " "	8 Annas.
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For one dozen copies of No. 1,.....	3 Rupees.
" " " 2,.....	4 "
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To Missionaries, for gratuitous distribution, a further reduction will be made, the sole object being to meet the unavoidable outlay.

For sale at the Editor's, No. 1, Middle Road, Intally; at the Press, Creek Row, Dhurrumtollah; at Messrs. Thacker's and Co.; and at Messrs. Hay and Meik's, No. 7, Old Court House Street, Calcutta.

Orders from the Mofussil addressed to the Editor as above, will meet with prompt attention.

Feb. 23rd, 1843.

ACKNOWLEDGMENTS.

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