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THE
CALCUTTA
CHRISTIAN OBSERVER.

APRIL, 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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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.

The subject to which we suppose "Q" refers has not escaped the notice of the Editors of this Journal. Measures have been adopted and are now in progress for examining into the whole subject. The practices complained of have been as much a source of grief to the Missionaries as they can be to "Q." They had previously to the reception of "Q's" letter, taken such measures as they hope will fully vindicate both Christianity and the Missionary body generally. For the present and until the result of these inquiries shall be known "Q's" letter is kept in abeyance.

"JUNIOR," "S. J. M." and "FINIS" under consideration.

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 Monthly Missionary Prayer Meeting will (D. V.) be held on Monday evening the 3rd instant, at the Lal Bazar Chapel; service to commence at $\frac{1}{2}$ past 7 o'clock.

The Committee of the Christian Tract and Book Society will meet (D. V.) for the despatch of business on Tuesday morning, the 11th 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 4th 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. 40.—OLD SERIES, VOL. XII. No. 131.

APRIL, 1843.

I.—*Thoughts on the Limited Success of Protestant Missions in India.*

(For the Calcutta Christian Observer.)

It is not intended by the expression, "The limited success of Protestant Missions in India"—to imply, that, what success there has been, is more limited than might have been expected. The thinker of the following thoughts could indeed hardly avoid forming an opinion on this subject. But whatever it may be, he does not express it in this title. The meaning of it is, that this "success" has a limit; and these thoughts are exercised on the question, why this limit is where it is, instead of being somewhere else.

This is not a new subject of remark in the pages of this periodical; how could it be? In the course of more than half a century, during which Protestant Missions have existed in India—and among the many hearts which, during that time, have with more or less earnestness, struggled and been worn out in their promotion, how could it be otherwise than that ever and anon the feelings of some over-burdened and perhaps too anxious and discontented spirit should find vent in the distressful cry, "Why have we not more success?"

A few months ago this cry was heard—through this magazine, from more than one quarter. Its first tones seemed to call forth a kind of echo or response. "Deep called unto deep," and there is reason to suppose that in some instances where no audible response was given, there were yet ears eager, and hearts listening in silence and solitude, to catch the first whisper of sympathising sounds. In some ears however the voice was no music, and means were taken, and successfully, to quiet it.

But external quiet and apparent tranquillity are not always a credible symptom of internal peace and satisfaction, such as in the present case can only result from enlightened conviction, that things are, on the whole, as they should be. The suppressed sob of the mourner is not always the sign of a comforted, but sometimes the occasion

of a broken heart. And there is little wisdom in shutting our eyes to the suspicious indications of lurking disease, which if neglected will prove fatal; because the application of timely remedies will be attended with inconvenience.

The opinion an individual would be likely to form, on the subject of these thoughts, would doubtless depend greatly on his personal character. For it would depend greatly on his private views respecting the great object of Missions—the spiritual power of the gospel and the extent to which it is reasonable to expect success in preaching it—and the character essential to be possessed by those so employed in order to ensure success; and there can be little doubt that his views on these subjects will depend greatly on his own personal character in a spiritual point of view.

If he entertain the opinion that the Mission of the Son of God into our world, and of his evangelists from Christian countries to India, was intended mainly to civilize men and to secure the outward profession of Christianity—and if he make a numerical calculation of professed converts, and estimate the amount of their advance in civilization, and then balance these with the number and character of the agents and the extent of the means employed to secure them, though he might not be able to congratulate himself on triumphant success, he might possibly be able on the whole to satisfy himself with the results, especially if he threw into the scale the diminished confidence of opponents in their own systems. This however would be hardly fair, as it is by no means clear how far this is the result of purely Missionary effort, nor to what extent it implies a turning to Christianity.

If again he regard the gospel as an intellectual system, and the work of conversion as mainly an intellectual process, and think that this will advance rapidly in proportion as the truth is placed in a convincing light, and will be retarded in proportion as the minds to be convinced have been enfeebled by falsehood and incapacitated by prejudice to recognize the countenance of truth; and if he consider the state of the minds of men in India, and the difficulties connected with carrying on such a work in a foreign language and then calculate the advance which Christianity, as a system of truth, has made towards a permanent establishment in India, he may be able to console himself under the impression that it has been somewhat slow, by the persuasion that it has perhaps been on that account the more sure.

Still further, if in his idea of the Missionary character he be the advocate of what he feels some self-complacency in styling *moderate* views, always affecting the extreme of leniency rather than its opposite, and reminding others how unreasonable it is to expect that Missionaries should be angels—and if he associate with these views others less moderate respecting what he calls the divine sovereignty—which phrase as it is sometimes used, seems to mean, the divine complacency in the ruin of men's souls—he will probably find little difficulty in satisfying himself, that the Missionary character generally, as it exists at present in India, is as nearly conformed to the Scripture standard and the apostolic model, as can be expected in the circum-

stances ; and that if the spiritual effects of Missionary labors have been few, the cause must be one which it is something like impiety to scrutinise.

One popular method of laying a troubled spirit, which a protracted period of melancholy musing may have evoked, is to have recourse to what are called general and comprehensive views—to observe the progress of great moral revolutions, the particulars of which are recorded in history—to trace back the preparatory process to its earliest indications—and to extend the transition state onwards through a long period of years to the final consummation as marked by some signal event. Thus the period of Jewish history, from the call of Abraham to the birth of Christ, may be regarded as the preparatory process to the introduction and spread of Christianity in the world, the consummation of which may be made to synchronize either with the era of Constantine or the commencement of the Millennium. In like manner the conquest of Britain by Julius Cæsar may be regarded as a preparatory step, and the interval between that event and the Mission of Augustine at the end of the sixth century, as a preparatory process to the final establishment of Christianity in that island. Here we get seven centuries for the conversion of so small an island as Britain. Then if we take the reformation from Popery, dating from the period of Wickliff when three quarters of the fourteenth century had expired, and consider what Protestants have yet to do before they can consider themselves triumphant, and also what they are doing, if we do not get a great moral revolution completed, we at least obtain a great period of time for its enactment. Thus it is made evident that the march of Providence is slow and stately, and it is argued that to betray a fretful impatience on account of it, is to shew ourselves incapable of appreciating the grandeur and dignity of the divine proceedings.

These arguments are satisfactory to some minds ; to others they are not. There is doubtless an imposing air of learning and philosophy about these historical parallels, which perhaps ought to captivate the imagination and convince the judgment. But it will be found that there are spiritual and practical men who in the first instance gave themselves with a simple-hearted faith to the work of Missions, encouraging certain expectations which they deemed scriptural, but whose lot it has been to meet with almost nothing but disappointment, in whose view these generalizations seem rather vague and irrelevant. They cannot help reverting to the history of the first thirty or forty years of Christian Missions as recorded by the inspired penman, and which would form rather an amusing, if it were not so mournful, a contrast to the Missionary reports from India for the same space of time in the nineteenth century as already published ; especially if the relative proportion of substance and sound be taken as the point of comparison between them. In this record they do not meet with general philosophical views, but a simple narrative of facts such as the following :
 “ And the same day there were added to them about three thousand souls, and they continued stedfastly in the apostle’s doctrine. &c.”
 “ And the Lord added to the Church daily such as should be saved.”
 “ Many of them which heard the word believed, and the number of the

men was about five thousand." "And they were all filled with the Holy Ghost, and spoke the word of God with boldness; and the multitude of them that believed were of one heart and of one soul." "But the people magnified them, and believers were the more added to the Lord—multitudes both of men and women." "And daily in the temple and in every house they ceased not to teach and to preach the Lord Jesus Christ." "And the word of God increased and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." In Samaria—"Therefore they that were scattered abroad went every where preaching the gospel. Then Philip went down to the city of Samaria and preached Christ unto them, and the people with one accord gave heed unto those things which Philip spake." In Cæsarea—"While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." In Antioch—"Some men of Cyprus and Cyrene, when they were come unto Antioch spake unto the Grecians, preaching the Lord Jesus; and the hand of the Lord was with them, and a great number believed and turned unto the Lord." In Antioch in Pisidia—"And when the Jews were gone out of the synagogue, the gentiles besought that these words might be preached to them the next Sabbath; and the next Sabbath day came almost the whole city together to hear the word of God; and when the gentiles heard the word, they were glad and glorified the word of the Lord; and the word of the Lord was published throughout all the region and the disciples were filled with joy and the Holy Ghost." These extracts embrace a period of about twelve years.

After this the record is chiefly occupied with the Missionary tours of one man, the apostle Paul—extending over a period of about twenty years. In the course of this compendious narrative there occur the names of eight islands—nine provinces—and about thirty cities or large towns as included in his field of Missionary labor. In many of these he was the means himself of planting Christian churches, in others he found them already planted and was the means of strengthening and increasing them—and in all he seems to have had the satisfaction of at least producing an impression, and that very soon after his arrival. In Iconium he and his companions "so spake that a great multitude both of the Jews and Greeks believed." At Lystra the people were about to worship them as gods. At Derbe "they taught many." As they went through the cities of Phrygia and Galatia, "they delivered the decrees of the Church at Jerusalem for to keep, and the Churches were established in the faith and increased in number daily." At Philippi, "they exceedingly troubled the unbelieving Jews"—in consequence of which they were scourged and cast into prison. Escaping from this—at Thessalonica, "a great multitude of devout Greeks, and of chief women not a few believed." At Berea "the people received the word with all readiness of mind and many believed." Even in Athens "certain clave unto Paul and believed," among whom was an Areopagite. At Corinth "many hearing believed and were baptized." At Ephesus he so "disputed in the school of one Tyrannus," that in two years "all that dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks"—and many that believed came and confessed, and showed

their "deeds" and burnt their books of magic to the value of fifty thousand pieces of silver—"so mightily grew the word of God and prevailed." And whilst a prisoner in Rome, together with other converts, he had "some in Cæsar's household." This was the general tenor of Paul's Missionary career, respecting which he himself says—"Now thanks be to God who always causeth us to triumph, and maketh known the savour of his name through us in every place."

Now it is presumed that even those who form the most favourable estimate of the state of things in India will hardly hazard the assertion that they present a parallel to that set forth in the foregoing extracts; or that the diaries and biographies of such men even as Martyn, Chamberlain and Carey, would correspond with that of Paul, as it regards at least the results of their respective labours. It is most probable they would endeavour to explain the acknowledged difference by causes which in their opinion are sufficient to account for it. These will come under notice shortly. The point at present to be remarked is, that there is a difference, a wide difference, a difference which it is not easy to exaggerate. To mention the names of places and living characters, would only be to wound the feelings of individuals without accomplishing any good. But without mentioning names, there is one station in India where the gospel has been preached for more than twenty years; during which period nearly if not quite as many Missionaries have, at different times, been stationed there, sometimes singly, sometimes four or five together—and the result is that those now stationed there would be glad, if they could show as many converts, the fruit of these labours, walking consistently with their profession and adorning the doctrine of Christ. Paul, in twenty years, travels over nearly the whole of the then civilized world, and makes converts and plants churches wherever he goes. During the same space of time twenty of his successors concentrate their efforts on one spot for the accomplishment of the same object, and this is the result;—and it is to be feared that too many other stations would present a similar spectacle.

At first view one is disposed to think that no possible combination of external circumstances can be sufficient to explain a difference so marked as this. The power of working miracles will not explain it, unless indeed our Saviour was in error when he represented Abraham as saying "If they believe not Moses and the prophets, neither would they be persuaded though one rose from the dead." Miracles may arrest the attention and sometimes convince the judgment; but who that has conversed with the natives of India does not know that the thing wanted, is not the conviction of the judgment, but that the moral and spiritual nature within be aroused from its death-like torpor to a state of consciousness? a work which no intellectual process and no miracles alone ever did or ever will effect. A greater degree of depravity in the natives of India will not account for it. For, in the first place, those who are acquainted with the impregnability of Hebrew prejudice, the utter negation of all moral distinctions in Greek sophism, the licentious rites of Paphos, Corinth and Eleusis, and the picture of manners which Romans give of their own countrymen of that day, will hesitate before they assign the palm in these respects to the

natives of India. And, in the second place, if—as is believed—the effect produced is a spiritual one, the work spiritual, and the agency effecting it, that spiritual power which emanates from the deity, to account for this difference in the result by a difference in the degree of depravity to be overcome, would seem to imply that that spiritual power has a limit of internal weakness, beyond which it is not able to act. We know indeed that it has a voluntary limit, or why does it sometimes make instrumentality apparently the weakest, triumphant over the most stubborn depravity, while it leaves the self-conscious, self-confiding preacher, with the most favorable opportunities, to experience nothing but discomfiture and defeat? This however is a matter depending to a great extent on the spiritual character of the instrumentality acting, and not solely, perhaps not chiefly, on the subjects to be acted upon.

Can we account for this difference by the fact that to embrace and profess Christianity in the present day in India, exposes the individual to a fiercer fiery trial, than was kindled in those days by the enemies of the gospel and its professors? We read in the record already quoted that, “the Christians took joyfully the spoiling of their goods”—that “the Jews ran upon Stephen with one accord and cast him out of the city and stoned him;” that “at that time there was a great persecution against the Church that was at Jerusalem, and they were all scattered abroad throughout the region of Judea and Samaria, except the apostles;” that “Saul made havoc of the Church, entering into every house and, haling men and women, committed them to prison;” that “about that time Herod the king stretched forth his hand to vex certain of the Church, and he killed James the brother of John with the sword, and because he saw that it pleased the Jews, he proceeded further to take Peter also.” And Paul on compulsion tells the Corinthians what his experience had been—“in stripes above measure, in prisons more frequent, in deaths oft; of the Jews five times I received forty stripes save one, thrice was I beaten with rods, once was I stoned.” In those days of prosperity they had not only family opposition to contend with, but the law of the land was their bloody persecutor. Is there any thing to correspond with this in India now?

Will it be said that we labour under great disadvantages of a literary kind? that not only have we not the gift of tongues to enable us to proclaim at once on landing to the people of this country, the message of salvation, but that the Holy Scriptures have had or have to be translated by dint of hard labour into the native languages, that the people may read the word of God for themselves, and that a work so difficult and extensive as this must necessarily involve considerable delay? And is it forgotten that in those days there were almost no books—and for purposes of general use, none at all?—that many parts of the New Testament were not written?—and that even if it had been otherwise it is probable the greater portion of the people could not have read them? They seem to have been in those days independent of such helps as those. And in reference to the other point, is it not generally allowed that two or three years diligent study is sufficient to enable ordinary persons to acquire a competent readiness in the use of one language? Is it not found enough by those who

have worldly objects in view, who are engaged in civil business? Are they not able to make themselves understood and to understand others in their department? And if enough for them, why not for the Missionary, and why cannot he in his department attain a like proficiency? And if after all his efforts he finds that he fails, why does he remain a Missionary? Did he not come to this country to preach the gospel to the heathen? And if so, were it not far more honorable to relinquish his position on finding it beyond his powers, than to be the means of preventing the accession of others to whom the work might be more natural and easy? And surely it were far more safe for himself, to endure some worldly anxiety in the cause of Christ with an upright heart, than to have, with a guilty conscience, the blood of souls in the skirts of his garments. If he is satisfied that in other ways he is promoting the work to an extent to justify him in consuming the contributions of the poor of Christ's flock, this is of course a question between his master and himself.

It is sometimes alleged that the presence and example of that part of the European community which is not professedly devoted to Missionary objects, has been a great obstacle in the way of their promotion. Without attempting to deny that some injurious influence may have been exerted in this way, there can be little doubt that it has often been greatly overrated. For in the first place it proceeds on the supposition that the natives of India are not only unable to distinguish between a religion and those who profess it, but also between those who profess religion and those who do not. The fact is, it is no new or strange thing to them that men should live inconsistently with their religious profession, and they know too well how possible it is for men who may be associated by race and family with a particular religious community, to live in entire neglect of all religion, either to identify ungodly Europeans with sincere Christians, or to be seriously stumbled at the irregularities of the former. And in the next place it loses sight of the important aid, which has been and is being rendered to the cause by many who have not only adorned the doctrine of Christ in their secular callings, but would have been bright ornaments to the Missionary body, had they been enrolled among its members. It also appears to forget that however much at variance the character and conduct of many Europeans may have been with the high standard of Christian excellence, the European character, on the whole, is so far superior to that of the natives, as to inspire them generally with sentiments of esteem and confidence. That it is so is evident if it were only from the fact that our supremacy in India is based upon moral opinion. While the natives cannot trust each other, they can trust their Governors, or at least they find amongst them that mutual confidence which they have not among themselves, and from this also, that in private transactions, the word of a European who has not rendered himself notoriously untrustworthy, will often be sufficient, where with their own kindred they would scarcely trust to a bond. But to have much recourse to such excuses as these, savours somewhat surely of the indolent school-boy, who cannot learn his lesson because the other boys won't let him.

Any other consideration, proper to be classed under the head of

external circumstances, is not remembered at present which might serve to explain, why the limit of the success of Protestant Missions in India is where it is, instead of corresponding more with that attending the labours of the first Missionaries of the cross. How then is the difference to be explained? Are we to regard the Apostolical era as one which in this respect is never to have a parallel?—Why? What authority have we for such an opinion?

Have the facts, the great facts of redemption, the simple declaration of which produced such mighty effects in those days, been changed by the rolling of centuries? Have they become old, feeble, obsolete? Is that wondrous cross before which nations bowed, thrones trembled, and crowns and sceptres fell to the earth, to be regarded now as a venerable ruin? or a mouldering relic of departed glory? Is it to take its place like any other earthly standard, with the eagle of Rome and the crescent of Muhammad, to be read and talked of with wonder and surprise, but no more to lead forth an army of heroes and conquerors? Is the mighty spell broken by which it bound a million hearts together as the heart of one man? Has the virtue been exhausted by which it made feeble men victorious over themselves and the world, or is it only that we have not hearts to feel it? Has its own glory, and that of Him who hung upon it, faded away, that when lifted up it no more draws all men unto it, or is it only that we have not eyes to see it, nor hands to lift it up to the view of others? In other words—has the gospel which, because it displays more than any other of God's works his wisdom and power, in its precise adaptation as an instrument for the regeneration of man, has been emphatically styled in the word of truth "the wisdom of God and the power of God," lost these its distinctive attributes—or is it that it has not yet been brought so fully into operation, as when in former days it was tried and found efficient?

Or has its adaptation been destroyed by reason of a change in the nature and spiritual condition of men? Is man less in need of it than he was? Is he less guilty, that the atoning blood has become of no value to him? or less depraved, that he can dispense with the sanctifying spirit? Have his desires become less boundless, so that the world can now satisfy them, and by consequence his wretchedness less pressing, so that there are no secret earnings for something more pure and permanent? Has he ceased to be man? Has he been etherealized into pure spirit, or has he on the other hand become an altogether material thing in which no trace of a spiritual nature remains? Has that which was heaven-born in his nature, been crushed to death and annihilated by that which is earth-born, or do both still as formerly live on in a state of ceaseless though sometimes scarcely conscious strife, until the harmonizing notes of the gospel change the discord to music? Has he become so old with the world he inhabits, as to lose all recollection of his Father's voice, which in his infancy fell on his ear in Eden and filled his heart with rapture? Then what mean his long pilgrimages, his costly sacrifices, his innumerable ceremonies, his oft repeated prayers? Does he voluntarily incur all this inconvenience, simply for the purposes of amusement, or that he may wantonly provoke an Almighty

foe by his insincerity ? or is he thereby endeavouring, though vainly, to propitiate an offended God ? Has he no inward consciousness of guilt, none at all, and no forebodings of the future, to which the promise of pardon and eternal life, by the blood of Christ, may be appropriate ? Then what mean those attributes of terror with which, in his gropings after God, he clothes his hateful idols ? Has he a pleasure in self-torment, that he sets these things before him, to fill his own soul with alarm ? or are these the irresistible promptings of his spiritual nature, which, in spite of the superincumbent weight of the world of sense, will thus struggle upwards into open day ? Oh ! let us not think thus meanly of our brother man ! Weak, wayward and wicked though he be,

He's human—and some spark of good may live
Within his nature—Have we tried to wake it ?

It may be consistent with infidelity to entertain such debasing views of that which nevertheless the Son of God thought of sufficient value to be willing to pour out his soul into death for its salvation ; but surely it would more become the servant and messenger of that Saviour, before seeking refuge in such an estimate of those who refuse to receive the message at his lips, to inquire whether the fault may not rest partly with himself.

Assuredly the gospel is unchanged ; and man is the same as he was, when multitudes hung eagerly on the lips of the apostles and believed on the Lord Jesus Christ through their word ; then why may not apostolical days be renewed in the nineteenth century ? What authority have we for saying that this is impossible ?

Are we to suppose that there is an unwillingness on the part of God to renew the exercise of that power which produced those glorious results, the absence of which we deplore among ourselves ? Why ? Where is it written in the word of God ? What passage can be brought forward to support such an opinion ? Is that what is meant by " As I live, saith the Lord, I have no pleasure at all in the death of him that dieth, but had rather that he should turn unto me and live." " God willeth not that any should perish, but that all should come to repentance ?" Is that what is meant by the parable of the prodigal son, or, as it might be called, the forgiving father—" And when he was yet a great way off, his father saw him and ran and fell on his neck and kissed him ?" Did " God so love the world as to give his only begotten Son" for its salvation, and will he now withhold the influence, a way for which was opened by that gift, and without the accompaniment of which that gift is of no effect for the world's salvation ?

Or is the heart of the Son of God less set, than it was, on the object for the attainment of which it groaned and was crushed beneath the weight of the world's condemnation ? Has he too, the personification of love and pity, forgotten to be gracious ? Has his soul ceased to travail, remembering no more its former pangs, and satisfied with the reward that has already accrued ? Have the splendors of royalty, in which he sits enthroned, banished from his recollection and his heart those for whose sakes he assumed them, the miserable sons of men in whose form he still clothes his Godhead ? Have the attri-

butes of the "Saviour," been merged and obscured by the glories of the "Prince?" Is it thus we are to understand his parting words "Go into all the world and preach the gospel to every creature, and lo, I am with you alway, even unto the end of the world?"

Or has the blessed Spirit himself exhausted his gracious influences? Has the Church, as intercessor for the world, drawn so largely in his resources, that nought remains wherewith to honor the Father, to glorify Christ, and to save the world? Or is it his pleasure to display his saving power on a large scale, only in connexion and contemporaneously with the exercise of miraculous gifts? We know it is not so; for men, such as Wesley and Whitefield, no miracle-workers in the physical sense, have shown by their spiritual achievements that it is yet possible for frail mortals to become mighty heroes and conquerors through the power of the in-dwelling Spirit. If then none of these things are so, the question returns with increased force, in proportion as the supposed impossibility is seen to be a fiction—Why does not the success of Protestant Missions in India correspond more with that which followed the Missionary labours of the apostles?

There is one other consideration which must be allowed to have some connexion with the subject, and which may serve to throw some light upon it, which may possibly be discussed in a subsequent paper, viz. the respective character and mode of procedure of the apostolical Missionaries and of their successors in India in the nineteenth century.

What has been written, has been pondered with a measure of anxiety, attended with some prayer, and finally submitted to the notice of the readers of this magazine by—

A MISSIONARY.

II.—*As ye sow, so shall ye reap.*

For the Calcutta Christian Observer.

The drift of the weed is the index of the set of the current—to the careful mariner, aware of this fact, the direction in which a single stalk or leaf is moving, is a matter of deep moment; it is his only guide by which to judge of the general course of the mighty waters. So to those who guide the bark of state, the most trifling events, devoid in themselves of any real importance, may be pregnant with meaning, if they serve to indicate the tendency of any particular measures and the effects which they may be expected to produce on the people. The public declamatory abuse of the administration of the country by youths who are indebted to the Government for the education, by which they are enabled to perceive the evils of which they complain, is an event of this nature. It is calculated to show what degree of allegiance to man may be expected to result from a system of education from which all notions of allegiance to God are strictly excluded. The common adage, that knowledge is power, is one of the most mischievous in the world, unless it also be borne in mind, that it may be a

power for evil as well as for good ; not only that it may be, but that as all human things, unassisted by God, are in their very nature, evil, it also, unless prevented by, and tempered with, divine grace, infallibly must be. The minds of many of the native community, stored with human knowledge, but totally destitute of the wisdom which is from above, afford melancholy proof of the truth of this assertion ; enabled by the acquisitions of science and general superior knowledge, clearly to perceive the absurdities of Brahminism, and the entire falsity of the professions of the religion by which they were so long deluded, they at once cast them off, and with them many of the restraints, which although proceeding from mere superstition, were still useful to society and to themselves; for it has always been the maxim of priestcraft to mix up worldly polity with its superstitious enjoinders, fully aware that honesty, sobriety, temperance and obedience to the powers that be, are necessary for the preservation of society, and for the continuance of its own domination. This unholy alliance has always been disadvantageous to these virtues, they have fallen with their auxiliary ; the human mind bursting forth from the trammels by which it has been so long held tied, silences the conscience which would still remind it of their existence, by asking, did not priestcraft teach these things ? it deceived me in other matters, why not in these also ? Arrogant in victory, as it was before servile in submission, it pauses not to consider that conscience never raised its voice in favor of obedience to superstition, whilst it has never ceased gently though feebly to plead on the side of virtue. This re-action, this revolt from superstition to sensuality and excess, are universally recognised ; and similar consequences may be traced wherever the religion of a country, either bad or good, has ceased to command obedience and none other has been substituted in its stead. These, set free from their fears, seek their first enjoyment from pleasure ; then unrestrained by the aid which formerly oppressed them, they quickly learn to question all human, as well as supernatural authority ; and setting the former at defiance, revel savagely in their innate love of misrule.

From the time that the exposition of its iniquities had undermined the authority of Papacy in France, the nobles and the upper classes were sunk in profligacy ; when the contagion reached the lower classes, they at once rebelled against human as well as divine authority, and revolution and bloodshed were the consequences. It would appear idle to repeat these well known facts, to insist upon the close connexion between allegiance to God and allegiance to man, the strict dependance of the latter on the former, but that the Government of the country appears totally blind to the fact, or else, eyes has it and sees not. The early politicians seem to have been aware of the necessity of some sort of religion as an ingredient in every Government, but their policy unhappily went beyond mere tolerance, it betook very much of the nature of encouragement and alliance ; the rulers of the present day either deny that religion is necessary to every Government, or are not aware of the fact ; for they have taken effectual means to destroy Hinduism and have substituted none other in its stead ; if they have deviated from the policy of their predecessors either from inadvertence or

from pride in their own strength, let them pause, let them look round on the history of nations, and if they are weak in faith, let them not rely in this instance on the wisdom of mere human policy; and as they cannot now rebuild the former religion, let them give the word of God in its stead.

The proceedings of the meeting which gave rise to the above thoughts, are exactly what might have been expected. There is implanted in all men an innate desire for the truth, and a love of exploring the mystery which, until dispelled by the light of divine revelation, hangs over us. A sympathy on this point brings young men together, a society is formed for the acquisition of useful knowledge, the love of display quickly turns this into a debating society, and subjects are eagerly sought which may afford the best opportunity of exhibiting the learning in which the members pride themselves. What topic so fertile as the administration of the country, more particularly of a country in which corruption is rife? No writer or speaker on this subject could be at a loss for matter, without transgressing the bounds of truth. He may draw a very vivid picture of undeniable evils, and from thence proceed to apparently well merited censure of those employed in the administration; he may attract the applause of the audience, and sit down his passion for praise fooled to the top of his bent. The motives were human, and verily they shall have their reward; but is not this a time for those who bestowed this learning to see, that this is not the doctrine that should result from Christian teaching? Here is no patience, no slowness to anger, no long suffering, no subjection to authority, no real sorrow for the burdens of others, no groaning for iniquity; not one of those virtues which the Bible would have taught, but pride inflated by human learning, unchastened by Christian doctrine. True patriotism and philanthropy, rather seek out evils to improve and remedy, than to declaim against them. Three or four facts clearly stated, would evince more of this desire, than a whole mass of general accusation. The real practice of the above virtues can only be attained from God through Christ, and those who seek them will find humility and self-denial the first requisites to their acquisition.

There is a marked difference between the influence obtained over the mind of the pupil by the Christian, and the secular teacher; if the former has discharged his duty faithfully he has secured the affections of his pupils through life, their interest is in common; the latter has taught but vanity, and to seek the applause of men, and will soon find that the desire of applause has entirely supplanted him in the breast of his pupil, who will forget the teacher, or even deny him, even as the unregenerate nature of man forgets and denies the Creator.

May God turn the hearts of the rulers that they be not found against him. Let them recollect as they sow, so shall they reap—let them not hope that they can remain neutral, It has been said, “He who is not for me, is against me”—those who contend not against idolatry, even though their hearts be right before God, yet do they suffer the high places to remain, by which the people are made to sin.

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

To the Editors of the Calcutta Christian Observer.

SIRS,

May I request the favor of your inserting this communication in reply to the letter of your correspondent W, which appeared in your last issue, on the mode of spelling the name of the Saviour in Urdu. While I admire, and desire to imitate the Christian spirit of his letter, I cannot admit the force of his arguments, or assent to the correctness of his conclusions.

Your correspondent observes—"it seems a matter of small importance whether the letters forming the name have any definite meaning or not." He cannot suppose that the Committee of the Bible Society imagine there is any particular charm in the mere letters of the name; all that they appear to contend for in their minute on the subject, is the transfer of the original name according to the rules of the language into which it is transferred. The allusion to the letters of the name was necessary to point out the correct mode of spelling, as well as to show the corruption of it by Muhammadan writers.

But the intention of your correspondent doubtless is, that it is a matter of small importance whether the name by which the Saviour is designated have any definite meaning or not. Surely "W." could not have sufficiently weighed the arguments opposed to his view of the subject before adopting this opinion. Is it not the revelation of the Divine mind in this matter that the Saviour shall be called by a name which has a meaning? If words have any signification, what words can be clearer than those of Matthew i. 21—"Thou shalt call his name *JESUS*, FOR he shall *save* his people from their sins." Your correspondent, on his principle, might as well say that the revelation of the name itself was a matter of no great importance, that the Saviour might as well have been called by any other name in the whole vocabulary of names, "provided it be uniformly and permanently the same." Can this be right? Was, or was not, the name given from Heaven *because* it had a meaning? and if so, is it right to say, that it is of no importance, whether it has a definite meaning or not?

But, taking this part of the subject in another point of view, can we correctly put into the mouth of the angel commissioned to foretell the Saviour's birth, that which he did not utter? Can we after the words "and thou shalt call his name," substitute any other name than the one designated by the heavenly messenger?

Your correspondent cites, Matthew i. 21—"Thou shalt call his name *JESUS*, because He shall save His people from their sins;" and adds "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*, (*Yasúa*, or *Yashúa*, or *Isá*) it is not of great importance, provided it be uniformly and permanently the same." It is strange that one of the arguments of the Bible Society for the adoption of the form *يسوع* (*Yasúa*) is founded on this same passage; and, as it appears to me, conclusively. To say that the

Saviour shall be called by a name which has no meaning, *because* that name involves a meaning of transcendent importance, is surely a paradox, I had almost said, an absurdity, which the word of God ought not to be made to utter.

No doubt the sun would shine as bright by any other name; no doubt it is not in man to deprive the Redeemer of His personal and intrinsic glories. But your correspondent knows that nothing can prosper without the divine blessing; and may it not be asked, without subjecting the inquirer to the charge of folly, whether the divine blessing is not more likely to accompany a simple adherence to the word of God, even in a matter of "small importance," admitting (for argument's sake this to be such,) than by a departure, however apparently unimportant, from it.

Your correspondent observes that "the term *Īsá* has acquired by long usage in Hindustání, a sacredness little inferior to that of *Yusúa* 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." To the subject of the literature here alluded to, I shall have occasion to advert hereafter; but it may be asked who are meant by "them?" Is it that the name of *Īsá*, or any other name of the Saviour is *sacred* with Muhammadans and Idolaters? The CHRISTIANS of India, one would think, have only to be informed of the cause of the change to become reconciled to it.

It is perfectly true, as observed by your correspondent in a note, that "even the learned Muhammadans in India, have so little knowledge of Hebrew, that they are not likely to perceive the force of the argument," viz. the argument drawn from the mode of writing the Hebrew root of the Saviour's name, and the inversion of the letters *ع* and *ي*. But this is a matter of comparatively very insignificant importance. It is not so much, whether the Muhammadans understand the argument, that is of importance, as, that the name itself should be rightly written, and that the Missionary when asked what is the meaning of the *name*, should be in a position to explain it correctly. He cannot say that the Muhammadan form means "*Saviour*," unless he consent to take advantage of the ignorance of his inquirer.

With respect to what your correspondent observes in regard to the argument drawn from the probabilities that *Yusúa* was the form used by Christians in Arabia previous to the time of Muhammad, I would remark that the *fact* of that form having been so used is not altered by the circumstances to which he alludes; and as we have nothing on which to found a supposition that various forms were used before the rise of Muhammadanism, there is the same ground of probability that the form of *يسوع* *Yasúa*, in the then Arabic character, was used in the days of Paul as in those of Muhammad.

Your correspondent proceeds "The term *Ἰησους* in Greek, and *Jesus* in English, has no other force than a mere designation of him who is the Saviour." If this be correct, then is every authority on this subject in the dark. Had "W." referred to the authorities pointed out in

the minute of the Committee of the Bible Society, he would scarcely have hazarded this assertion. Buxtorf remarks under the word ישו "Græci, abjectâ ultimâ gutturali, addunt sibi familiarem terminationem, et dicunt *Ιησους*." Schleusner citing the Codex Coislinianus xxiv. says, "Το *Ιησους* ονομα ουκ εστιν ελληνικον, αλλα τη εβραιων φωνη ουτω λεγεται; ερμηνευεται γαρ *Ιησου* η σωτηρια." Authorities may be multiplied to a great extent, but these are sufficient to show that the term *Ιησους* has a little more force than a mere designation. *As a Greek word* indeed it means nothing, but it is the Hebrew name transferred according to the rules applicable to such transfers in the Greek language, and therefore means *Saviour* according to the signification of the Hebrew form. So also the connection of the term *Jesus* with the Hebrew original is easily traced through the medium of the Greek. Drop the final S. as is sometimes done, and we are then nearer the Hebrew than even the Greek. And this indeed is the rule followed in every language that has a Bible with the exception which your correspondent is defending. The Hebrew name has been transferred according to the rules or practice of transfer peculiar to each language, and this is all for which the Bible Society would now seem to contend.

Has not your correspondent given himself much unnecessary alarm about the injury likely to follow to the Muhammadan and Christian literature by the adoption of the Committee's resolution? Where is the great amount of Muhammadan literature likely to be affected by the change, about which he seems so anxious? Does he think that the Qurán will be forced into a state of obsolescence?—would that such a consummation could be so easily achieved. Does he fear that the classical literature of the Muhammadans will be rendered obsolete? He cannot for a moment suppose this. Had your correspondent specified the literature to which he alludes, it would have been more easy to form a judgment as to the force of his argument.

Again, as to the Christian literature of Hindustán in the Urdú language, it is not very extensive, and possibly the whole of it will pass through several editions before the next ten years. It is this very literature which affords an additional reason that the change proposed should be adopted at once. It is yet comparatively in its infancy, and the alteration may now be made without much difficulty. Every increase to that literature, while employing the corrupted form of the name, only increases the difficulty of the change.

Has not also your correspondent taken an exaggerated view of the confusion likely to ensue from the adoption of the change? The Muhammadans will always understand whom they mean by عيسى *Isá*, and we shall understand them too. The Christians will always understand whom they mean by يسوع (*Yasúa*) and the Muhammadans will very soon understand them too, when they find the term invariably substituted for عيسى (*Isá*.) The only difference will be that in this respect the Muhammadan and Christian literature will be at variance with each other,—and in that, as long as the Muhammadans use the corrupted form, I can see no great disadvantage.

I am ready to admit that changes of this nature cannot be made without difficulties of some kind. But are there any in the question

before us of such a nature as to induce the Christian body to desist from their endeavours to restore the right name of our Saviour to the Christian literature of this land? I cannot think so. Even the difficulty arising out of the present designation of Christians by Muhammadans, formidable as it appears to your correspondent, is not insurmountable. A party much interested in the subject, in a communication which I received from him, selected this objection as one easily to be met and suggested the word **يسوعى** (Yusúí.) For my own part I should rejoice to see **عيسى** (Isáí) and **يسوعى** (Yusúí) and every such word for ever banished from our Christian literature. In the New Testament we are not called "Saviour-ites," or "Jesus-ites" or "Jesu-ites," but *Christians*; not **Ἰησουςῖται** but **Χριστιανοί**; Acts xi. 26, and the disciples were called *Christians* first at Antioch, Acts xxvi. 28, "Almost thou persuadest me to be a Christian." 1 Peter iv. 16. "Yet if any man suffer as a *Christian* let him not be ashamed." "Isáí," "Saviourite," is not scriptural: "Masíhí," Christian, is both scriptural and classical, and in our Christian literature we should use scriptural terms as far as we can. We can without the least difficulty, even in poetry, substitute Masíhí for Isáí, and be perfectly intelligible to every Muhammadan reader in the country. But this appears rather a matter for after consideration, and were the term **يسوع** (Yusúá) once universally adopted, there is very little doubt that the remaining difficulties would be easily surmounted.

As to what your correspondent supposes about the Muhammadans asking us to call them "Ahmedans," we should no doubt answer them as conjectured by him. But were they to persist in the change because they believed it to be required of them by considerations of a character, such as of those I have urged, considerations of a higher order than those of mere expediency, we should scarcely think they were acting wrong; except indeed that we might urge the uselessness of disturbing the practice of centuries by substituting for one derivative of a root **محمد** (Muhammad) another derivative of the same root **احمد** (Ahmad.) This cannot be said of the terms **يسوع** (Yusúá) signifying Saviour, and **عيسى** Isá signifying nothing, which have no connection or affinity.

Your correspondent admitting that many copies of the New Testament in Urdú with the name **يسوع** (Yusúá) in it have been circulated, adds "that it was done by the members of *one* communion"—and further that he "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 is true that the admirable versions of the Scriptures published by the Baptist Missionaries are the work of the members of one communion; but let it not be forgotten that this communion is the most extensive *translating* communion now in India. It will not do to measure the influence likely to be exercised by versions of the Scriptures by the number of communions, or the number of individuals belonging to any particular communion (though in regard to the Baptist body the number is by no means unimportant) but by the number of copies circulated. The

third report of operations in translating the Scriptures put forth within the last month by the Baptist Missionaries shows that 54,530 copies of the Scriptures, either whole or in part, in the Urdú language, and 17,000 in Persian have been printed by them, and 24,000, more in the former language are now in the Press. In the whole of these the form *يسوع* (Yusúa) has been used. A vast progress towards effectuating the change has thus been already made, and it only requires cordiality of co-operation on the part of the whole Christian body speedily and entirely to complete it.

Let me intreat the attention of your correspondent, and those who think with him, to this part of the question. The change has commenced, nay advanced, and nothing will prevent its further progress. The Baptist Missionaries are annually printing and circulating large editions of the Scriptures. The Bible Society, on coming to the consideration of the subject, find that the Saviour is designated by various forms in the versions now in circulation. They adopt one which they believe to be correct, and in their selection concur with the Baptist body. Were the Bible Society now to reverse its resolution, and revert to the Muhammadan form, what would this be but perpetuating the difference of practice in regard to the mode of spelling the Saviour's name which already exists. A continuance of the Muhammadan form renders unanimity on the subject entirely hopeless, and must lead to much greater confusion than any apprehended by your correspondent; a confusion without prospect of correction or abatement, in the Christian literature itself, a question of far higher importance than any that can be urged from a consideration of the injury likely to result to the literature of the Muhammadans. "W." admits that the power of the Press and the inherent energy of the Christian character would in time rise superior, as far as the Christian literature is concerned, to the difficulty which he apprehends will be experienced in substituting the form of Yusúa for that of Isá. According to his own admission then, the difficulty referred to may be overcome, and unanimity established. But how is that object to be attained by continued division in the Christian body itself?

It may be that those who read the Baptist version of the New Testament read *عيسى* (Ísá) for *يسوع* (Yusúa); but does your correspondent know that this is universally the case, or does he speak only of his own neighbourhood, where possibly the objection to the term *يسوع* (Yusúa) entertained by those who read, accounts for the rejection of it? But be that as it may, let all who read, read *عيسى* (Ísá) for *يسوع* (Yusúa). This mode of getting over the difficulty may do in reading the Scriptures to the Natives, but it will not prevent the natives themselves from reading the word as it is printed, in the thousands of copies that are circulated among them.

I have gone through the most material parts of your correspondent's letter, and will only encroach a little further upon your space, in order to notice a remark of the "*Friend of India*" in his publication of the 16th of last month. I ought properly to have addressed *the Friend* himself, but as I did not think it necessary to trouble him with a letter merely for this purpose, I trust he will excuse my taking the present opportunity of replying to a portion of his article.

The passage to which I allude is as follows :—“ It might be held, that the correspondence between the name and the work of our Redeemer was intended to make its natural impression at the time of his appearance ; and being in fact incommunicable in the great majority of the languages of the world its communication in any of them, after the beginning of the gospel was of very secondary importance.”

The remark respecting the period for which the correspondence alluded to in the above extract might have been intended to make an impression, is of course founded on mere conjecture, without any authority to support it. Why should it not make as much impression at one time as at another, especially as every nation in the world did not hear the gospel at the same time ? If it was intended to make its impression on those to whom the gospel was first sent, why not on those to whom it was next sent, and so on through every nation in the world. At all events, it seems to be the safer course, to act on the belief that it was not intended to exercise its influence only for a limited period, but for as long as the gospel shall be preached.

The correspondence between the name and work of the Redeemer in the mode alluded to by the *Friend of India* was incommunicable in every language in the world, for the original name is Hebrew, and when transferred to any other language has no meaning as a word of *that language*, though still retaining its meaning as a Hebrew word.

It is communicable however in two ways ; first, by translating the word into other languages. This mode is of course out of the question as it would lead to the Saviour being called by a different name in every language. The second is, by transferring the Hebrew name. This mode has been universally followed with the exception of the versions in which the Muhammadan form has been used ; and in this way it is communicable to every language under the sun. It was as incommunicable in the Greek as in any other language on the face of the earth, but the penmen of the New Testament took the Hebrew name according to its form in the language in which they wrote. By doing the same we tread in their footsteps : by the continuance of عيسى (Isá) we take Muhammad for our guide.

Sincerely do I hope that the present discussion may lead to the settlement of the question in a manner satisfactory to all parties, and above all conducive to the interests of the Redeemer's cause in this land. May the spirit of wisdom be the teacher and guide of God's people in this matter, and enable them to keep in view the glory of Christ as the supreme object of their endeavours.

J. H.

IV.—*On the same subject.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRs,

While in Calcutta a few days ago, I read, with much regret, the announcement of a decision lately made by the C. B. Society, regarding the orthography of our Saviour's name in the Hindí and Hindustání versions of the sacred Scriptures. Since leaving town I have been favored with the perusal of a MS. article from your correspondent W., on the same subject. If I mistake not W. has in substance embodied the sentiments of the great body of Missionaries in the N. W. Provinces. And I confidently anticipate a *concerted* memorial, or remonstrance, from the whole Missionary corps in that quarter, to the same effect. I readily agree with W. that great deference is due to the superior wisdom of the Society's Committee. Still I must say that they seem to have acted with unwarranted precipitation in this matter. A change which so materially affects the literature of all India, not to speak of the opinions and feelings of the Missionary body, ought not to have been made hastily. And I do sincerely hope, that the Committee, notwithstanding their resolution, will yet be induced to pause, and not act upon it till the subject can be fully, fairly and distinctly discussed—and if possible, some greater degree of unanimity arrived at. I have no time at present to enter more fully into the subject—nor is it needful that I should, while there are so many abler pens than mine, which the importance of the subject is sure to bring to the discussion. I can only snatch a moment, as I am being borne out upon the ocean, when I must soon bid adieu, perhaps a *final* adieu, to Indian scenes, to send back this my feeble testimony to the views and statements contained in W.'s paper. Much more might be said as to the evils and embarrassment which this proposed change will occasion, but this task I must now leave for others to perform. All I can do at present, as my very last act within the confines of India, is to record, as I hereby do, my solemn *dissent* to the published resolution of the Committee; because—1, The old term *Iśá* is so firmly established in all Muhammadan communities, that no resolution or action of the B. Society can supersede it. 2, While this term is adhered to in native literature and in common parlance, the use of another term in Christian books and teaching, would give rise to endless confusion and misunderstanding. 3, I do not apprehend that the cause of Christianity will be advanced one iota by the proposed change, but on the contrary retarded.

W. S. R.

Ship Gentoo, near Kedjeree, 1st March, 1843.

II.—*Missionary Letter for Eighteen Hundred, and Forty-three : to the Christian congregation assembling in the Scotch Church, River Terrace, Islington, London—by J. Macdonald.*

Calcutta, January, 1843.

MY MUCH LOVED FRIENDS,

“The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all! Amen.” This is my constant prayer, even as it is now my renewed salutation.

Time, the herald of duty, reminds me, that my appointed season for writing you has now returned; and with this pleasing remembrance I comply, sitting down to a pleasure, not to a task of heavy labour. More than five years have elapsed since I was separated from you to Missionary work; and my fifth year of actual service on the Missionary field is within a few days of being completed:—I may now therefore venture a little further into the regions of personal observation and experience, than I have yet done, and give you some results of a more extensive kind than any which I have yet mentioned. My position in a small sphere of action may seem to give but little room for an extended field of observation; but then, that sphere is in a vast metropolis: the monotony of a missionary educational Institution may seem unfavourable for variety of practical experience; but, on that very account, it may be more favourable to forming a cool and deliberate judgment of the actual state of things; so that what may be wanting in surface may be amply made up in substance.

Since I came to this country, I have seen much, and felt much; and my earnest desire is to make you partakers of what I have felt and seen, so that your Christian sympathies may, as nearly as possible, be attuned to the actual circumstances of Missions and Missionaries in this remote land. Discordance between the sympathies of “Home” and the realities of “Abroad” must produce serious results, both in the courts of the Lord and in the councils of man—in the Church and in the Committee: and there is reason to fear that too much of such discord there has been. Let it not be forgotten, that the *realities* of the work are as the *bass* or key-note which, being already attuned and fixed by the Lord’s own hand, may not be touched or altered by us—*Sympathy* is the string which we must now tune and adjust to that other; then the bolder chords of faith, prayer, and effort, will follow in sweetest harmony to the praise and honour of the Lord of Missions. True, the strains may often be more sad than the mere *public* loves to hear; but the true church will always prefer the strains of truth, however sad, to the notes of a pleasurable excitement however many and delightful to the flesh. In writing you, at present, I feel the more disposed to occupy this *general* ground, because I have but little, very little that is specific to communicate. We seem now as it were in the *calms* of Missionary work, having neither the adverse blast to try our full energies in struggling for our port, nor the fair and steady breeze to drive us on to our haven of rest: we are in a sort of tropical calm, undulating, quietly and submissively, over the swellings and heavings of the Providence of God—a state of things in which the passive powers of faith are tried to the uttermost. Now patience and hope keep watch, whilst zeal and courage rest (not sleep) for a little time, ready to be called up by faith and wisdom when immediately required. Calms however will have their end, and the blast will some day come, and that when we least expect it: may we then be ready!—when stirring times come, we shall have many *new*

things about which to write:—but in the meanwhile let us make good use of the things that are *old*, not despising the things that have been, for the sake of things that may yet be. In accordance with this feeling I have put together a few general observations, concerning Missionary matters in this country, as they have struck my own mind; and perhaps they may not be unprofitable to you in another field both of action and expectation—Should the observations now made seem dull and tedious, forgive me for having hoped that thoughts which have interested me, might also interest you.

1. *Those who come out to this country as Missionaries, must make conscience of their call to this solemn work*; else they cannot expect to prosper. Missions are divine in origin, substance, and end: a man's warrant to enter upon them, must also be divine. A Missionary must come out, not only with a benevolent impulse sufficient to detach him from father and mother, brother and sister and friends; but, with a deep and spiritual conviction of God's will, such as will stand the test of unexpected trouble, and manifold, if not habitual, disappointment. He that is not so fortified in his inner conscience by faith, or a sense of duty, will soon faint, and grow careless, and useless, through latent despair, or harassing doubts. Let every man who comes here, and leaves the duties of home, seek a *maximum* of conviction as to his Missionary call; for he will soon need all that he can muster. For my own part I desire to give thanks, that amidst much discouragement I have been upheld by a clear conviction that I *ought* to be here; and that I have never been left to even a wavering thought about my present place, or to a lingering wish about my former home. I am at home in faith—at home in affection—at home in work—and at home in desire.

2. *The Church is that personal agency on earth through which God transacts with the world for its salvation*; and until that medium become purely missionary in its spirit and character, we cannot reasonably look for great effort or result in the field of Missions. Until each Christian feel that it is his obligation to seek the salvation of his neighbour as certainly as his own, that it is his duty to seek to convert others to Christ as much as it is his own to eat, drink, or breathe the air of this life—and that indeed he cannot possibly receive Christ for his own soul without receiving him for his brother's soul also, and that the individual Christ is also the universal Christ—until this spirit prevail and actuate every member of the body of Christ, we cannot look for a large blessing:—the medium being defective, the result will be scanty. Alas, how few amongst us, at home or abroad, are thus impressed or affected by this law of nature or of grace! We have Missionary *pounds*, Missionary *shillings* and Missionary *pence*, but how few MISSIONARY SOULS! A few devoted men of prayer and property, crucified with Christ, would do more than the whole multitude of unsanctified and uncrucified donors, subscribers, directors, and committee men; they are a positive and heavy clog on the work of God, and the sooner we are disentangled from them the better. This also have I seen, first in Britain, then in India.

3. *The Missionaries, whom most we need abroad, are those whom most you need at home.* We need men of sound judgment, approved character, enlarged experience, working gifts, and simple faith; men who have the most ample confidence in the gospel as God's ordinance to convert the world, and men who magnify and honor the Holy Spirit as the communicative and energetic Agent in all true conversion, and in all divine salvation. If, besides such graces they have high gifts, so much the better; for no gifts can be too high for Christ's cause or for India's welfare. But sacrifice not *one* of the graces for the whole of the gifts. What little our *gifts* can do, is soon done, and the effect ceases, for it depends on human influence over human susceptibility: but GRACE is a divine energy in the soul, secretly flowing from God the Spirit, and unconsciously working its results in those who are the objects of its agency.—Give us then to be our Missionaries those

whom you would retain as your ministers :—send us those who have “ overcome the lion and the bear ” at home, to slay also the giant abroad. Since coming to India I have often given thanks to God that He did not suffer me to come hither when first I thought of it and desired it ; for, however poor I may be, and am still, in gifts and grace, yet do I feel as if I had been preserved from much folly and failure in a land that can ill bear it, and in a work that can least afford it. If others feel *not* so, yet must I say this much for God and against myself.

4. This leads me next to observe that *our great contest is not with Paganism, but with Satanism—not with Hinduism, but with sin.* Our grand enemy is man’s enmity against God. The outward form of evil may soon be met, and subdued ; but the inward adamant of sin remains as before, and is soon invested with a new and other form. The mouth of the Idolater may speedily be shut, but Satan still remains in the heart, as the strong man keeping his goods, to restore the energies of the vanquished sinner :—and hence we have always to be re-doing the work which has been already done. Doubtless through the gate of Hinduism we may enter into the castle of sin, and through the portals of Muhammed we may enter into the fortress of Satan :—but, it is no more than this that we can, by such process, perform. Therefore the most *spiritual* ministrations will always be in the end the most effectual to convert. None but Christ in the gospel can slay the enmity :—none but Christ by his Spirit can cast out Satan : thus the substantial work of an Indian Missionary is just the daily work of a British Minister :—so then the romance of Missions is at an end ; and thus may the sympathy of a common Ministry with its common trials and results be established. In India, as in London, there is a *delusion* of the understanding and a *depravity* of the heart which together constitute the basis of sin :—the delusion varies through a thousand forms, but the depravity is always one and the same, at home and abroad : it is with this latter the contest lies supremely ; and for my own part I can say, that my feeling towards a youthful Hindu sinner and a youthful British sinner are just the same. The delusion of the understanding may be broken up by a thousand useful human means—but the enmity of the heart only by one divine means, the gospel of the crucified Christ in the hand of the Holy Spirit !

5. In the Missionary field here, *there are various forms of labour* or modes of operation ; and many are desirous of knowing which is best, or has been most successful. Now on this I must say, that, at present the average result of all seem much alike ; and that, as to *present* actual conversion one seems not more successful than another. Preaching, teaching, writing, have all been useful according to their immediate ends, and some have been converted by each of them. These three are however but *ONE* ordinance, the publishing of the gospel of Christ ; and whether a man hear, or learn, or read, so as to be converted, all is in the end to be ascribed to a published gospel. The mode of preaching or teaching or publishing the gospel must be a matter of judgment, or of conscience, to those in the field of work : each man must find that place to which he is called, and for which he is most fitted ; with this only proviso, let the gospel be the supreme subject of his work, however varied in details, and let spiritual conversion be the grand aim of all his multiplied and diversified efforts. If my brother can and will teach *many* things for Christ’s sake, then in that will I rejoice—and if I, for Christ’s sake, devote myself to only *ONE* work, the direct teaching of God’s word, then let my brother rejoice that such is my heart. I do not find fault with him for universal devotedness in his mode of operation ;—so, let not him find fault with me for my particular devotedness—I am glad that he fulfils his own calling ;—so let him be glad that I fulfil mine. Such harmony is now I trust pervading the Missionary body in India, with an occasional exception. For my own part I can honestly say, that I have

endeavoured to act in this spirit; and whilst I have confined myself to that only department for which *alone* I rendered up my former pastoral office, I have uniformly co-operated with my brethren, and endeavoured to strengthen their devoted hands, in the more general sphere of operation to which they feel that they have been called. And in this spirit I abide, and will abide by the grace of God; until Æ indicate to me a change of calling, and consequently of duty.

6. *The thorough division of labour* is also another striking and important feature of Missionary operation here; for it is only by this varied mode of ministry that the complete Missionary function of the universal Church is discharged. Some men compose, and other men translate; some men circulate the Bible, and other men preach the gospel:—some men prepare religious tracts and books, and other men teach Christian schools and institutions:—some men convert the natives to God, and other men educate and train these converts for God's service in the world:—some men go forth with the native tongue acquired, other men endeavour to train up as ministers those whose native tongue that is:—and it is only when all these are combined in one view, that we behold the grand evangelizing function of the One Catholic Church of Christ. Thus, by division of labour, all the members of each church, and all the lesser and separate churches that form the great Church, are bound in mutual dependence, whether they will it or no. When these things are rightly seen, they animate the soul. Out of the lion's carcase comes forth the honey-comb—out of division of labour, comes completeness of work.

7. Few things have been more impressed upon me in this country than *the importance of true spiritual character*, as a means of usefulness. You will say, "This is true of Britain as of India; and that there is no greater defect perhaps in the visible Church, than as regards spiritual character." True; but how much more does the importance of Christian character appear in a land where character *alone* must speak for months, before you can speak the language of the Inhabitants; and where, therefore, by construction alone, not by assertion or explanation, can the gospel be made known to multitudes! I have seen character work, where the gospel has been rejected and resisted. Impressions of truthfulness, meekness, firmness, kindness, righteousness, impartiality, and consistency, are speedily conveyed and are at work in a Heathen's mind, long before he who is the source of this influence is himself aware of it. The converse is equally true: and it is not for me to say, how much evil I have seen done by haughtiness, hastiness, peevishness, covetousness, sensuality and selfishness. Good men and good Missionaries, in the general sense of these terms, have too often been ensnared, disarmed, and fettered by some inconsistency, and so have been prevented from wielding that most important and essential agency for accomplishing conversion, *a consistent spiritual character*. But, "who is sufficient for these things?" Alas, that we are so little humbled under a sense of our own *deficiencies and inconsistencies!* If we were more humble, we should be more filled with the Spirit of God; and then should we lead a more spiritual life.

8. This leads me to write as heretofore, *that we are labouring under great spiritual deadness*, in the midst of much and increasing human activity. Missionaries are labouring in their several spheres of action, and a few other Christians co-operate with them; societies abound; committees are multiplied; lips are ever moving; pens are ever running; presses are ever working;—but, spiritual deadness remains. The people are without inquiry; the converts shew but little zeal; the Missionaries themselves are oppressed by a heavy and deadening atmosphere, such as precedes an earthquake in these regions of the sun. Oh that we had an earthquake of grace, a spiritual convulsion, a shaking of convicted souls—an overturn-

ing of Satan's kingdom! You *hear* much; but, if you were here, you would *see* little. Our prayer is, "Oh that THOU wouldst rend the heavens and come down!"—Such is the desire, for such is the necessity of Missions here:—only by special and divine interposition can we here maintain our ground. None, none, but the SPIRIT OF THE LORD can accomplish the work that is here to be done. Be assured, my brethren, that *they* subscribe most largely to the Lord's work, who do sincerely and in secret give most prayer for the out-pouring of the Spirit on the Church and on the world. This is a far more difficult work than the donation of gold and silver, as is known by all those who love the coming of Christ's heavenly and most blessed kingdom.

9. In concluding these general observations let me remind you, that, *the kingdom of our Lord Jesus Christ is not to come or be established, without much heavy suffering and painful struggling* on the part of Christ's true Church now on the earth. The sun has indeed risen, the morning has pleasantly dawned; but, storms are coming which will drive men to their several homes, and compel them to take refuge where most they confide: and these storms will prove, most evidently, to whom men severally belong. Already has the storm burst over SCOTLAND—much honoured, and much loved Scotland!—Her established Church is already, and again, on its trial, even as of old:—and is not *her* trial *ours* also, even in this remote land? For my own part I am one in heart and mind with those in her who are ready to go out and sacrifice every thing for Christ's sake;—with *them* I stand or fall, at all risks, if they abide steadfast in their principles. In the Church established or unestablished, Pastoral or Missionary, this is a plain, unalterable and irreducible truth, WE HAVE NO HEAD BUT CHRIST: and if a Church speak it out, shall a *Missionary* be silent? My friends and brethren, if I were now amongst you as your Pastor, I could not hold my peace; and shall I not therefore speak as your friend? And shall England escape the struggle? Nay; her second conflict with the "man of sin" is begun—her skirmishers have begun the fight, but the battle is still to come! Alas, how few seem prepared for it! how few believe that they have any interest or share in its results!—Yet it is the battle of the Church; it is the battle of the world. Even India gives indications of a coming struggle in various marked forms, between CHRIST and *Anti-christ*: times of deep searching are at hand. The gospel day will come; the kingdom of Christ will be established, and the Missionary cause will ultimately prevail. But, all this must be through MUCH TRIBULATION, as the scriptures evidently shew. In regard to these things I shall say no more at present than this, that if every one will calmly and humbly read over and meditate on the latter half of that precious Book, the Book of the Revelation of John (so much neglected by some, because so fearfully abused by others) he will there see what we have to look for before the world be converted to God; in other words, before the millennial glory. All this I first learned to believe from the expositions of a venerated parent, when I was but a child: but I have learned it since as a man, I trust from the teaching of my Heavenly Father; and the consequence is, that as a Missionary I have ever looked for two things; *First*, a present, protracted, painful, but glorious struggle; *Secondly*, a future, certain, and most triumphant victory. Does this depress the soul? Nay, nay: shame, shame, eternal shame, to the man whom it would depress!—Let him go home to his people, and kindred, and abide there as a selfish coward if he will!—"That which is born of God overcometh the world:" and, shall the "sons of God" then flee? CHRIST's gospel-banner cannot fall; for, THE SPIRIT is the standard-bearer:—and where HE is, there shall WE also be. Behold, Christ conquered on the *cross!* and so shall we too most conquer when best we suffer.

My dear friends, I have written all these things about the *general* cause

of Missions, because I think them more important than any details or views regarding any *one* particular department or portion of the work:—and I do rejoice more in my relation to the *Church Catholic* than in any peculiar relation to any *one special* branch of that glorious body.

But I cannot close my epistle with satisfaction to myself or to you, without a distinct reference to the immediate and important Mission in which I stately labour, **THE GENERAL ASSEMBLY'S MISSION IN CALCUTTA.** And here I am glad that it is not necessary for me to enter into much detail—inasmuch as I see that you have every month laid before you most abundant details, through the Church of Scotland's "Home and Foreign Record."

First, I would mention with pleasure and thankfulness, that my four brethren (Duff, Mackay, Ewart, and Smith,) are now once more together in this place—(my last named colleague having lately returned from the Cape, much improved apparently in health by his stay there); and that we are all at present in the enjoyment of average health; so as to permit and enable us stately to work in our several departments of duty.

Secondly, In our Christian Institution we have had during the past year an average attendance of about 700 Bengál youth, all of whom have been instructed in the learning that is useful for this world subordinately, and in the knowledge of God and of salvation by Jesus Christ, supremely.—So that we have told them all that we ourselves know, and they have received this knowledge quietly, and in very many instances can give answers concerning it intelligently.

Thirdly, Besides the two young men of last session, one other youth* during the course of this year has embraced the faith of the Lord Jesus Christ and has been baptized into His name with much satisfaction to us, and with much credit we trust to the gospel of grace. Thus amidst prevailing and saddening unbelief the Lord has granted us another seal on another year's labours, and for this I beg you to offer up special and unfeigned thanks to God:—for in this land of unbelief we learn the value of *one soul, the fruit of much travail.*

Fourthly, During the past year two of our elder converts, after good education, close examination, and much satisfaction given as to their sincerity of heart and consistency of Life, have been set apart to the work of initial ministry, as Catechists; they have been exercising their gifts and ministry under the superintendence of my colleagues Dr. Duff and Mr. Ewart in the Bengál language, amongst their country-men, with every prospect of effective usefulness in the end. Pray that these young men may be "full of faith and of the Holy Ghost"—full of gospel grace and power!

Fifthly, We have received some additional aid, in the subordinate department, by the arrival of Mr. Fyfe, a lay friend sent out by the Committee in Edinburgh to take charge of a Branch Institution in the neighbourhood of Calcutta.

Sixthly, We have been enabled to make some arrangements for occupying two Mission stations in the country, as soon as necessary funds can be obtained. The necessary *support* we have every reason to expect, from a congregation in Edinburgh and from an Association in Glasgow, who have kindly come forward to support, each one native Missionary:—but there are other expenses, connected with the erection of buildings, &c. which need to be met in the first instance, and this we must wait for.

Seventhly, We are all in most kindly co-operation and friendship with other Missions and Societies, in so far as they please to meet and

* This pious and amiable youth is since dead: and a notice of his death may be found in the last number of this Magazine, page 147.

harmonize with us; we are harmonious amongst ourselves, and at peace with all our brethren around us. Thus does our Lord grant us favour in His sight. Notwithstanding our many and great deficiencies, as men and Missionaries, I think I can say with truth, that we are happy, and that our happiness is connected with seeking the honor of our blessed Lord.

Eighthly, Then what lack we yet? we lack **THE SPIRIT OF LIFE**, even **THE SPIRIT OF GOD**, in greater abundance, and with greater power, so that not *one* only, but *many* may be converted and saved: Oh that the Lord would turn to himself even a tythe of our seven or eight hundred souls! My praying brethren, concentrate your intercessory power on this one grand petition, to be solemnly offered up daily, in secret and in public:—“*O Lord God, for thine own name's sake, and for the sake of Jesus Christ thy Son, send down thy Holy Spirit on India!*” urge this Petition in all your heavenly intercourse—and who can tell what God may do for us. Forget not our poor *Heathen boys*; and forget not our poor **CHRISTIAN CONVERTS!**

* * * * *

Now, “The God of peace, that brought again from the dead, Our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will; working in you that which is well pleasing in His sight through Jesus Christ—to whom be glory for ever and ever Amen!”—So prays your former pastor and ever affectionate friend

J. MACDONALD.

VI.—*The Calcutta Committee of Public Instruction.*

To the Editors of the Calcutta Christian Observer.

SIRS,

The Committee of Public Instruction have lately issued a voluminous Report, giving an ample detail of the exertions made by the Government in the cause of education. The Report is deserving of the attention of Missionaries engaged in schools, as it contains many valuable hints and suggestions. As however some may not have the opportunity of procuring it, I shall direct the notice of your readers to certain parts of it.

The Committee of Public Instruction appear to have paid particular attention to the following things:—

(1) *Libraries* have been placed by Government in all the colleges and chief schools, for the use of the pupils and teachers. “The subject of providing the means for the reading of library books has had our best attention; gold and silver medals are awarded for knowledge acquired in the libraries of the colleges and schools by voluntary study.” Should not every Mission school have a small library connected with it, for the use of the boys and natives in the neighbourhood? It might be employed as an instrument for implanting the love of reading in the native mind. As schools increase the appetite for knowledge, they

should also supply its cravings. We give English as a *key*, but libraries and books are the *treasures* to which this key is to open access. Many friends in England would gladly give books, if application were made to them for this purpose. Many Europeans leaving this country would also probably make donations of volumes.

(2) *Translations.* "The Supreme Government and our Committee have constantly requested the best attention of the Local Committees to the great importance of encouraging translations from the English into the Vernacular, and vice versâ; and we have directed specially, that this branch of study should be made the vehicle of imparting sound knowledge in morals, history, science, and general literature, and not only for the acquirement of vocabularies or phrases of rote and of little or no practical application." Principal Boutros, of the Delhi College, has inserted in the Report a valuable minute on this question. Mr. Boutros has commenced translating with the assistance of the *senior pupils* and native teachers of the English College, Mill's Political Economy, McNaghten's Hindu and Muhammadan law, &c. &c. into the Urdu. He is also preparing for translation in Urdu a small treatise on the intellectual powers of man, almost entirely extracted from Abercrombie's works; as also a treatise on moral philosophy, chiefly from Dugald Stewart, and an introduction to the study of General Jurisprudence from Bentham. The native teachers and three of the senior pupils have each their daily task. They translate a page every day, which is regularly read to Mr. Boutros and corrected. The Maulavis and Pandits of the Madrassa have agreed to enrich Urdu literature with translations from the learned oriental languages. They teach the European sciences through the medium of the Urdu. Mr. B. proposes that 80 or 90 volumes on literary and scientific subjects should be translated from English into Urdu, and that the work of translation should be distributed between the different Government Colleges. The whole would cost comparatively very little and might be completed in three or four years. *Mr. B. promises that 15 or 20 volumes will be translated by the Delhi College within the next four years.* With regard to the translation of *scientific terms*, he recommends that "whenever a scientific word has no equivalent in Urdu, and expresses a simple idea, as sodium, potassium, chlorine, &c.—it should be transferred bodily from the English into the Vernacular language. As nearly all the science which is to be infused into Urdu must come from the English language, it is next to impossible, even if it were desirable, to prevent the introduction of many English words into it."

What have our Anglo-vernacular Mission schools contributed as a branch of their *system* of tuition towards furnishing translations? In which of them have the labours of the pupils been rendered conducive to this end? The church of Scotland's Institution appears to be almost the solitary exception. Delhi is certainly ahead of Calcutta in this respect.

(3) *Vernacular Schools.* Little has been effected towards their improvement by Government. The reason is obvious—parsimony; and an almost criminal neglect of the intellectual welfare of the natives. The present Anglo-vernacular schools ought to be the centre of a series of village schools. A sub-committee has been appointed to collect and arrange the information necessary for the preparation of a scheme of Vernacular school-books, in connection with the General Committee of Public Instruction. Mr. Wilkinson of Sehoré has written a minute on this subject, in which he suggests, “that one of the conditions of the tenure of a Government scholarship should be, that every individual write a fixed number of essays in the year on given subjects in the Vernacular tongue. All native assistant professors and teachers to be invited to do the same. The object being, to make the essays as perfect as possible, to enrich them with all quotations and illustrations from their native literature.” The present patronage bestowed on English by the Government is well deserved, but an additional grant ought to be made by the Court of Directors towards the establishment and encouragement of Vernacular schools, which would serve as nurseries for the English seminaries, and also pave the way for the more extensive diffusion of the English language and English ideas.

(4) *Lessons on objects.* This system, so happily carried out in infant schools, and which has tended so powerfully to stimulate curiosity and render the acquisition of knowledge agreeable, is recommended on various occasions in this Report. Rising from the known to the unknown—connecting science and the abstractions of philosophy with the various objects that strike the senses in the routine of daily life—are instruments highly adapted to *naturalize* European science and literature in India. The powers of observation are developed in the youthful mind before the faculty of abstraction is brought into play.

In the forty-two colleges and schools connected with Government there are, exclusive of the Calcutta and Hughli Colleges, 3391 pupils, with an average attendance of 80 boys in each. This proves that the mufassal is far behind Calcutta in the march of education. In order to remedy this paucity of attendance, the natives must be convinced that *their temporal welfare and prospect of employment under Government depend on their educa-*

tional acquirements. Let the Bengal Government act as the Madras one has, and fix a standard of literary and educational attainments, *without which* no native will be eligible to the Government service. This plan is adopted with success in Prussia. In Austria, a man will not even be allowed to marry unless he can read. In the London Police no person is admissible except he can read and write. In the present state of the native mind, knowledge must be recommended chiefly by its tendency to advance their temporal welfare.

The following hints for improving the Government system of education may perhaps prove useful. (1) *A respectable position and rank in the Company's service might be assigned to the professors and teachers in the colleges.* The Government have acted very wisely in assigning liberal salaries to them, thus securing a superior class of educated men; why should not the Government in addition to this allow the Principals of colleges to rank equal to Majors in the army? The conviction is gaining deeper root in Europe, that in order to elevate education to its proper position as a branch of national welfare, more *respect* must be paid to the educator as one of the great instruments of this. A series of prize essays has been lately written in connection with the Central Society for Education, named the "Educator," which clearly shews the importance of this. In France great honour is paid to literary men; Guizot, Thiers and the ablest men in the country have been raised to public office through the ascendancy their literary talents gave them. The natives of this country attach great importance to the *external* marks of dignity. The spirit of the age is happily tending to lessen the value of all distinctions except those of a moral and intellectual nature. Should not the educator then be honored *externally* as one of the greatest benefactors of his race?

(2) *Mental and Moral Philosophy might form an indispensable part of the course of instruction for every youth above twelve years of age.* In the Report a letter from C. H. Cameron, Esq. Indian Law Commissioner, is inserted, in which he states, "In most countries morality is taught as a part of religion. Here we are prevented by the circumstances of the country, from teaching morality in *that* manner. It is therefore *more particularly incumbent upon us*, than upon other ministries of public instruction to teach morality in *the form of moral philosophy.*" Mr. C. has offered a gold medal of the value of 50 rupees to the student in the first class at the Hindu College, who is the greatest proficient in the study of Adam Smith's Theory of Moral Sentiments. This work has been introduced into the Hindu College. In a few Government schools that noxious and semi-infidel treatise—Paley's Moral Philosophy, is read. Why

are the minds of the youths in this country to be poisoned with the baleful principles of the utilitarian theory? Abercrombie's and Stewart's Moral Philosophy are free from those objections. Professor Sedgwick has ably exposed the evils of Paley's system. The *utilitarian* philosophy destroys all refinement of feeling and generosity of temper. The Hindus have a natural love for the study of mental science—Hinduism and the Vedantic system are founded on metaphysical subtleties; if we do not impart to them correct ideas on those subjects they will inevitably imbibe false ones; their minds will not remain *indifferent* on the question:—this age is justly distinguished for the improvements it has made in *physical* science, but the tendency of those studies, when *mental* science is excluded, is to *materialism*, as the influence of medical studies shows. The London University was so impressed with the importance of the study of the science of mind as a counter-check to the exclusive study of matter, that it has passed a law requiring a knowledge of mental philosophy as a *sine qua non* for every medical student under its controul. To argue upon the necessity of every youth knowing the faculties of his mind, the great instruments by which all knowledge is gained, would appear as needless as to impress upon a mechanic the utility of his understanding the nature of the tools he works with. But yet, “know *thyself*,” is a truth least attended to.

(3) As Agra forms a separate Presidency to a great extent, it might also have its own Committee of Public Instruction, to disburse the funds in the N. W. Provinces. A separate School-book Society has been established there for several years and has proved very useful. Principal Boutros complains of the Calcutta Committee of Public Instruction “adopting a Calcutta standard, inapplicable and unfair to the Delhi College.” The Hindu and Muhammadan religions are so diametrically opposite in their genius and effects; there exists such a different tone of mind in their respective votaries, that the same system of instruction which would be eminently adapted for the Hindu population might be most unsuitable for Musalmáns. A committee sitting in Calcutta are not likely to be the best judges of what is most conducive to the interest of remote parts of Northern India. There is a disposition in Calcutta committees to monopolize all power and influence to themselves, thus introducing all the evils of the centralization system which exists in France, “Paris is France.” If a check be not placed, it may soon be said, “Calcutta is India.”

(4) The professors and head masters of the Government schools might be *ex officio* members of the local committees: what do the members of these local committees generally

understand of the *practical* part of education, that they should be invested with the power of *controlling* men who are far their superiors in a knowledge both of the theory and practice of instruction ? Their visiting the schools, in order to give *assistance* and encouragement to the masters is calculated to produce a good effect both on their own minds and those of the pupils. The Government has made it a part of their official duty to do so. But the “*laissez nous faire*” maxim ought never be forgotten. The members of those local committees are too much occupied with other engagements and too apathetic to the interests of the natives to qualify themselves for being judges in matters of education. Want of time prevents my noticing other points, such as—the necessity of two Inspectors for schools, men of the first rate talent and *practically* acquainted with education. In Ceylon there is one.—The scholarships should be thrown open to the competition of youths from any educational institution.

I remain, your's, &c.

X. Y.

VII.—*Annual Reports.*

We proceed to notice the reports of several valuable Institutions which have been forwarded to us for review. We regret we are enabled to allot so limited a space to each.

The Third Report of the Operations of the Baptist Missionaries in Translating, Printing and Circulating the Sacred Scriptures into the Languages of India is a very encouraging document. We gather from this report that the brethren have during the past year completed 90,000 volumes, which added to those of former years make an aggregate of 289,445. The works completed are in Bengálí, Hindustání, Hinduí, (Deb Nágri and Kaithi,) Persian and Sanskrit ; Scriptures in Hinduí, Oriyá, and Burmese have been supplied by the brethren at Serampore, Cuttack and in Burmah. Works in progress and about to be put to press 99,000. The printing of the Bengálí Old Testament has advanced to the 40th Psalm—the New Testament in Hindustání with marginal references to the middle of the Acts, and in Hinduí to the close of the Acts. Reprints and first editions of the other works will be undertaken as means are available. The works in hand are in Armenian, Bengálí, Hindustání, Hinduí and Sanskrit.

The distribution of the Word of Life has been very extensive. Missionaries of different Societies have been supplied, but the principal grants have been made to the Missionaries of the Baptist Society. The total issues for the year have been 37,780, or during the period embraced in the Report from 1st March, 1841, to December, 1842, 65,346, which added to former issues gives an aggregate of 183,590 volumes.

The funds of the Society have been derived from three sources ; 1st, from this country, Rs. 1678, sales Rs. 263-2-0 ; 2nd, from the American and Foreign Bible Society, Rs. 18,684-13-3 ; 3rd, from the English Bible Translation Society, £ 3077-4-0—from other friends in England £ 584-18-0. The brethren gratefully offer their cordial thanks for this timely aid, and request a continuance of assistance in a pecuniary and prayerful form to enable them to prosecute their important labors, and to secure the divine blessing on every copy of the blessed volume scattered abroad. We commend the brethren and their great and good work to the Church of Christ, praying that they may be strengthened and directed and blessed in all their labors.

The Thirtieth Report of the Calcutta Auxiliary Bible Society, contains a large mass of information interesting to the Christian. In the translation department we find that the Urdu Old Testament, in Persian and Roman characters, is in rapid progress towards completion. Since the report was issued the Old Testament in Roman character has been completed. In Oriyá the book of Proverbs for separate distribution and the Old Testament to Deuteronomy have each been completed since the report was issued ; the first volume of the Scriptures in this language, from Genesis to Esther, has been completed. In Bengálí the Proverbs, by the Rev. W. Morton, have been presented to the committee ; an edition of 5000 copies has been ordered. This edition is, we believe, now ready for distribution. The 14,500 volumes left unfinished of last year's order are nearly all completed. New portions ordered 34,500. The number which have or will be completed this year is 88,500. Works left to be printed by degrees in the coming year 35,600. The issues during the year have been 25,032, making a total since the commencement of the Society of 384,357 volumes.—The following will give an idea of the proportion of the distribution :

English	3,932	Urdu	6,429
Hebrew	22	Hinduí	11,121
Greek	3	Bengálí	3,153
Arabic	64		
Persian	308		<hr/> 25,032

The income of the Society has been Rs. 42,656-15-8 ; the expenditure Rs. 40,933-0-9.—The debts for the coming year Rs. 30,565 which together with the expense of establishment of 6000, and other items makes a total of Rs. 50,000 debt for 1843. We find on a fair estimate of the pecuniary affairs of the Society that the actual debt for 1843 will be little short of 30,000 rupees, to liquidate which the committee earnestly call upon the friends of Christ in India. The Secretary has gone on a tour to the Upper Provinces, and has taken with him upwards of 60,000 volumes of the Word of Life. The Calcutta Auxiliary, as in former years, so in the past, has been under deep obligations to the Parent Society.

Twenty-fourth Report of the Calcutta Corresponding Committee of the Church Missionary Society is a faithful detail of faithful labors prosecuted

under manifold trials. The perusal of this document is calculated to make the heart of the Christian rejoice, with fear. The increase of converts has been steady, the character of previous converts not such as upon the whole to afford much real happiness to the Missionary; the impression is nevertheless left on the mind, that a considerable amount both of direct and indirect good has been effected during the year through the instrumentality of the Society's agents; English and vernacular schools, orphan institutions, native schools, model farms, preaching the gospel, and pastoral visitations cannot fail, under God, to prepare a people for shewing forth his praises. With these means the Society has labored diligently and faithfully, and we doubt not but that much good of which men cannot be cognizant, will accrue from the labors of the faithful servants of the Church Missionary Society; and that in future years they shall, or if not they, at least those who shall enter into their labors, have a brighter report to present to the Christian Church.

The seed lies buried long,
But grace insures the crop

The number of Missionaries employed is twenty-five. The stations are Calcutta, Agárpárah, Burdwan, Krishnagar, Banáras, Jounpore, Goruckpore, and Agra. The receipts of the Society for the year have been Rs. 115,969, of which 100,816 were contributed from home and 15,150 raised in this country. The Society has strong claims on every member of the Episcopal church.

The Third Report of the Intally Native Institution.—The object of this Institution is the instruction of native youth on Christian Principles. It is connected with the Baptist Mission, and is chiefly supported by the Calcutta Ladies' Baptist Missionary Society. The institution is under the care of the Rev. G. Small. The *third* report is encouraging. The number of pupils on the list has been about 140; the average attendance 80. One interesting youth was baptised during the year; we regret to add he was violently removed from under the care of his pastor, nor has he since been heard of. The circumstance, we are glad to find, did not diminish the number in attendance at the school, though it broke up a morning class of inquirers. The superintendent has to lament, in common with all similarly circumstanced, irregularity of attendance and the comparatively early age at which the pupils are removed from under the influence of Christian Instruction:—we agree with him that both circumstances should strongly urge the Christian Missionary to make it his one great aim to pour Christian truth into the mind.

The funds, we regret to find, are in a depressed state. The income Rs. 2618-15; Expenditure Rs. 2618-15, including a loan of 200 rupees still owing to the Baptist Society, which places the institution in debt. We trust so good a work will not languish for want of funds.

The Twenty-fourth Report of the Benevolent Institution.—This old and long tried institution needs no commendation from us to insure for it the aid of every well-wisher to the poor and indigent, (especially Christian) youth in Calcutta. The school continues, says the Report,

in a prosperous state. In the Boys' department there are upwards of three hundred names. The children, the trustees believe, have kept pace in their studies with their increasing numbers. The number of pupils in the Girls' department is 125. The list of attendance will best show the Catholicity of the Benevolent, and the parties who chiefly avail themselves of the advantages it holds out. In the Boys' department there are—Roman Catholics 83; Protestants 52; Hindus 118; Muhammadans 32; Burmese 5; Mugs 7; Armenians 3; Jews 3—Total 303. These are divided into *seven* classes. The course of studies are both extensive and judicious. In the Girls' department there are—Roman Catholics 60; Protestants 55; Chinese 9; Armenians 1;—Total 125.

This institution, we regret to find, is also in debt. The income has been Rs. 6010; Expenditure Rs. 6010, including a debt due by the institution to the treasurer of Rs. 313-6. We speak not of this institution merely from the Report, but from actual observation; to the indefatigable exertions of Mr. and Mrs. Evans may be attributed (under God's blessing) the present efficient state of the Benevolent Institution. They as well as the objects which they seek to promote, are every way worthy the liberal support of Christians of every name, yea of Jew and Greek, Hindu and Muhammadan, for as they feel they are debtors to all, so all are laid under obligation to support and uphold them in their work of faith and labor of love. The schools are opened and closed daily with singing and prayer and reading the scriptures. How delightful to witness Protestant, Catholic, Jew, Armenian, Hindu and Musalmán, Mug, Burmese and Chinese, uniting in worshipping the living and true God. What good impressions may not thus be made in early life—impressions that shall be for good—yea for salvation, lasting as eternity!

The Report of the Free School for 1843.—The average number of boys on the books during the year has been monthly 252, and girls 145. The governors have determined to admit pay pupils at a small monthly rate; this has been done to meet the wants of a large class who are not poor enough to be entitled to the benefits of the Institution, but who cannot afford to send their children to the more expensive schools. This is a good arrangement and was much needed. The health of the children has been upon the whole excellent. The governors report their satisfaction with the efficient manner in which the Secretary, the Rev. Mr. Thompson, discharges the duties of this office, and with the general superintendence and condition of the Institution. The funds are in a satisfactory state; the buildings have undergone a thorough repair. The income has been Rs. 50,000-3-6. The expenditure with a balance of Rs. 4,682-15-3, in favor of the Institution, Rs. 50,000-3-6. We are gratified to find this useful Institution in such an efficient state.

Twelfth Report of the District Charitable Society.—This valuable Society for relieving the wants of the afflicted and distressed of every creed, caste or colour, needs no recommendation to those who are followers of our Divine Master, who went about healing the sick, feeding the hungry and comforting the sad. The Committee have at length pre-

pared the Alms House, and removed the Leper Asylum to a more suitable locality. The lists of pensioners have been expurgated, in many instances, we doubt not with the best effect, since many have ceased to receive the Alms of the Society rather than enter the Alms House. We fear, however, that some worthy pensioners may be by this act left destitute of a pittance for the necessaries of life, who may have a home with a friend or relative, not so circumstanced as to afford entire support. We have no doubt such cases will meet with the serious and humane attention of the Committee; they are not few and when they occur, are as worthy, if not more so, than many who will avail themselves of a homestead in the Alms House. The funds of the Society have been strengthened by a donation of five hundred rupees from the Kirk Session of St. Andrews; the Session support their own poor, they forwarded this donation in testimony of their approbation of the *catholicity* of the Society. The Masonic fraternity have forwarded a donation. Two legacies have been received, the one, Rs. 233-10-5, from Mr. Stewart, late of the General Hospital; the other Rs. 500 from Bábu Mutty Chand. The receipts during the year have been Rs. 52,580-4-5. Expenditure, Rs. 62,867-8-9, the balance of the previous year was Rs. 21,833-14-11; leaving a balance at the time of the drawing up of the report of Rs. 11,546-10-7. Not only has a searching revision been entered into as it respects the pensioners, but also in the matter of establishment; this has been economized to a minimum standard. The Committee have well ordered the trust committed to them, and deserve the support of the public. "The poor ye have always with you"—minister to their necessities.

VIII.—*The Parish Church of Kilndown; or the progress of Popery in England.*

"And king Ahaz went to Damascus, to meet Tiglath-Pileser, king of Assyria, and saw an altar that was at Damascus; and King Ahaz sent to Urijah the priest the fashion of the altar, and the pattern of it, according to all the workmanship thereof: and when the king was come from Damascus, the king saw the altar; and the king approached to the altar, and offered thereon."—2 Kings xvi.

A single fact may supersede a long dissertation; and a small sketch may render unnecessary the writing of many pages. Of this class is the subjoined extract concerning the Parish Church of Kilndown, Goudhurst, Kent, in England. It is most illustrative, as ominous of the times into which we are now entering; and we hang it up in our "Observer's" gallery, for the study of our readers.

The extract is taken from a most evangelical *episcopal* paper, the London "RECORD;" an organ to which the spiritual party in the English Establishment have been more indebted, during the last fifteen years, than to any other instrument of the Press order: and the facts recorded remain unimpugned, on the authority of names of "eye-witnesses." There is some-

thing exquisitely painful in reading of such religious silliness, such ecclesiastical foolery, such absolute spiritual vacuity, being deemed Christianity. Here indeed is "popery's tadpole" swimming about, with silly littleness at present:—but soon will it drop its little accommodation-tail—change its doubtful colour—put forth its swimming feet,—leap in its own true step—and croak forth its own proper marshy cry—and shew itself to be the true Roman Antichrist. Here is one of the "tadpoles," in primitive motion.

DESCRIPTION OF A NEW PUSEYITE CHURCH.

"In a recent journey through the hop district of Kent, I had occasion to remain for some days in the vicinity of Goudhurst. When the Lord's-day came, as is my custom, I repaired to one of the nearest churches of our Establishment, hoping to find in this retired district purity of doctrine combined with the simplicity of Christian worship. The one I happened to select is called Kilndown church, a modern edifice; the building began within the last two years, and the scaffolding is still remaining. It is situated upon a rising ground, about two miles from Goudhurst, and five from Cranbrook. The day was sultry in the middle of July; but I was there in good time, and had just taken my seat, when a vehicle drove up, from which was taken with considerable ceremony, a pair of silver or plated candlesticks, nearly a yard high, in which candles of fitting lengths were adapted, and placed one on each end of the communion-table. Between those, and opposite a gilt cross, was arranged the sacramental plate, consisting of two large silver flagons, and a pair of salvers, having in front the cup. Shortly after these things had been thus formally laid out, appeared the clergyman. He entered the communion rails from a side door on the left, arrayed in his surplice, and followed by a number of boys also in white surplices, as actors come upon a stage from the side wings. The latter took their seats on forms placed in a slanting direction from the end of the table to the wall, which made them appear as almost fronting the congregation. The place out of which they came, I was afterwards informed, is called the 'sacristy,' and was built for the purpose of dressing and keeping their surplices in. Before this time the bell had ceased, the church was crowded, and we were all waiting the service to begin; but it was evident from the appearance of anxiety in the clergyman and boys, that there was some cause for delay existing. In this state we continued fully a quarter of an hour, when a carriage wheels, dashing the gravel, announced the arrival of some considerable personage; the surplices were all in commotion, but again we were doomed to disappointment,—it was only the family of a neighbouring gentleman, and who could, therefore, wait like the rest of us.

"After a very crowded congregation had endured a further lengthened delay, again did the plashing of gravel, and the confusion of wheels and horses, put us all, particularly the surplices round the communion-table, once more on the *qui vive*. A tall laced and liveried footman, with his cane, strode up the footway, and held open the door of a large

pew close to the communion rail, followed by another, bearing on both hands a pile of gigantic prayer-books or bibles. After came two ladies and two gentlemen. These latter were, Field Marshal Lord Beresford, of Bedgebury Park, a near relative, if not a brother, of the Primate of Armagh, head of the Established Church in Ireland, and Mr. Hope, M. P. for Maidstone, the owners of the greater portion of the lands adjoining, the munificent givers of plate and candlesticks, and the beautifiers and anti-Protestantizers of Kilndown church, at a cost of, some say 3,000*l.*, others, 5,000*l.* Our anxiety was now at an end; the expected great ones had, indeed, arrived, and the service commenced with bowings and other formalities of the new Oxford, or to speak more properly, the old Popish, school. The service was read in three different places within the rails: first, kneeling on a cushion, and desk fronting the table, with the minister's back to the people; then, at the end of the table; and again in a sort of box, or three sides of a square, almost breast-high, set within the rails near the pulpit, which the sexton informed me was called the 'confessional.' After a short and formal sermon, which I have not space to particularize, the footmen re-appeared and bore off the books, the distinguished personages rolled off in their carriages, amidst the doffing of hats of their assembled tenants and dependents, which they seemed not to notice, and the candlesticks and plate were again consigned to the conveyance that brought them.

" This being a new church scarcely finished, and consecrated a few months before by his Grace the Archbishop of Canterbury, in whose diocese it is, who from these circumstances cannot be unaware of its style of ornament, is worthy of some notice. It is seated with plain forms with backs for the common people, except about half-a-dozen raised pews for the gentry, who are at the upper end adjoining the communion table. The east window is composed of three lancets of splendid-coloured glass; the centre one contains a representation of the Virgin Mary almost the size of life, seated in a highly-finished Gothic niche, dressed in a blue gown and hood, with a red petticoat; and on her knee an infant, perfectly naked. The right lancet is filled by St. Peter holding a pair of Keys; the left by St. Paul, pictured with a Sword; both the latter figures are standing, and the heads of all are surrounded with glories. A saint occupies every window in this Protestant church of Kilndown, having a label at his feet informing the ignorant in such matters of his name and rank, such as St. Augustinus, St. Cyprianus, St. Gregorius, St. Hieronymus, and others. But what surprised me most was the west window on the right side of the church door, which is filled with a full-length painting of King Charles I., labelled '*Saint Carolus Rex et Martyr,*' dressed in his Royal robes, wearing the insignia of the Order of the Garter, his crown upon his head surrounded with a glory, his sceptre in his right hand, with the left resting on his sword; and the face having the peaked beard, and that peculiarly mild expression with which, after the Restoration, it became so much the fashion to paint his likeness. As a fitting coadjutor to this new 'saint,' is placed in the window on the opposite side of the door, duly labelled, sainted, and

titled, no less a personage than Pope Gregory, dressed in his Papal robes, with the triple crown of the Popedom on his head; in his left hand the patriarchal staff or triple cross, and his right raised as if in the act of bestowing his benediction on the congregation. All the figures are standing, have rays of glory round their heads, and are almost as large as life. The communion-table is a square stone altar, with thirteen hollowed Gothic niches, three at each end and seven in front, prepared, probably, in anticipation of the twelve apostles, and the centre or superior one for the Virgin, or some other Popish 'idol of wood or stone.' At the back, as if placed upon the table, in a compartment lined with purple velvet, is a gilt cross about eighteen inches high. A foreigner, an Italian, I was informed, is living at Bedgebury Park, brought over specially to paint and ornament this church. Accordingly he has painted over the communion-table on the ceiling the Pope's banner, viz., a lamb bearing the cross and pennon, surrounded with rays; also crowns of thorns, hammers, nails, a cup with doves, triangle surrounding an eye, a rod and sponge, an eagle perched on a prostrate bird, innumerable stars, and other devices to me unintelligible, on several of which the letters I.H.C. are conspicuous. The walls are covered with selections from the Scriptures and Apocrypha, particularly from the latter, as if they were of equal authority, in party-coloured letters, which seem to be chosen for the purpose of inculcating certain dogmas. Thus on each side of the gilt cross at the back of the altar are two compartments, the words on the right are, 'The cup of the blessing *which we bless*, is it not the communion of *the blood of Christ?* and the bread *which we break*, is it not the communion of *the body of Christ?*' The words on the left are, 'Verily, verily, I say unto you, Except ye *eat the flesh* of the Son of man, and *drink his blood*, ye have no life in you.' Not one word of doing this 'in remembrance,' thereby showing forth the Lord's death till he come, as he has commanded. It seemed strange that the two texts on which Popery founds its idolatrous and revolting doctrine of transubstantiation should be chosen for this place; and what showed still greater design, is the words marked in italics being in red letters, to distinguish them from the others, which are black. Of a similar character in red, black, blue, and gold letters, are the other selections from the Scriptures and Apocrypha.

“During the evening service, which began precisely at six o'clock in the after part of one of the longest days in July, and which concluded in broad daylight, the mummery of lighting the candles on the altar was gone through. With a sorrowful heart did the writer wend his way from this church of pageant and heartless mockery of the worship of the living God. May he who 'dwelleth not in temples made with hands,' but who hath promised that 'where two or three are met together in my name, there will I be in the midst of them,' whether their meeting be on the hill-side, the desert, or even the dungeon—may he save his Church and people in these kingdoms; and as those in high places, whose duty it is to interfere, are either slumbering at their posts, or openly joining the enemies of vital religion,—may he awaken the Christian laity of the land to the expulsion of those 'wolves

in sheep's clothing,' whose dark design is to hand us over to Popery or man's devices instead of the blessed faith and humble worship of 'Christ and him crucified!'

"AN EYE-WITNESS."

These matters concern Calcutta too—for they concern our common Christianity everywhere. We know what things have been said and written here—and who can tell what may soon also be *done* here? When men see the students of "Bishop's College" now facing about to the east, at the repetition of the creed, what may they not one day look for, when "Bishop's Cathedral" is completed? The pious projector and present regulator of the incipient structure cannot always preside over it. A king arose in Egypt "that knew not Joseph"—and a Bishop may come hither that knows not the gospel of our Lord Jesus Christ, as the esteemed Wilson does; and what will the Cathedral then be? How sad the temptation which the splendid structure will then present to the lovers of Roman Anglicanism? On this account, *we know*, that some most pious Episcopalians and spiritual Churchmen in Calcutta will neither give a donation, nor offer up a prayer for its progress. Formerly, they doubted it, as inconsistent;—now, they fear it, as dangerous.—Nor is their fear diminished when they read such expressions as the following, written even by their pious and evangelical Bishop, in a letter of August last, addressed to the secretary of the Society for Promoting Christian Knowledge, in London—a public, not a private, communication;—*"It strikes every one who is well-affected towards our Holy religion and our Church, its main stay in this country, that the erection of a Protestant Metropolitan Cathedral was the very thing most required, at this stage of our Christianity, and of our Missions and of our episcopal sees in the East, and with the brightening prospects opening up before us."*—*"The whole is a prodigious body of Christian Masonry rising amongst the Heathen population, with its broad firm walls, two feet nine inches in thickness, to bless and sanctify a dark and prostrate race, Deo annuente.—The walls are now about thirty feet high (they are to be run to fifty-nine feet)—and I imagine to myself a crowded native audience, with a native choir, assisted by the pealing organ, in some future age, chanting, 'Thou art the King of glory, O Christ!'*—*Indeed my mind was overwhelmed, as I paced up and down this morning, with, I hope, a prayer rising in my heart for my generous benefactors and supporters in India and England; and amongst the first, for the most Rev. the President, and all the members of the Society for Promoting Christian Knowledge."*—*"Whether I live to see my BELOVED CATHEDRAL again, I know*

not. But it is with God."—"The bells are casting by Mears—The clock is in progress at Mr. Vulliamy's—the organ, with two faces by Mr. Gray—the *deeply-painted East window*, and eight lantern ones, by Mr. Collins, No. 227, Strand: I am afraid they will *exceed half a lak* somewhat. The finishings, pewing, marble floor, chunam for the walls, stone steps, enclosure, stand for carriages, vestry, furniture and numberless etcetera, will remain, for which a *Lak* is little enough to set aside."—"Of these *four Laks* (£40,000) undoubtedly required, we fall short at present about 30,000 Co.'s Rupees;—and if your venerable Society will engage in our cause any of the *wealthy East Indian gentry*, of whom there are multitudes at home who would (if any) *rejoice to contribute to the splendour of Calcutta*, could the case be brought before them, you would be rendering us a great benefit, and perhaps be the occasion of a spiritual blessing to the donors themselves:—for, *CHURCH-CHARITY is doubly blessed indeed.*" (The Italics are ours.)

We need make no remarks on these things:—we make but one reflection. If, in Heathen India, the spiritual Wilson can thus write about a gorgeous and "beloved" Cathedral, what may we not expect, from men of the world, as already described in the English parish of Kilndown?—If an evangelical champion (and such in doctrine he has ever been) can stoop to be overwhelmed amidst one hundred millions of idolaters, by the prospect of his own "Christian Masonry," and can condescend to suggest as a plea to the worldly for contribution, that it is adding to "the splendours of Calcutta," then may we not cease to wonder at the petty pomps and idle ceremonies of the romanised disciples of Newman and Pusey in the midst of England's sixteen thousand clergy? "If such things be done in the green tree, what may not be done in the dry?"

We write not the words of sectarianism, but the words of our common Christianity; and we further know, that we express the minds of many episcopalians in India, and of a multitude of episcopalians in England, when we thus write. Our esteem dictates our regret. Oh for the spirit of Christ's divine earnestness on the cross! THAT would soon banish our worldly littlenesses, and make it impossible for us to TRIFLE!

Missionary and Religious Intelligence.**1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.**

The Bishop of Calcutta has reached Bombay in safety. He is expected back in Calcutta (D. V.) next month—Rev. J. Stubbins of the General Baptist Mission has been compelled to retire from the Missionary field for a season. Mr. and Mrs. S. leave on the *Pekin*.—Rev. J. Budden of the London Society is at present located at Simla. His health is materially improved.—The German brethren Messrs. Hubner, Droese, and Richter left Calcutta for Benares on the 22d of March.

We gather the following items of information from the *Christian Intelligencer* of the past month:

Baptisms.—On the 2d of February a young native named Beerchand Day was baptised at the Old Church by the Rev. K. M. Banerji. On the 9th of the same month another native youth, by name Moodsudun Dutt, was baptised in the same place by the Archdeacon. Both have given evidence of decided piety and have long been candidates for the rite of baptism. The latter was a student of the Hindu College, and has been a contributor to the literary periodicals for some time past. The following lines were composed by him on the occasion of his baptism:

“ Long sunk in Superstition's night,
By Sin and Satan driven,—
I saw not—cared not for the light
That leads the blind to Heaven :
I sat in darkness,—Reason's eye
Was shut,—was closed in me ;—
I hastened to eternity
O'er Error's dreadful sea !
But now, at length thy grace, O Lord !
Bids all around me shine ;
I drink thy sweet,—thy precious word, —
I kneel before thy shrine !
I've broke Affection's tenderest ties
For my blest Saviour's sake ;—
All, all I love beneath the skies
Lord ! I for Thee forsake !”

May these young men stand fast in the Lord, and be fruitful in every good word and work.

Bombay.—A letter has been received from Dr. Wilson dated Suez, 20th Jan. So far the Lord had conducted him in safety and peace.—We have now lying before us the first No. of the second vol. of the *Dnyānodaya*, a monthly Marāthī Magazine, edited by the American Missionaries at Ahmednagar, but issued from the press of the same Mission in Bombay. The first volume was lithographed; the present number is printed, as all succeeding numbers are to be. We congratulate our friends on the alteration. The type and paper are exceedingly good, and will support the character of the press. We recommend this little periodical to the friends of native improvement. Let them help to get it put into circulation. It supplies an important desideratum. The only other Marāthī Magazine in Bombay is the *Dig-Darshan*, which, being modelled on the essentially defective system of education pursued in the Government Schools, dreads

coming within a hundred miles of any great moral or religious question. We very decidedly prefer the *Dnyánodaya*, which while it gives important information in geography, natural philosophy, &c. both takes itself and allows its correspondents all latitude in the discussion of whatever is interesting and useful in morals and religion. It costs only two annas, and contains 16 well filled pages, each number.—*Oriental Christian Spectator for February.*

2.—MISSIONARY PRAYER MEETINGS.

The United Missionary Prayer Meeting was held at the Circular Road Chapel on Monday evening, the 6th of March.—The address was delivered by Rev. J. Brooks; subject, ministerial devotedness and reward, founded upon Matt. xxv. 25. The preacher treated of the character referred to in the text, its exhibition and reward. The devotional parts of the service were engaged in by the Rev. Messrs. Morton and Paterson.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society's Mission was held at the Union Chapel on Wednesday evening. The Rev. J. Campbell gave an interesting account of a Missionary tour to the Melá at Gunga Saugor in July last. The Rev. T. Boaz gave a brief account of the success of the gospel in South Africa and on the continent of Europe, after which he read the following extract from a letter from the Rev. A. F. Lacroix, which we doubt not will be read with deep interest by all.

“Whilst on the continent I have endeavoured as much as was in my power to excite a Missionary spirit among the population, principally of the French cantons; and am thankful to say have been blessed of the Lord in this attempt beyond all my expectations. Among other operations I gave a course of six lectures on Indian Missions, each of two hours duration in the larger towns such as Geneva, Lausanne and Neufchatel, which were attended by crowds of all classes, magistrates and people, clergy and laity; even by avowed infidels and persons who up to that time had paid no regard to religion. At Geneva and Neufchatel it was necessary to change the locality three times owing to the overflowing congregations.—In both places the largest church only was sufficient, and barely sufficient to hold the people; and at Lausanne it would have been the same, if a very large locality had not been chosen from the first. At Geneva the Church used for the purpose was *la Madelaine*, where John Calvin held his first public disputations with the popish delegates: the last time 3,500 persons were present, who, I trust, heard the truth as it is in Jesus. Through the infinite mercy of God these services have tended not only to awaken more of a Missionary spirit, but have produced somewhat of a religious revival not witnessed there for several years. May the Lord strengthen the good impressions produced and render them permanent. Another blessed fruit was the re-union of several ministers and laymen of various denominations who for years had stood aloof from each other, but whom the cause of Missions brought together.—They met each other repeatedly not only in public but in each other's private houses also; and although still adhering to their different views on secondary points, gave each other most cordially the hand of brotherhood in token of their determination to love each other in future, and to co-operate with each other in every good work as servants of the same Master and heirs of the same promises. You will easily conceive how much this last feature delighted me, who am such a cordial hater of denominational bigotry among evangelical Christians. At Geneva at the last meeting the General Synod of that town caused me to be publicly thanked for the good affected among the popula-

tion through my poor instrumentality! and the General Synod of Neufchatel issued an order to all the presbyters of its resort to place the parish churches of every town and village in the Cantons at my disposal, in which to hold Missionary meetings. From various other quarters, I have received invitations of the most pressing kind to go and stir up the people. Indeed I could spend yet a whole year most profitably in Switzerland alone, so promising a field is it, but it cannot be done, for the Directors wish me now to labor sometime in England, after that I shall (D. V.) go to Paris and Frankfort, from both of which cities, I have received urgent calls. I must be back in England before May, as the Directors wish me to preach one of the annual sermons, as Mr. Buyers did last year. May the good Lord give me ability and strength to do his work faithfully and acceptably.

"The favorable news about China has created a great sensation here among all classes. Our Society has in consequence determined on removing the Malacca College to Hong Kong, and to transfer nearly all the Missionaries now in the Eastern Establishment to the Ports lately opened to Britain. A public meeting at Exeter Hall is to be held on the 17th January, having China for its object. I shall have to speak at it. Rest assured however that although the special object will be China, I shall not forget dear India, and that *I am an Indian Missionary*.

"I hope fully, please God, to leave England in August or September next at furthest; and can tell you that I shall do so with heartfelt joy. Mrs. Lacroix and myself have certainly seen Europe under the most favorable circumstances, and have met many very kind friends; still I assure you we both long to be back. I believe you once expressed fears that it would be otherwise, so you see you are for once mistaken. Four Missionaries are positively to accompany us. One of them is our friend —'s brother. I have not yet seen any of them, but hope to do so in a few days. It is intended that Bengali studies shall be prosecuted on board as much as feasible, in order to enable our young friends to enter the sooner on their active labors—so that I shall have the satisfaction to recommence in a measure my Indian Missionary work even ere I reach Bengal. With this re-inforcement I hope, if God spares our lives and vouchsafes us his assistance, that we shall be able to get on. We must then, my dear —, make a vigorous push.

"I read the *Advocate* with great and continued pleasure. By all means hold on against Popery and its cousin-german Puseyism; for both are great hindrances to the spread of pure truth as it is in Jesus. On the continent they view Puseyism in its proper light, and consider it as being without doubt a stepping stone to Popery; and the Roman Catholics there are quite in exultation about its spread; and express themselves fully assured that before 20 years are past, Roman Catholicism will have superseded the Anglican Reformed Church as the established Church of England.—As to the Roman Catholics themselves, I have in my travels not found at all that they are increasing, nay, I have met far more converts from Popery to Protestantism and even several priests among them, than vice versa. What makes some believe the Roman Catholics are increasing, are the tactics they are now employing, viz. building new churches wherever they can; this dazzles the people and makes them believe there must be a want for those churches if they are built, but the scanty congregations prove the contrary."

The devotional parts of the service were engaged in by the Rev. Messrs. Paterson and Boaz.

The friends of Missions at Neufchatel have presented our esteemed friend, the Rev. A. F. Lacroix, with a very handsome gold watch, in testimony of their esteem for him as a zealous Missionary. Neufchatel is the native town of Mr. L.—C. C. *Adv.*

3.—CHRISTIAN TRACT AND BOOK SOCIETY.

The Anniversary of the Christian Tract and Book Society was held at the Town Hall on Tuesday evening the 21st ultimo.—J. W. Alexander, Esq. presided. The meeting commenced with prayer by the Rev. J. Macdonald. From the report we gather that the income of the Society has been, on the Tract account Rs. 7,129-2-9; on the Book account Rs. 3,722.—The income connected with the Tract account has materially decreased during the past year, to the amount of Rs. 2,203-11-2.—This is chiefly attributable to loss by death or departure of many valued friends whose places have not been filled up. The operations of the Society have increased—the number of Tracts sent forth during the year has been 346,134;—the total number printed (including books) 397,694. For a large majority of the converts to Christianity, we are indebted to the dissemination of Tracts,—the Tract Society is one of the principal means for providing a Christian literature for India.

The following resolutions were presented and passed—

Moved by the Rev. J. F. Osborne, seconded by the Rev. T. Boaz, —That the report now read be approved, printed and circulated at the expense of the Society.

Rev. G. Osborne in moving the resolution, commented in a scriptural and practical manner on one or two parts of the report, and enforced the following important points on the consideration of the meeting—*faith, prayer and consecratedness* of heart and life to the cause of Christ, if we would that it should be served—Though often adverted to at our public meetings, they were nevertheless, added Mr. O, the great secrets of our success, and could not be too often enforced upon the attention of Christians.

Rev. T. Boaz in seconding the resolution touched on the following points. The object of these anniversaries was to stimulate to love and good works, and to increased attachment to the various religious societies with which the progress of the gospel is identified. The Tract Society had many and strong claims on the Church of Christ. He would advert but to a few—1. The evident tendency there was in the very constitution of the Society to promote practical unity. Like the magnet it drew and held together all who loved Christ. The Bible Society had had secessions from its ranks; but, according to the report, threatened disruption had been checked by the Catholic constitution of this Society.—2. The means employed, and the noble object the Society had in view. The term Tract was synonymous in the eyes of the world, with the most insignificant and contemptible things. The object was the salvation of souls. The simple and insignificant tract had been blest to great and blessed effects.—3. The manner in which it provided for the Christian wants of the people. Tracts for the masses and a higher order of publications for the more educated and inquiring—this gave both the Society at home and in India strong claims upon all. The parent Society especially, had provided works which both for matter and execution may take their stand with the first works of the day; and here such works as Doddridge, Baxter,

and Bunyan were provided for the native Christian population. The Society's publications amongst the other works of the age are like the star of Bethlehem amongst the other stars, guiding and directing all to the true source of light and life. Two reasons were urged why the Christian Church should exert itself, especially, at this crisis. It had often been asked in what would the minds of large masses of the educated youth of India rest? Some said in Deism; others in Infidelity. Two new objects had been thrown into the midst of the native community of late in which he feared it might rest, short of God. The one was the introduction of *Popery in an educational form*. To speak of the neutrality of the Jesuits was nonsense; they were bound and pledged by oath to make all things subservient to their order and the Pope; and they would do so. No pledge could absolve them from this vow. Let not any be deceived—Popery and Jesuitism are unchanged. The second object was *politics*. He was not going to inquire whether the subjects discussed were right or wrong, this was neither the time nor place for that; but all knew what was the withering influence of politics on religion at home, how many a good man they had destroyed; how many a promising disciple they had marred. In both these new and intoxicating objects, the wakened and restless mind of the native community might find excitement and employment which might lead it to rest, short of that happiness for which it was destined. On these grounds he urged the claims of the Society and the increased efforts of the church.

Moved by the Rev. Dr. Duff, seconded by McLeod Wylie, Esq.—That such measure of success as has attended the labors of the Society is due wholly to the unmerited blessing of God accompanying them, and that it is incumbent on the members of the Society and the Christian community generally, at once to labor more abundantly, to give more liberally of their means, and to pray more earnestly and perseveringly for that blessing which can alone render their labors and their gifts efficacious towards the accomplishment of the great objects aimed at in the operations of the Society.

Dr. Duff, in moving the resolution in a speech replete with eloquence and research, entered into an admirable exposé of the rise, progress, decay and resuscitation of the Society of Jesus. It were vain for us to attempt an outline of the speech, and there is the less need for this, since we believe the substance of it will be published in a tract form for separate distribution.

MacLeod Wylie, Esq. seconded the resolution, and in doing so, was thankful for the able exposé of the Jesuits to which he had listened. He urged the necessity to increased support of the society, from the experience which each Christian had of the love and grace of Christ shed abroad in the heart; and from the real good which the Society had conferred and would confer on the world. Mr. Wylie had lately been reperusing Williams' *Missionary Enterprise*, and he had been struck with the great work which had been accomplished in that part of the world; he did not see why the same fruit should not be produced here. There were difficulties in India, but they could not be more formidable than the frightful and exterminating system prevalent in the islands of the South Seas.

Moved by the Rev. Mr. Stubbins, seconded by A. Grant, Esq.—
That the office-bearers of the Society and members of the Committee
for the current year be as follows :

Secretary.—Rev. Thomas Smith.

Treasurer.—J. A. F. Hawkins, Esq.

Superintendent of Depository.—Mr. G. C. Hay.

Committee.

Aratoon, Rev. C. C.

Boaz, Rev. T.

Brooks, Rev. J.

Campbell, Rev. J.

Charles, Rev. J., D. D.

deRodd, Rev. R.

Duff, Rev. A., D. D.

Evans, Rev. W. W.

Ewart, Rev. D.

Gray, Ernest, Esq.

Hawkins, J. A. F., Esq.

Macdonald, Rev. J.

Mackay, Rev. W. S.

Meik, Capt.

Meiklejohn, Rev. W. H.

Millet, F., Esq.

Morton, Rev. W.

Roxburgh, Capt.

Small, Rev. G.

Smith, Rev. T.

Thomas, Rev. J.

Vos, J. M., Esq.

Wenger, Rev. J.

Wylie, McLeod, Esq.

Yates, Rev. W., D. D.

Rev. J. Stubbins in moving the third resolution referred to the probable interest disembodied spirits took in the transactions of the saints of God on earth ; and if so how must they feel ashamed of our feeble labors in so great and good a cause. The friends of this society knew not the actual amount of good the distribution of tracts, was effecting ; none could tell of its amount until the last day. Many doubtless believed on Christ through the instrumentality of tracts and entered into rest, who were never known to the Church on earth. Mr. S. related some instances which had come within the range of his own experience. In one case the tract entitled " Epitome of True Religion" had been the means of leading a wanderer to Christ,—he died in peace. Another was the case of a native who had read a tract sent out by a lady ; he travelled many miles to find a Missionary, became a convert and is now one of the most devoted native preachers in India.—Mr. S. concluded his remarks by a suitable appeal to all present in support of the Tract Society.

A. Grant, Esq. briefly seconded the resolution.

The Secretary in conclusion spoke of the services rendered by the Chairman to the Society, and the regret experienced at his departure even for a while*.

The assembly united in singing the doxology, and the Rev. Dr. Duff pronounced the benediction.

The meeting was one of the best attended and most spirited we have seen in connexion with the Tract Society. It has afforded us much pleasure to notice the increased attendance which has of late marked the anniversaries of our religious and benevolent institutions ; we sincerely take it as a sign for good to the interests of religion in the laud.—*C. C. Adv.*

* Mr. A. is about to leave India for Europe for a season.

4.—THE ASSOCIATION OF BAPTIST CHURCHES IN BENGAL.

On Lord's-day, the 8th of January, a preparatory discourse was delivered at Serampore in the upper College Hall, by the Rev. J. Mack, from the 122nd Psalm, the 6—8th verse, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee." On the following day, the Missionary brethren, and some of the members of their Churches having assembled at Serampore, on the afternoon of that day an introductory prayer-meeting was conducted in Bengali in the Christian village of Jannuggur; and in the evening an English prayer-meeting was held in the College.

On the morning of Tuesday the 10th, a prayer-meeting was held at 7 A. M. in English. At 10 A. M. the first meeting for business was held; and after mature consideration both of the advantages and difficulties connected with the periodical assembling of the proposed Association, its formation was unanimously resolved on; and all those Churches were admitted into connection with it, whose representatives were present. The future meetings and services of the present Association were also arranged. In the course of the morning, likewise, the Rev. W. Robinson of Dacca,—who had been elected as Moderator, to preside over the meetings of the Association, —and the Rev. J. C. Fink, of Chittagong, made verbal reports of the state of the Churches at their stations; and the Rev. C. C. Aratoon gave an account of his labours in Calcutta.

The narratives from Dacca and Chittagong were too interesting to be passed over in silence.—At Dacca, very large numbers of tracts and Testaments have been distributed among the Natives, which have been read in many cases with attention; and the preaching of the Gospel has been attended with some, though at present not great, apparent effect. Two *Byragoes*, who had heard the word of God, have had their minds very much inclined towards the Christian religion. The disciples of the one are forsaking him upon that ground; and the other having read some tracts, and the New Testament, was about to build a bungalow in his village, where he desired that the Gospel should be preached. He has already made preparations for it, working with his own hands. Mr. Robinson concluded by urging the importance of an additional Native Preacher being obtained for this new post: and, at the close of the Association, a suitably qualified member of the Church at Serampore offered himself for the service.

The account from Chittagong was still more interesting. The Missionaries have laboured much, distributing tracts and portions of the Scriptures among the inhabitants of Chittagong and the surrounding villages, where their labours have been blessed, and they enjoy the hope of their being still more so. In Cox's Bazar, a village at some distance from Chittagong, inhabited principally by Mugs, Mr. Fink has preached the Gospel, whenever opportunity offered, and has always been heard attentively. He had laboured there many years ago, and from the people that were converted there through the grace of God, originated the Burman Church at Akyab, to which station Mr. Fink was afterwards removed. This station, was subsequently given up to the American Board, and Mr. Fink returned to the scene of his former labours, where he and his colleague Mr. Johannes have received such encouragement among the Mugs, as makes them hope their labours will before long be crowned with renewed success. Besides this, there are two or three villages, inhabited by weavers, about five miles from the town of Chittagong, where much good has resulted from the preaching of the Gospel and the distribution of tracts. These weavers read the tracts they had received with attention, conviction was carried to their hearts, they saw their errors, forsook and destroyed their idol gods, dismissed their *gooroos*, and earnestly

entrusted for teachers, who should point out to them the way of life more clearly, and instruct their children. Their desires, we trust, have now been gratified; as three of the Native Assistants at Serampore, whose hearts were stirred with this cheering news, at once volunteered their services, and were resigned by the Church for this undertaking.

On the evening of the same day—Tuesday, the 10th—a general meeting was held for prayer and exhortation, when an address was delivered in English, by the Rev. A. Leslie, from Psalm 63d, 8th verse. “My soul followeth hard after thee,” and another in Bengali, by the Rev. John Mack, from the importance, for the furtherance of the Gospel, of our Native Brethren bringing up their children in the nature and admonition of the Lord.

On Wednesday, a prayer-meeting was held in English and Bengali at 7 A. M. in the College Hall. At 10 A. M. the Rev. Geo. Pearce delivered the first Association Sermon, in Bengali, from John 15th chapter, 17th verse. “These things I command you, that ye love one another.” After a short interval, the second meeting for business was held, at which the remaining letters and reports from the Churches were delivered. On the evening of the same day, the second Association Sermon was delivered, in English, by the Rev. W. Robinson, from Daniel 2nd chap. 44th verse, “And in the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.” At the same time, the Rev. W. Carey of Cutwa delivered a discourse in Bengali, at the village of Jannuggur.

On Thursday, a prayer-meeting was held at 7 A. M. in the native Christian village, which was conducted by the Rev. J. Williamson of Birbhúm. At 10 A. M. the members of the Association met for business in the College Hall, when the necessities of our Native brethren were more particularly considered, and several propositions were made for securing to them more abundant means for their growth in grace; and the necessary arrangements were adopted for the next meeting of the Association, in Calcutta, in January 1844. In the evening, the assemblies of the Association were closed, by a meeting for prayer and exhortation in Bengali, in the Christian village. Thus concluded these very interesting meetings, which filled the hearts of all present with joy; and we parted blessing the Lord for such an opportunity of meeting in brotherly love and unity.—*Evangelist for February.*

5.—NEW WORKS 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, of the Original Divine Institution of CAST 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 apply, 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

case, not only should state lotteries be abolished, but all the host of gambling speculations under this designation be declared illegal, with suitable punishments. The community at large have, however, just ground for being grateful to the Deputy Governor for his decision in this matter ; it will be a real blessing to this city.—*Ibid.*

8.—SALUTES ON THE SABBATH ON THE DEPARTURE OF HIGH OFFICIALS.

Twice within a few weeks, says the *Friend of India*, have salutes been fired on the Sabbath day on the departure of high officials. This is a useless as well as sinful desecration of the Sabbath, and should be at once looked to ; the time was when the Sabbath was only known by the hoisting of the Flag at Fort William. It is not so now, and hence should such practices as the one noted, cease. The Sabbath is externally at least, respected and observed by the large majority of our fellow-citizens, and we see no reason why it should be violated by the departure of officials on that day under salute ; why could they not go on board officially on Saturday night if the honor of salutes be so essential ; there is nothing to prevent the parties coming on shore afterwards as other men, save the idea of its want of dignity, which when put into the scale with the needless, not to mention sinful, violation of the Sabbath, is as a feather in the balance.—*Ibid.*

9.—THE COOLY TRADE—SPIRITED CONDUCT OF CAPT. ROGERS.

A correspondence has appeared in the *Englishman* between the owner of the *Framjee Cowasjee*, the Superintendent of Coolies, and the Government, respecting the accommodation of the coolies shipped on that vessel for *Mauritius*. The assistant superintendent, it appears, went, on board the vessel and found her 'tween decks oppressively close ; he requested that the scuttles might be opened, this was not done and he reported the matter to his superior. In his letter it is stated further that there were no cabooses or privies for the coolies. This was represented to the owners and the vessel detained. The owners threatened to make the Government responsible for her detention, and, refused to dismiss the chief officer which Capt. Rogers had requested. The owners communicated directly with the Government who permitted the vessel to sail with the chief officer, having forwarded a dispatch to the Inspector of Coolies at Mauritius to look well into the condition of the cargo on its arrival. The replies of the owners confirm the substance of the complaints, though they extenuate them ; in a measure at least as the non-opening of the scuttles, on the ground that the vessel was at the time in a somewhat dangerous position.

The spirited and humane conduct of Capt. Rogers proves that he is well fitted for the post he fills ; if such a traffic must exist, may we ever have such protectors for the coolies. The whole subject shows the importance and necessity of watching the details of the trade with an eagle eye, for if these matters require so much nerve on our river, what chance have the coolies in rectifying any abuses to which they may be subject during the voyage. We have no doubt that such a display of firmness and humanity on the part of Capt. Rogers will tend materially to put the owners and commanders of vessels on their guard, both as to their officers and accommodations.—*Ibid.*

10.—THE PREVENTIVE SERVICE.

We have had it brought to our notice that the officers of the Preventive Service have petitioned the Government to grant them some release from

their arduous duties. Two or three days in a month is all the intercourse they are at present allowed with their friends and families ashore. This we consider a real hardship and should, as we doubt not it will, meet with the consideration it deserves from the Government. One matter of importance on this subject is the Sabbath day. This day in which all are commanded not to labor, and which has been wisely and mercifully ordained for rest to the body as well as to the mind and soul; on this day the Preventive Officer has no release from his otherwise, and on other days sufficiently onerous duties. This without referring to the sinfulness of a Government imposing the violation of the Sabbath on its servants is not merciful.—We hope and believe the evil will soon be remedied.—*Ibid.*

11.—THE MADRAS RECORD.

We have received the first number of the *Madras Record*, a new tri-weekly paper, price one rupee per mensem.—If the *Record* continue as it has begun it will have our hearty support, and will merit the extensive patronage of all who wish well to society.—*Ibid.*

12.—MADRAS AUXILIARY BIBLE SOCIETY.

The Twenty-second Annual Meeting of this excellent Institution was held at Mr. Waddell's large house, Popham's Broad-way, on the evening of Monday the 20th ultimo. The Most Noble the Governor, we understand, was invited to take the chair on the occasion, but declined, as also did Sir Edward Gambier, the latter on account of a press of official business, and the former, though cherishing a warm feeling of interest in the usefulness and prosperity of the Society, from circumstances which it is needless to record. The attendance, we were sorry to observe, was by no means equal to what it used to be, especially from among the higher classes of the European community. To what this falling off may be attributed we are at a loss to discover, though we do not for one single moment imagine that it has its origin in a want of attachment either to the institution itself, or to the Bible which it strives to circulate. The decline may probably be traced to secondary causes, and perhaps to such as the parties themselves have little or no control over.

We observed present on the occasion, Colonel Alexander who presided, Brigadier Ketchen, J. F. Thomas, Esq., A. F. Bruce, Esq., W. Waddell, Esq., T. Waddell, Esq., Major Crisp, Chaplains of St. Andrew's Church, and with the exception of the Wesleyans, (who, we are informed, were unavoidably absent,) the Missionaries of the several Missionary Societies at the presidency, and from a *hundred and fifty to two hundred* Europeans and East Indians, about the half of whom were ladies. When we recollect that from three to four hundred used to be the average attendance some five years back, we could not but be struck with the difference in this respect between the former and these latter days.

The Meeting was opened with prayer by the Rev. J. H. Gray, A. B., after which the Chairman made a few appropriate observations. A very interesting report was then read by the Secretary, the Rev. J. Smith, of which we should be happy to have given an abstract did our limits admit; but as it will shortly be published *entire* this is the less necessary. We cannot however forget the mournful pleasure of giving publicity to the testimony borne to the self-denying exertions of the late Rev. F. Spring, A. M. who for many years held the important and laborious post of Secretary to the Society. On this subject the report contained something like the following passage.

“The Committee cannot enter into a detail of their proceedings during the past year without first adverting to the decease of their late Secretary, the

Rev. F. Spring. He entered into his rest on the 6th of January last ; and while the Committee desire to express their gratitude to God, for having permitted his servant to conduct the affairs of the Society in India for so long a period, and are consoled by the thought that the Lord has taken him unto himself, they have a mournful satisfaction in placing on record their high sense of the value of his services. The Committee will ever bear in remembrance the kindness and cheerfulness of his spirit, his unwearied diligence, his accommodating disposition, and his uniform desire to advance the kingdom of his Lord and Master Jesus Christ. They sincerely sympathize with his afflicted family in their bereavement, and pray that it may please God abundantly to comfort and bless them."

The details as to the printing and distribution of the sacred scriptures ; the collection and appropriation of funds, and other matters connected with the Institution ; not omitting the statements by several of the Missionaries in the interior, were all either more or less of an interesting and encouraging character. The report concluded with the following striking allusion.

"It is said the last incarnation of Vishnoo, yet to come, is to be a *white horse*, and some of the natives are apprehensive of its being the Christian religion. We believe in no incarnation but that of Jesus Christ ; but we believe in that prophecy which, testifying of *Him*, says, 'And I saw heaven opened, and behold a *white horse*, and he that sat upon him was called faithful, and true, and in righteousness he doth wage and make war : His eyes were as a flame of fire and on his head were many crowns and he had a name written that no man knew—but He himself, and He was clothed with a vesture dipped in blood and his name is called **THE WORD OF GOD.**'

[The resolutions were moved and seconded by the Rev. Messrs. Anderson, Winslow, A. M., J. H. Gray, A. M., R. Johnston, J. Smith, J. Broadwood, A. M., W. Porter, and F. D. N. Ward.]

The business of the evening terminated about nine o'clock, the half of the assembly having previously left. This is an evil which we should be glad to see corrected in connexion with our religious public meetings at Madras. We believe that it may be attributed partly to the enervating influence of the climate, and partly to the almost invariable length of the first two or three speeches. Were the gentlemen who are in the habit of addressing us on these occasions to condense their remarks somewhat more than they do, and confine them within the limits of *fifteen or twenty* minutes at the utmost those who might leave before the close of a meeting except from some absolutely necessary cause, would then be altogether without excuse. We trust that the hint will be received in the kindly spirit in which it is penned.—*Madras Record, March 2.*

13.—MADRAS—THE REV. J. CROWTHER.

According to previous arrangement a public meeting of the Church and Congregation assembling in the Wesleyan Chapel, Popham's Broad-way, and other friends, was held in the School attached to the Chapel on the evening of Friday the 17th ultimo, for the purpose of giving expression to their attachment to the Rev. J. Crowther, who has since returned to England. There was a very good attendance and tea was provided for the party. Suitable addresses were delivered on the occasion by the Rev. Messrs. Crowther, Percival, Hardey and Griffith. During the evening an address, numerously signed, was presented to Mr. Crowther, accompanied by an elegant copy of *Walton's Polyglot Bible*, valued at three hundred and fifty rupees, and a copy of *Calvin's Commentary on the Old Testament*. Mr. Crowther's reply was such as might have been expected, chaste, appropriate and eloquent. The meeting terminated a little before nine.

On Sabbath evening the 19th, Mr. Crowther preached his farewell sermon from 2d Corinthians 6th chap. and 10th verse, to a crowded and atten-

tive congregation : and on the following afternoon embarked on board the *John Line* for his native land. Many friends accompanied him to the ship. The Rev. T. Hodson and family, of Mysore, proceeded home by the same opportunity.

Mr. Crowther is highly esteemed—and deservedly so—by the religious body to which he belongs, among whom he may be considered as one of the leading ministers. At home he will preach to as many thousands as his congregation here contained hundreds, and it is expected that next year or the year following, if spared, he will be appointed President of the Conference. He was beloved by his people, and carries with him their deepest and most affectionate sympathy, as well as the esteem of all who knew him.

The Rev. J. Roberts who formerly laboured in Ceylon for many years and is the author of an interesting work called *Oriental Customs*, is now on his way hither to supply Mr. Crowther's place, at present temporarily filled by the Rev. S. Hardey. Mr. Roberts is expected per *William Jardine* which left London during the first week in January.—*Ibid.*

14.—EXTINCTION OF SLAVERY IN CEYLON.

But a few weeks have elapsed since we had the delightful satisfaction of announcing the abolition of slavery throughout British India ; we have now the additional gratification to record the abolition of slavery in Ceylon. In the Straits it was abolished some time back, so that now the friends of the oppressed have but to watch over the operations of the new law, for without the vigilant watchings of the helpers of the weak we cannot expect that slavery will actually cease though by authority it may have been branded as illegal. The following extract from the *Ceylon Observer* states the delightful fact of the emancipation of the bondmen of the Spicy Island with all the fervor of a real friend to the human race :—

“ We give prominence to the following extract from the letter of a correspondent in the Northern Province :—‘ Some months ago a Circular letter from the London Anti Slavery Society, containing queries on Slavery in India, was put into my hands. I collected a mass of curious information which may hereafter, if time permit, be rendered available towards a history of a system which too long existed in Ceylon, but which I hope and believe is now for ever numbered with *the departed*. I delayed replying to the circular until after the 1st of January, when the effect of the late ordinance would be seen. The result has been such as must give pleasure to every friend of freedom. The sun of the 31st December 1842 set on about 4000 men, women, and children in this district (Wademoratchy) bearing the name of slaves ;—that of the 1st of January 1843 beheld them all *free* ! Not a single slave has been registered in this Court, and I am happy to be enabled to inform you on the best authority that such also has been the result in the following Northern Districts : Jaffna ; Malagaim ; the Islands of Temoratchy and Putehelepalay.

‘ In addition to this I am enabled on the authority of a respectable correspondent at Trincomalee to say, that before the passing of the late ordinance, slavery had no longer any existence in that district.

‘ The number of slaves in Ceylon was recently set down at 30,000, the vast majority of whom belonged to the Northern districts. Seeing the effect of the ordinance here I think I may safely assure you that the same result has followed in every district of the Island, and that slavery no longer pollutes our Isle. If in any part it is otherwise, I should feel much obliged to any correspondent who through the medium of your columns will inform me of the fact.’—*C. C. Adv.*

15.—BOMBAY—ARRIVAL OF A BISHOP FROM ANTIOCH.

The Lord Bishop Mar Athanasius, ordained Metropolitan of the Syrian churches, has arrived in Bombay. He is the first Bishop who has been regularly ordained to the see of Malabar by the Patriarch of Antioch for a long time past. We hail with pleasure the arrival of this pious and highly-educated person, as fraught with blessings to about one hundred thousand Christians, and one hundred and twenty-five churches, over whom he is to preside. We may take this opportunity of mentioning that the Bishop has brought along with him many ancient and valuable Syrian manuscripts from Mesopotamia—one of these, upwards of one thousand years old, was dug from below the pavement of a convent near the ruins of the ancient Nineveh.—*Bombay Times*, March 4.

16.—BOMBAY—THE GERMAN MISSION TO THE GONDS.

Our readers will probably recollect that we have repeatedly alluded to this Mission. The Rev. H. Loesch arrived in Bombay in the end of September 1841, along with four unordained brethren, and another brother who had come by the overland route joined him in Bombay. The five unordained brethren were artizans and agriculturists. This very interesting Mission was intended to introduce a knowledge at once of Christianity and the arts of civilization among the half-savage races of Gondwana in Central India. The commencement of the labours of the Mission among the Gonds was most encouraging, but suddenly, in the mysterious providence of God, four of the six Missionaries were removed by death. We have anxiously waited for definite intelligence respecting the two survivors, and within these few days a letter has been received from them which we shall have much pleasure in giving at full length. Our readers will perceive it is somewhat tinged by a foreign idiom, but the simple-hearted brethren who penned it had no more than the barest elementary knowledge of English, when they arrived in India, and their style of writing has agreeably surprized us. That however is a small matter; it is of far more consequence to observe how wonderfully God has supported the hearts of our brethren in the midst of their very peculiar trials. The head of the Mission, Mr. Loesch, to whose guidance they trusted, was cut off, — so were their medical attendant and two others of their companions, and these simple, comparatively unlettered, and very young brethren were not only left in a land of strangers where they could scarcely make themselves understood either by Natives or Europeans, but the object for which they had come to India and for which they felt themselves peculiarly fitted—the introduction of the habits and arts of Christian and civilized society among the aboriginal races—seemed utterly frustrated. We have been cheered then above measure by the following letter betokening as it does a spirit of simple clinging faith. The Missionaries have resolved, through Christ strengthening them, to return to their labours among the Gonds. We rejoice too that they expect a speedy re-inforcement from Europe. The well known and devoted Gossner, pastor of the Bohemian Church in Berlin, whom they affectionately call their father Gossner, has taken steps to ensure the support of their Mission from Prussia. We doubt not the interest, the prayers, and the contributions, of many Christians in India will be accorded them. May He who has brought our brethren “through fire and through water,” at last conduct them “to a wealthy place.”

We subjoin their letter—

To the Rev. J. Murray Mitchell, Bombay.

DEAR SIR AND FRIEND,—Grace be with you and peace for Christ's sake, Amen. A long time ago we have been wishing to write some lines unto you

about our four returning* brethren, but our sickness hindered us, and afterwards we understood by our friends in Jabbalpur that it was known unto you. But now, when we returned from Jabbalpur and came to Kamptee to our dear friend Capt. H. a new situation was prescribed unto us, to write to you. Dear friend, since we left you we have made much experience that we are not able to write at all with a pen, but the Lord has holpen us in all, that we must say, the Lord is faithful—As men, our courage was gone, that we were not able to go again to Karanjia, but when we did not know what the Lord had concluded over us, we asked him in child-like simplicity by lot, whether we should go again to the Gonds, or whether the Lord had made another appointment for us? but the Lord says *go again to the Gonds*. His answer gave much comfort and gladness unto us, to go again to the Gonds. But when we get there, there is not a man to teach us the language; therefore we came to Kamptee to learn the Maratha language which we will establish by the Gond, if God will. For the Gond language is too poor. Three brethren and three sisters are coming to Calcutta, who may reach Calcutta in the end of this month. The same will remain there until we go again to the Gonds, when we shall join together. Also our father Gossner has established a society for our Mission, which the king of Prussia has granted him, for he is also a Christian. But now, our father Gossner promised to underprop us more than before, that we should not do so much work with our hands, which makes us weak and tired to preach the Gospel of Christ in this country. For we feel it very much that our bodily powers are gone, and our four returning brethren are a warning example unto us. May the Lord strengthen us in our undertaking, may he keep us in the straight way that leadeth to the heavenly Jerusalem, to the city of the living God. We make mention of you always in our prayers and for all the servants of Christ our Lord, and we hope that you do likewise for us.

Salute our dear friend, Mr. Nesbit and the American Missionaries. The Lord bless you and all them that hope for him, for Christ's sake. Amen. In hearty love,

Your Brethren in Christ,

G. APLEB.

W. BARTELS.

Kamptee, the 9th of February, 1843.—*Oriental Christian Spectator for February.*

17.—BOMBAY—DEPARTURE OF THE REV. H. FREY.

We regret to announce that Mr. Frey of the German Mission in the Canarese country, is about to quit India on account of bad health. He is now in Bombay about to sail *via* the Cape to Europe. Mr. Frey has been connected chiefly with an interesting colony of native inquirers and converts at a place called Malsamudra, and we fear our German brethren will not find it easy to conduct the affairs of that interesting society during his absence. He will return to India, if, in the kind providence of God, his health improves. We have just learned that the Rev. Mr. Hiller of Bettigherry, who is a member of the same Mission as Mr. Frey, has lately administered the sacrament of Baptism to eleven souls, some adults and some children. Bettigherry has not been long occupied, and these are, we believe, the precious first fruits of Mr. Hiller's ministry.—*Ibid.*

18.—SCINDE—VICTORY—WAR.

Our troops have been again victorious, in a battle fought near Hyderabad Scinde. The contest appears to have been most terrible. The number of

* Returning, i. e. returning to God—deceased.—Ed.

the followers of the Ameers of Scinde which suffered, is, killed 1000, wounded 5000; on the part of the British the mortality and suffering have been great; 254 killed and wounded, including 18 officers.—The Ameers have submitted. The whole of their guns have been captured. General Napier displayed the greatest bravery. How painful a thing is war; in the course of four hours during which the battle raged, some 12 or 1400 men were destroyed, and between 4000 and 5000 maimed, many of them probably for life. Should this not lead all Christian people to promote the progress of the gospel and civilization, that the time may soon arrive when the people shall beat their swords into ploughshares, their spears into pruning hooks and learn or practise war no more.—*C. C. Adv.*

19.—SCINDE—ABOLITION OF SLAVERY.

The Governor General has issued the following concise but important proclamation respecting Scinde. The *abolition of slavery*, and the *opening of the Indus* for the purposes of commerce to all nations, are acts worthy a great and free government. So true is it that wherever the influence of the British sceptre is experienced the slave is free. Against slavery the Government of India are waging a peaceful but effectual struggle: slavery and thuggee are now in the eyes of the law, as they ever were in the estimation of heaven, opposed to the life, liberty and happiness of man. They are, as they ought to be, branded by a humane and Christian Government,—*illegal*. In one year slavery has been abolished in the East, wherever the British rule, whether Queen's or Company's, is experienced: and this is the Government which is abused weekly by the newly fledged patriots of India.

General Orders by the Governor General, Political Department, Agra, the 13th March, 1843.

The Governor General is pleased to appoint Major General Sir Charles Napier, K. C. B. Governor of the province of Scinde.

The Governor General is pleased to direct, that all Acts of Parliament for the abolition of Slavery and for the suppression of the Slave Trade, shall have full force and effect in every part of Scinde, which now is, or hereafter may be occupied, by the British army.

The Governor of Scinde will take such measures as to His Excellency may appear best calculated to carry the order into effect, and to make it known to the people.

The Governor General is pleased to direct the immediate and total abolition of all Duties of Transit in every part of Scinde, which now is, or hereafter may be occupied by the army.

The navigation of the Indus is free to all nations.—*Ibid.*

20.—PROGRESS OF TEMPERANCE.

The accompanying extracts will be read with satisfaction by all interested in the progress of temperance in the world, and by every well-wisher to the human family. May the good work progress a thousand-fold:

TEMPERANCE IN IRELAND. Letter from J. S. Buckingham, Esq., late M. P., on the state of temperance in Ireland.

“*Limerick, October 1, 1842.*

“Dear Sir,—I have now been in Ireland three months, and have not seen a single person intoxicated, through a journey extending from Dublin over all the South of Ireland, embracing the counties of Wicklow, Wexford, Kilkenny, Waterford, Cork and Limerick. What an example is this for England!

"I accompanied Father Mathew to Ardmore, near Youghall, on Sunday last, and saw him administer the pledge to 20,000 persons; and I am to accompany him on Sunday next to Carrigaholt, in the West of Ireland, near the mouth of the Shannon, in Clare, on a similar mission.

"I thought it might interest many of your readers to know that there is no retrograde movement in Ireland. Every day hundreds are added to the temperance ranks; already there are more than five millions of registered and pledged members; and more than three hundred temperance bands, well dressed in uniform, well furnished with instruments, and so full of zeal in the cause that they march twenty and thirty miles to attend a meeting. On one occasion, within a few weeks past, forty-two of these bands were united at a single meeting in Shanbally, where 50,000 teetotalers were assembled, and not an angry word or look was exchanged between them—though, a few years ago, 1,000 persons could hardly have assembled any where in Ireland without broken heads, maimed limbs, and sometimes loss of life occurring. And all this change is effected simply by abstaining from intoxicating drink.

"How many human beings, but especially the gentry and clergy, to whom other classes look up for example—can hold back a day from joining this movement for the happiness of their fellow-mortals, is to me matter of inexpressible astonishment—Yours faithfully."

IN AMERICA.—*Extract of a letter from E. C. Delavan, Esq., United States, to William Janson, Esq., London.*

"In this country all now goes on in harmony—the whole land, from one extremity to another, is aroused; high and low, rich and poor, join hand and hand in this great and glorious enterprise. The reformation of drunkards is one of the most astonishing incidents on record. *At least 100,000 have been reformed within the past two years.* And the work is rapidly going on, and it is now my belief that in ten years we shall not have 1,000 drunkards in the United States. The children are all growing up right; nothing is more common than to find the children of the rich and influential uniting in the pledge, while their parents do not sign.

"The children once right, and the materials for continuing the army of drunkards will of course be wanting. I cannot begin to give you an idea of the rapid strides the reformation is now making in this land. Even the store-shops, which have been very backward, are now coming out with power. Distilleries are breaking up every where, and ruin follows in the train of either beer or whiskey making, and the wine trade is exceedingly dull. The press is very active. The religious and political press all speak the same language, and temperance papers increase wonderfully. Temperance houses are now no longer singular, and they are all encouraged."—*London Temperance Journal.*

The Washington Temperance Society of America was organized in Baltimore early in 1840 by some half dozen drunkards; its object is the reformation of drunkards, though its pledge is open to the whole community; and between 50,000 and 100,000 drunkards have actually been reclaimed.

IN INDIA.—If the Temperance Societies in Southern India have not added so largely to their numbers during 1842 as was expected, we can at least congratulate them on the good effects which their example, the universal spread of temperance intelligence and the revulsion which has taken place in public opinion against the open display of ebriety have produced amongst all ranks and classes of our countrymen. No one however superficially acquainted with India a few years ago can deny the amazing change which has come over the spirit of the times. Those who are not members of our Societies but who could not fail to witness the striking physical and moral benefits which abstinence from ardent spirits has conferred upon those who are, have been disposed to give the subject some share of their thoughts, and

have been induced in some measure to emulate the decorum and propriety of their habits. They have looked with much less leniency upon their former devotion to the bottle and upon the thoughtless and criminal profligacy of their past lives, and the result—as might naturally be inferred—is, that Europeans and East Indians are in general much more guarded and circumspect in their conduct than formerly, and their minds are at least prepared to embrace the great change which persevering exertion on the part of the friends to the “good cause” is destined at no remote period to effect. At those stations where Temperance Societies have been established among the European Troops, many of the Soldiers’ wives have taken the pledge, and it is not one of the least pleasing results, to witness the neatness of their own and children’s dress, the comfort of their homes, and the cheerful contentment of their looks as contrasted with their appearance and demeanour before the reform took place. *Their* example too has had its good effects among those who have not embraced the pledge. Emulation has naturally sprung up among them also, and a desire to rival the temperance women in respectability of appearance, and in domestic comfort, has withdrawn many from the habitual use of spirits who formerly reflected disgrace upon their sex and country. When we look around us however, we have but little reason to plume ourselves upon the good effects of this favourable change upon our native brethren. We have frequently of late proclaimed the rapid growth of intemperate habits amongst *them*, and we are sorry to observe that the same withering curse is rapidly working ruin and devastation upon the natives of Bengal.

The Hindu who does not drink now-a-days, is generally called a “Posu” or beast, having no idea whatsoever of the pleasures of a civilized life. He is shunned by many for his “bad taste,” is pitied for his simple way of living and censured for his rigid adherence to the institution of the Hindu ritual. “Socrates is my friend, Plato is my friend, but *brandy* is my greatest friend,” was some ten years back the emphatic expression of one of the enlightened Hindus, and since that period the expression has been more honoured in the observance than the breach.

Meeting of the Union.—Since the last Annual Meeting, there has been an increase of 57 members, 39 of whom are from H. M.’s 57th Regiment. The following is a view of the Society as it stands at present, viz.

Old members, re-signed,	58
Members lately joined,	87
Joined since last annual Report, Military,	39
Civil,	18
And on the old list, not re-signed,	157

Making a grand total of 359. Of these 157 members the committee have not been able to obtain particular information, but it is believed that they are nearly all at least in good standing.

A *Temperance Hall* was opened on the 21st of December. The house is admirably adapted for a reading-room and as a place for public meetings. The committee think it providential that they have been able to find a suitable person to take charge of it.

Mr. A. Anderson, a member of the committee, occupies the house, and has the entire management of it under the sanction of the committee. *Mr. A.* furnishes all refreshments on his own account, and pays half of the house rent. So the Society is at an expense of only 25 Rs. a month, beside the incidental charges connected with the reading-room.

The committee hope soon to be able to furnish the reading-room with an attractive Library. But for the means they look to their friends who may be able to aid them.

The contributions to the society thus far have been encouraging, but greater liberality is required before the work can vigorously go forward.

The state of the cause in India, as will be seen from the Journal, is altogether flattering.—On the whole there is great reason for encouragement, but much greater reason for personal energetic exertion by all the members of the society.—*Madras Temperance Recorder for January, 1843.*

21.—CHURCH OF SCOTLAND.

A formal answer has been returned to the memorial of the Non-intrusion Convention lately held in Edinburgh, conveyed in a letter from Sir J. Graham to the Moderator of the General Assembly, which embodies the decision of Government. We give the following extract:—

A church established by law cannot quarrel with the courts of law and long retain its respect for the authority of Parliament.

The statute law is but the voice of the legislature, the final declaration of its will. The civil court is the expositor of its intentions, the instrument whereby its purpose is effected. If the statute of Anne were repealed tomorrow, and another law substituted in its place, disputed questions would arise, and the new statute in its turn, like every other statute, those included on which the establishment of the church of Scotland rests, could only be enforced by the jurisdiction and decrees of those civil tribunals which are objects of jealousy to the Assembly, and whose judgments are resented as encroachments on spiritual power.

And further with regard to alterations of the existing law to be made by Parliament, Her Majesty's Government must observe, that the demand of the Assembly is not a declaration of the law, which might remove doubts or smooth difficulties in the spirit of concord and good-will, but a subversion of the existing law, and a total abolition of patronage.

Her Majesty's servants have evinced no disinclination to prevent the collision of doubtful authority even by express enactment, and to secure to the church in the matter of collation all the judicial power which it can reasonably claim.

The wish of the Government to heal these unhappy divisions, and to close this unseemly spectacle of a church in connexion with the state openly violating the law, remains unabated and sincere.

We are convinced that the church established by law in Scotland has produced the best practical effects on the morals and religious character of the people. It has well fulfilled, and it continues to fulfil, the important purposes for which it was founded; and any shock which might endanger this great national establishment would be regarded by Her Majesty's servants as a fearful calamity.

But in resisting the abolition of patronage, Her Majesty's servants believe that they are maintaining a right which is conducive to the welfare and stability of the church itself.

It cannot be denied that the right of presentation in the Crown is a bond of amity, which intimately connects the Church of Scotland with the head of the state; and patronage in the hands of laymen has also its effect in securing to the Presbyterian establishment the co-operation and support of powerful interests, where hostility might otherwise be apprehended, and could not fail to be injurious to the church.

You complain of patronage as the chief grievance, so long as the right shall continue to be enjoyed by its present possessors, but you omit to state in what hands you desire to vest it.

In this respect the wishes and intentions of the church are not clearly avowed.

The proposal of a transfer of the right of patrons to the people is indeed specious and attractive; but whatever might be proposed or intended, there is too much reason to apprehend that in no long time the whole power would fall into the hands of the church itself—a consummation which you will probably think with me would be no less injurious to religion than dangerous to the state.

The disposal of patronage, however, is a matter of secondary importance compared with the spiritual welfare of the people, and the free exercise of ecclesiastical authority in the selection of persons duly qualified for the performance of the duties of the sacred ministry.

Doubtless in times past the right of patronage has been abused, but stringent and wholesome correctives have been progressively applied.

The choice of a patron is now limited to licentiates who derive their right of preaching from the will of the church, who are subjected to long training under ecclesiastical discipline, and who undergo the most strict examination before the licence to preach is granted.

The power of rejecting candidates for this licence is absolute in the church.

But, even after this ordeal, the presentation of the patron only opens the way to a second examination.

The licentiate, when presented, is taken on trials by the Presbytery; his qualifications are tested; if he be not fit and suitable to the congregation, objections are stated; reasons are heard, of which the Presbytery alone may judge; and, although presentation is a civil right, examination belongs exclusively to the Church Court.

It is open to the Presbytery, acting as judges, with the sense of their moral responsibility attaching on them, either to give effect to objections on cause shown, or to overrule them, making in both cases a judicial deliverance.

Admission also is an ecclesiastical act.

The Church Court alone can create the pastoral relation between the presentee and his parish; or dissolve it, when it has been created.

The licence, then, which precedes presentation, is in the power of the church; the examination and admission which follow it, and without which presentation is ineffectual, are fully conceded to the church; and, unless it be contended that patronage itself must be either directly or indirectly abolished, the matter in dispute is reduced to narrow limits.

The refusal to take the presentee on trials, under the operation of the Veto Act, constituted in the Auchterarder case in the defeat and violation of the patron's legal rights.

The statute is imperative, the presentee is entitled to be taken on trials. The Veto Act interposes an obstacle; this obstacle can be of no avail, except in defiance of law; and it is no answer to say that the Presbytery is an ecclesiastical body, for this is neither more nor less than a claim for Churchmen for exemption from the duty of obedience to the statute law.

If the Veto Act, which is illegal, were rescinded by the Assembly, the respective rights of the patron to present, of the congregation to object, and of the Church Courts to examine, to hear, to judge, and to admit or to reject, would be clear and well defined.

In the hope of peace Lord Aberdeen, one of Her Majesty's present advisers, sought, by legislation to remove doubts which by some were supposed to exist, respecting the admission of ministers to benefices in Scotland, by declaring the law, and by defining with precision the respective rights and powers of the different parties interested in the settlement of a minister.

In the same spirit I expressed on the part of the Government, in the course of last session, willingness to attempt legislation on these same recorded principles, hoping that both the church and people of Scotland might be found desirous to terminate this unhappy controversy on terms which are strictly conformable to Presbyterian discipline and to established rights.

The acts of the General Assembly, the claim, declaration, and protest, the address against patronage, the demand of the repeal of the statute of Anne, have unhappily diminished, so far, at least, as the church is concerned, these reasonable hopes; and Her Majesty's Ministers, now understanding that nothing less than the total abrogation of the rights of the Crown and of other patrons will satisfy the church, are bound with firmness to declare that they cannot advise Her Majesty to consent to the grant of any such demand.

I have the honour to be, Rev. Sir,

Your faithful servant,

J. R. G. GRAHAM.

Upon receipt of this letter a meeting of the Special Commission of the Assembly was held, when they agreed to a minute in reply to the letter from the Home Secretary on the subjects which at present agitate the church. The minute argues at great length the right claimed by the church for exclusive jurisdiction in ecclesiastical matters, and contends that the power assumed by the civil court is a power not conferred by the state. It then alludes to the other questions referred to in the letter from Government, and, assuming that ministers are not inclined to grant any redress of the grievances complained of, it states that "the legislature will have an alternative submitted to them, namely, whether to force on a disruption of the established Church of Scotland, with all its attendant evils, or to restore the church to the state in which she was between 1834 and 1838, when the Veto Act had not been declared illegal—the power to admit *quoad sacra* ministers had not been challenged—and the jurisdiction of the civil courts which has since been so largely exercised, had not been claimed." The Special Commission are of opinion that the claim of right should be laid before Parliament, and that the Commission of Assembly should petition both houses, calling the attention of the legislature to the grievances and applications for redress set forth in the church's claim.

Sir James Graham's note to Dr. Gordon, acknowledging receipt of the minute of special commission, in reply to Sir James's letter, is to this effect:—"Sir J. Graham loses not a moment in acknowledging receipt of Dr. Gordon's reply to his letter; and, as the church have appealed the matter to Parliament, he feels it unnecessary to correspond further with the commission on the subject."

The *Fife Herald* says, "We are enabled to state that Mr. Fox Maule has a bill in reference to the Kirk question, ready to bring in on the opening of the session. Its precise character has not yet transpired."

The extraordinary meeting of the commission, summoned for the 31st of Jan. is one of the very highest interest and paramount importance. It will, in all likelihood, be the last opportunity the church will have of remonstrating with the state before their final and fatal decision be taken. We feel assured, therefore, that however inconvenient—as it cannot but be most inconvenient—for members to attend, each man will at his post, to evince his sense of the importance of the crisis. We are also confident that the same hospitality and assistance will be afforded by the friends of the church as at the meeting of the convocation. As on that occasion, contributions towards defraying the travelling expenses addressed to the care of Mr. Johnson, will be received at the publishing-office of this paper.—*Edinburgh Witness*.

The Judges have delivered their opinion in cases, which involve the legality of the acts under which the ministers of Parliamentary churches of chapels of ease, or of *quoad sacra*, extension, and secession churches were admitted by the General Assembly to the full status and privileges of parochial ministers. Of the Judges whose opinions have already been given, the Lord Justice Clerk, Lord Meadowbank, Lord Medwyn, Lord Cunningham,

Lord Murray, and Lord Wood, consider that the acts in question are illegal, and that the suspension and interdict in the present case ought to be sustained; on the other hand Lord Moncrieff, Lord Cockburn, and Lord Ivory support the legality of the acts in question. The Lord President and Lord Mackenzie delivered their opinions on 19th Jan., and both were conclusively against the legality of the erection of *quoad sacra* parishes, and the admission of their ministers into the General Assembly. Lord Jeffrey and Lord Fullarton delivered their opinions on the 20th, and both were in favour of the General Assembly. The Judges have now all delivered their opinions—eight being against the legality of the *quoad sacra* parishes, and five in favour of the church. It is understood that the House of Lords will be appealed to.

The above is a very imperfect view of this important subject; but it is that which first reached us.—ED.

22.—EUROPE—ITEMS OF OVERLAND NEWS.

Sir Charles Metcalfe, whose long habits of command in India, and whose subsequent experience in the West Indies so amply qualify him for the office, has been appointed Governor-General of Canada. He is to leave England for the seat of his government early next month.

The House of Assembly at Jamaica have voted the sum of 3000 guineas towards the erection of a marble statue of Sir C. Metcalf, to be placed in the square in Spanish Town. This grant, together with the general subscriptions throughout the colony, will enable the committee to perform a work that shall acknowledge with due honour a country's gratitude for the services of a good and great man.

We are happy to see that Sir John Pirie, Bart., has received several subscriptions in aid of the Lascar Fund, which is intended for the support of a Refuge, the object of which is to provide shelter, food, clothing, and religious instruction for Lascars and other Asiatics brought to the port of London.

The following anecdote shows that, like his great friend, "the Duke," Lord Hill was on principle opposed to warfare. The truly valiant warrior laments the necessity of war when winning victories:—"The late Lord Hill, when he heard of the successful results of the Indian and Chinese wars, was so overcome that he exclaimed, with tears of joy bursting from his eyes, 'Thank God, I have lived to hear of these glorious victories, and to know that there is an end to war, horrid war.'"

The religious world appears laudably anxious to occupy the field for the promotion of Christianity supposed to be now opened in China. On the evening of 16th Jan., one of the largest meetings which ever assembled in Exeter-hall, was convened by the London Missionary Society, to consider the means of extending and promoting in China the objects of the Society. The doors were opened at 5 o'clock, and by 6 o'clock the hall was so full that policemen were stationed at the various entrances to prevent others from entering. Mr. W. T. Blair, of Bath, presided, and on the platform were the Hon. and Rev. B. Noel, the Rev. Dr. Leifchild, the Rev. Dr. Alder, Mr. W. A. Hankey, Mr. J. Foulger, the Rev. A. F. Lacroix, the Rev. J. Clayton, the Rev. T. Archer, the Rev. R. Moffatt, &c. The chairman having briefly addressed the meeting, Dr. Leifchild moved the first resolution, expressive of thanksgiving to God for the termination of the war between China and Great Britain, and for the greatly enlarged facilities secured by the treaty of peace for the introduction of Christianity into that empire. This resolution was seconded by the Rev. Dr. Alder, and was carried unanimously. Several other resolutions were likewise passed, one

of which, moved by the Hon. and Rev. B. Noel, stated that the Anglo-Chinese College was to be removed from Malacca to Hong-kong, and that the missionary labours were to be specially directed to that island. The meeting did not separate till a late hour, and collections were made at the doors.

23.—MEETINGS OF RELIGIOUS AND OTHER SOCIETIES.

<i>The Incorporated Society for promoting the enlargement, building, and repairing of churches and chapels.</i> —This Society, since its formation in 1818, to March 31, 1842, has assisted in providing		Persons.
additional church room for.....		557,926
Of which number the free and unappropriated sittings for the use of the poor are for		401,416
3,046 parishes have already applied to the Society for aid; and this number is continually increasing.		
2,043 of these have been enabled, by its help, to effect their objects.		
The Society has expended for the increase of church accommodation		£323,980
It has thus been the means of causing a further expenditure for the same purpose of more than		1,500,000
During the last year it has expended		19,500
And now its funds are exhausted.		
Number of applications received.....		178
Number of grants voted.....		143
<i>viz:</i> Towards the erection of additional churches or chapels. ...		45
Rebuilding existing churches or chapels.....		25
Enlarging, or otherwise increasing the accommodation in existing churches or chapels.....	}	73
The population of these 143 parishes or districts, according to the last census, is		530,580 persons.
The present provision of church room for such population is		79,026 sittings.
Of which are free		20,426 sittings.
With the aid of the Society's grants, amounting to £19,500, additional accommodation will be provided for		41,131 persons.
Including free sittings for		30,102 persons.

Among the 143 places assisted during the year ending March 31, 1842, are included three parishes or districts, the united population of which amounts to no less than 101,571 persons, with church accommodation for only 9,293; four, with a population of 90,378 persons, with church accommodation for only 7,085 persons; nine, with a population of 121,906 persons, with church accommodation for 14,986; eight, with a population of 59,424 persons, and church accommodation for 10,279; seven, with a population of 26,251 persons, and church accommodation for 5,094.

Church Missionary Society.—A numerous and respectable meeting of the London Auxiliary of this Society, was held in the middle of December. Mr. Clarke, one of the vice-presidents took the chair in lieu of the Lord Mayor. A letter from the Bishop of London was read, expressive of regret that he could not be present on account of having to consecrate the next day two new churches in Essex.

The Rev. Mr. Martin, the secretary, read the report of the committee. It stated that the parent society had been established forty years ago, and had done much towards converting the heathen inhabitants of the West and East Indies, of Africa, New Zealand, and several islands in the South seas. The Bishops of Calcutta and Madras testified to the successful efforts of the society's missionaries among the idolatrous Hindoos of Southern Asia. The funds of the society had not

kept pace with its expenditure, and the efforts of the missionaries must be confined to the localities of their present stations. New missions could not be undertaken at present. The actual number of missionary stations spread over the more distant and dissimilar countries was 107. There were 1,353 missionary labourers, of whom 117 were ordained clergymen of the Church of England. The expenditure of the parent society for the year 1841 exceeded its receipts by 20,000*l.*, so that increased subscriptions and donations would be necessary in order that that debt might be liquidated, and to enable the society to establish a reserve fund. The committee appealed to the citizens of London for such support. The citizens of the great emporium of the trade and commerce of the world were bound by two reasons, one secular and the other religious, to aid the Missionary Society. The light of Christianity brought about civilization, and civilization advanced commerce amongst nations heretofore benighted and limited in their wants. London would be benefited by that commerce, and, in return for wealth gained from distant nations by the aid of Providence, its citizens ought to send back the blessings of Christianity. The London Auxiliary section was founded in 1840, and had already transmitted to the parent society 2,961*l.*, and its receipts for the past year amounted to 1,239*l.*

Several gentlemen then addressed the meeting, pointing out the good the society was doing, and appealing for further support in order to render it still more extensively efficient.

Thanks having been voted to chairman and acknowledged by him, the meeting, after having bestowed various subscriptions and donations, separated.

Wesleyan Missionary Society.—A meeting was held the first week of November, at the Wesleyan Chapel, Jewin-street, Aldersgate-street, for the purpose of forming a branch association for that district. The meeting was well attended, and on the platform were the Rev. Thomas Dove, A. M., with a native African traveller, and the Rev. Peter Jacobs, accompanied by a Chippewa Indian missionary, in the costume of his country. Brumes Hall, Esq. having taken the chair, the secretary read a statement of the objects of the central society and a report of its proceedings during the past year. It appeared that the association was formed in the year 1786 and, next to the Moravian mission, was one of the oldest undertakings of the kind in the country. Its operations extended over Newfoundland, New Brunswick, Canada, the West Indies, the Polynesian islands, India, Ceylon, Western Africa, New Zealand, several parts of the continent, &c., &c. In Africa the work of evangelizing the native tribes was proceeding most satisfactorily, and in India and Ceylon 38 Missionaries were labouring to overcome Mahomedan superstition by Christian truth. Across the Pacific Ocean, in New Zealand, the operations of the society's ministers had resulted favourably; many individuals, not long ago cannibals, were, at the date of the last advices, to be seen assembling in Christian worship. The interminable wilds and dense forests of Australia had proved no obstacle to the zeal of the missionary, for there were numbers of the aboriginal inhabitants now true Christians. There were 266 principal missionary stations, and 380 engaged ministers, in addition to many subordinate teachers, &c. Seven printing establishments had been formed, where the work of translating the Bible into the language of the people was carried on. The number of languages, into which they were already rendered was twenty. The spiritual condition of the people in the neighbourhood of all the stations was highly satisfactory, and the income of the society during the year had increased to 101,000*l.* Several resolutions having been passed, by which the branch society was formed, the meeting separated.

NOTICE.

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