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

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NEW SERIES, VOL. IV. No. 42.—OLD SERIES, VOL. XII. No. 133.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JUNE, 1843.

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

CONTENTS.

	<i>Page</i>
I.—Notice of Native Christian Literature,	305
II.—Thoughts on the limited success of Protestant Missions in India,.....	321
III.—Brief Outlines of Christianity,.....	330
IV.—Letter from Major Jervis, relative to his great work, on the Geography and Statistics of Asia,	335
V.—Brief Notices of Recent Works.—Introductory remarks.—Life of Lieut.- Gen. Mackay, with a Memoir of the Author,	338
VI.—The Benefit of Prayer in opposing the progress of Puseyism,	345
VII.—The Name of the Saviour in Urdú,	346
VIII.—Remarks on the Memoir of Louisa Mundy,	347
IX.—Missionary Operations,.....	351
X.—Society for the Amelioration of the Natives of India,.....	355
XI.—Annual Reports,	358
XII.—Richardson's Poetical Selections,	362
XIII.—On the Utility of reading Books in general,	363

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements,	366
2.—Missionary Prayer Meetings,	367
3.—New Monthly Religious Periodical at Madras,.....	<i>ib.</i>
4.—Extract of a letter from Rev. A. F. Lacroix,	<i>ib.</i>
5.—Report of the Deputation to London and Minute of the Special Com- mission of the General Assembly of the Church of Scotland,	368
6.—The Visit of the Bishop of Calcutta to Bombay,.....	371

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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.

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A's paper on *God's Righteousness* does not, we regret, come up to the standard we wish on that great subject. PARVALUS—the sentiment is good, the versification defective. Both papers are left with our Publishers.

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The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 6th instant;—service to commence at 7 o'clock.

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

The Committee of the Bible Association meet on the last Friday in every month at the Bible Society's House, at 9 o'clock in the morning.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IV. No. 42.—OLD SERIES, VOL. XII. No. 133.

JUNE, 1843.

I.—*Notice of Native Christian Literature.*

I.—REVIEW OF NATIVE HYMNOLOGY.

Having been frequently requested to notice in the pages of the *Calcutta Christian Observer*, the native Christian literature extant in the Bengálí language, I seize the first moments of leisure from other more immediately pressing engagements to comply with the wishes of my brethren. The object of such notice is threefold—1st, to furnish those engaged in the great Missionary enterprize, especially such as have but recently entered the field of labour, with a guide in the selection and employment of the materials already prepared for their use, in the conduct both of their studies and their exertions. 2dly, to apply the tests of just and candid criticism to the existing Native Christian literature, with a view to determine its real character, literary and theological, but especially the former, which is chiefly in question; and 3rdly, by exposing the actual deficiency, to induce a larger measure of supply by those anxious to forward the great interests of evangelization, and qualified to furnish the required amount of proper nourishment to the Native Christian mind.

Passing by, for the present, the existing versions of the Scriptures in Bengálí, but with the intention of taking up their consideration at a proper season, and when physically more competent to the task, I shall commence with what is at least next, if not in some measure equal, in importance, the native Christian hymnology.

From the very earliest times and in the rudest conditions of society, music and song have united their influence in forming the minds and habits and characters of nations. The natural charm of poetical numbers, aided by the harmony of vocal or

instrumental sounds, has ever been exceedingly powerful in giving impression to instructive sentiment, and force to appeals addressed to the passions of mankind. Men *feel* long before they reason. The grand and striking objects of nature, too, the cloud-capt mountain, the foaming torrent, the flowing stream, the waving forest, the flash of the lightning and the thunder's roar; the ceaseless agitation of the ocean, its foaming surges dashing upon the strand or struggling among the opposing rocks; the notes of the woodland bird, the trees, the fruits, the flowers—these and a thousand other objects addressing the early senses of mankind and touching the mysterious chords that thence vibrate to the heart, associated with minstrelsy, have awakened sentiments and stimulated passions, whose oft repeated impulse has given a settled character to a people; a character which long ages of after effort have hardly availed to change or materially to modify. The hunter's glee, the warrior's song of defiance, of victory or lament, the mother's lullaby; the mourner's *keen*—these have preceded in their influence the enactments of law, the lessons of art, the teachings of the moralist; have resisted or aided their impression, have utterly blunted or given immeasurable power to their intention. The popular ballad has been heard with delight from the cradle, sung with rapture through every stage of life; and listened to or repeated even by palsied and nerveless age, awakens all the long, long memories of the past, softening, soothing, touching to the quick and moving beyond almost any other power in nature; operating through a thousand associations of every varied character, that have "grown with men's growth and strengthened with their strength." It was not without much of good sense and force therefore, that a shrewd observer of human nature averred "he cared not who had the making of the laws of any people, if only he had the writing of their ballads."

Religion, true or false, divinely taught or self-derived, has uniformly associated its dogmas, its fears, its hopes, its lamentations, its aspirations, with the mixed melody of music and poetry. The history of every nation on earth attests the correctness of this assertion. From the rude verse and simple melody of the child of nature, to the polished numbers and elaborate harmony of the scientific inhabitants of modern cities, and through every intervening modification, man has poured forth in rhythmic song to the god of his adoration, his fear or his devotion, the feelings by which he has been actuated, the emotions under which he has laboured. The timbrel of Miriam, the lyre of Orpheus, the harp of the sweet Psalmist of Israel are in proof; and the traveller in distant regions has confirmed the fact from the usages of people

of every clime and period, of every family and tongue. Among Christians Psalmody forms a large, important and delightful part of all religious exercises, private as well as social. Nothing so sweet, so affecting, so soothing or so elevating, so consolatory or so stimulating, as sacred song: in no way can the feelings of the Christian heart, under all the various changes of interior or exterior condition, so naturally or so effectively express themselves. In hymns the soul pours out by turns its penitential sighings, its grateful praise, its warming love, its rising hope, its glowing zeal, its ardent aspirations to God and the Saviour. The senses unite with the understanding, in the sacred exercise; the imagination commands the images of nature to do homage to the object of the soul's adoration; and music and rhythm unite their mysterious powers to aid the heart in communing with its God. Nay, even such as are unmoved by the cold appeals of prosaic argument or address, are often powerfully stirred by the impassioned chantings of the anthem and the hymn poured by united voices in holy harmony; yes, not only so, and when accompanied with the solemn organ pealing its notes of mysterious power beneath the fretted roof of the Cathedral, but even when merely sung with feeling and pathos by a simple Christian's voice or uttered in an infant's lispsings.

But, to omit further introductory remark—for we have neither space nor time for enlargement upon a truth so fully established, and indeed so universally admitted at least, if not as maturely weighed in its consequences—and to come at once to the field which we ourselves occupy: India has shewn in all its domestic history that its multitudinous and varied population, from earliest times, have employed poetical measures, accompanied by both vocal and instrumental music, in the rites of their religion. Nay, scarcely have they any literature that is not dressed in the garb of poetry. Not only their popular songs and ballads, their ordinary tales and fables, but even their very laws themselves and the whole immense series of their sacred books, their hymns, rituals and prayers are conceived in verse; it may almost be said they have *no* prose composition, at least none of very early date or of considerable length or popularity. A European would smile to learn for the first time, what is yet fact, that all India's science as well as law and theology; its astronomy, its medicine, its logic, its philosophy, nay its grammars and its dictionaries, are all in verse! Among such a people it may well be supposed that poetry has great and universal acceptance, a large and abiding influence: and such is indeed the fact. A caste or class of the population is almost wholly occupied in composing and

reciting legendary poems in honour of its monstrous deities, or in praise of its demigods and heroes, and that always with the accompaniment of vocal and instrumental music. Their popular songs and ballads also are numerous, and are always associated with mythic legends, if not identical therewith. That these are, therefore, not such as can either elevate the mind or purify the heart, or cultivate the affections, awaken rational devotion, or move to generous and holy deeds, the whole frame and texture of their abhorrent theology forbids to expect. In truth, obscenity the most gross, cruelty the most terrific, and puerility the most astounding, being of the essence of Hindu religion, the poems and songs current among its votaries are of the most impure and debasing character, of a description too vile for detailed exhibition. These are learned from childhood, heard and sung on every festive occasion, and exercise the most powerful influence on the intellects, the consciences, the hearts, the habits of the whole people; stultifying, stupifying, corrupting and demoralizing to an extent unimagined and almost unparalleled; which to be appreciated must be witnessed, not by mere casual observers of the *surface* of their ceremonies and public official demeanour, but by those who go into the detail of their private and social lives, their interior sentiments, their fixed belief and characters.

Now, that it is highly desirable, nay indispensable, to introduce among native converts gathered from such a people especially, and as quickly as may be, Christian substitutes for those pagan and idolatrous and immoral songs to which they have been habituated, none can hesitate to allow. How far and with what success this object has been pursued we have next to consider.

The Serampore Missionaries, those undying men, who now indeed, "rest from their labours, but whose works yet and will for ever follow them," were early awake not only to the general expedience, but to the special necessity in the case of Hindu converts, of supplying their neophytes with Christian "psalms and hymns and spiritual songs, with which to make melody in their hearts and with their voices unto the Lord" and aid their individual and the common devotion, supplying as well the means of public praise as of closet exercise.

The first contributions to Christian psalmody I have no means of determining: these were probably compositions of the earliest converts, and would circulate for a time in manuscript, or be printed in small numbers as they accumulated. But the first regular *Book* of hymns printed in the Bengálí, issued from the Serampore press in the year 1818. It was intitled ' হিন্দু খ্রীষ্টের মণ্ডলীতে গের গীত; or 'Hymns to be sung

in the Church of Jesus Christ.' It was in three parts: the first, hymns in English metres; the second, compositions of the Missionary Chamberlain; the third, Hymns in Native Bengálí metres; the whole forming a considerable volume in 18mo. The first part, which is the smallest, contains only 20 hymns in 24 pages, the second includes 155 hymns in 161 pages, the third 127 hymns in 90 pages; or altogether 301 hymns, in 275 pages. Of those in the first part, by the annexed initials it appears *nine* were the composition of Carey, nine of Marshman, one of Thomas, and one of Ward; these are all in English measures. The third part includes only the compositions of an early convert, Kángálí, all in native measures. Mr. Chamberlain's include hymns both in English and native metres.

The next considerable book of hymns was published at the Church Mission Press, by the Rev. T. Reichardt; some composed in mixed metres by the united labour of his Pandit and himself; but including also many of Kángálí's and others. I have at hand only the second edition in 1835. The first was in 1828, I think. It contains in 243 pages 145 hymns in English, 103 in native measures. A third edition is enlarged to 157 in English with 138 in native measures.

In 1829, the Calcutta Christian Tract and Book Society, published a collection of Bengálí Hymns in mixed European and native measures, containing 157 compositions in 132 pages, and taken chiefly from the foregoing.

Several editions, at least four I believe, have been published by that Society, of a yet smaller selection containing in 40 pages 49 hymns.

It appears, then, that there is already a considerable amount of Christian hymnology, of which the quality shall now be candidly stated, according to the best judgment of the writer, who has, he can conscientiously assert, no other feeling whatever in the matter than a most earnest concern for the advance of Christian knowledge and piety, and the growing edification of native believers in the faith and love of the gospel.

Of the European hymnists above named, Mr. Chamberlain is immeasurably superior to all the rest. That active and zealous Missionary had made native metrical composition his *study*, and by practice had attained to a considerable degree of neatness and expertness in Bengálí versification, especially in employing the native measures, which are both best adapted to the language, and more easily susceptible of the corrections of intelligent natives. To excel in metrical composition, however, especially in the employment of a foreign language, is not of easy attainment. If Horace's adage be true, that "*Poeta nascitur non fit*," a poet must be *born* such; and that

destitute of a naturally poetical taste and temperament, no course of educational training can form any man to poetical eminence, it must be no small praise to have been able by diligent study and effort to arrive at even such a measure of moderate excellence as we have ascribed to Mr. Chamberlain. His biographer Dr. Yates thus speaks, of him in relation to our present subject.—“By a happy mixture of exercise with study, he soon overcame the difficulties of the language, and in about one year was able to preach the gospel with confidence. But he did not stop here; he was not satisfied with being able to read the best authors, to understand and be understood in conversation, to speak on public occasions and to compose in common prose; but knowing how much the natives admire poetry, and that anything in a poetical dress is doubly interesting to them because the shástras which they venerate are thus adorned, he applied himself diligently to the study of their poetical works, and soon made such attainments in this more difficult branch of literature, as to be able to compose hymns and other religious pieces in various metres: many of his hymns are sung by the native Christians with pleasure, and though capable in many instances of a higher polish, will still be sung with delight by those, &c.” This testimony is true. Mr. Chamberlain’s hymns in *English* metres are greatly inferior to those in native measures, and for obvious reasons; still are they immeasurably superior to the similar productions of all other European writers hitherto. Indeed, were one to judge only from the proofs afforded by their productions themselves, one would not hesitate to conclude these writers to have been wholly unacquainted with even the *first principles* of native metrical composition, scarcely a solitary item of which they do not almost *systematically* violate, and that without betraying the least apparent consciousness of the fact! To verify this assertion, as well as to illustrate the subject generally, one or two particulars may be noticed.

It is, then, a fundamental peculiarity in Bengálí poetry, with rare exceptions to be viewed in the light of those poetical licenses similarly allowed in all languages, that not only at the close of every metrical line but throughout it, words which in spoken prose terminate in *close* consonants, become *open*; *i. e.* they sound the inherent vowel which in prose was quiescent. Thus, *man, karan, ár, kál*, so ordinarily uttered, become in poetry *mana, karana, ára, kála*, and so on. This rule is universal, and extends not only to names and other words in which the final *a* is *original* though quiescent, but even to *terminations* and to special words in which the final consonant is essentially close—as *Karilen, ámár, ekhan, &c.* which in metre become *Karilena, ámára, ekhana, &c.*

Again, the closing *syllable* of the poetical line it is, consisting of consonant *and* vowel as we should express it, which forms the rhyme, and not the vowel only. In native grammar the *vowel* is, in fact, no letter; the consonant of which it is the necessary adjunct in utterance, is deemed the *letter*, the vowel employed in enunciating which is but its breathing; thus, ka, ke, ki, ko, ku, kau, &c. are but so many *akhyara* or *letters*, not *syllables*. A consequence from which principle is, that a rhyme requires corresponding *letters*, not merely vowels: so that whereas *me* and *thee*, *eye* and *sigh*, for instance, would be good rhymes in English verse, the Bengálí would require the *m*, *s*, &c. as well as the *e* and *i*. Such false rhymes, therefore, frequent in some Anglo-Bengálí compositions, as *he* and *te*, *hi* and *mi*, and the like, are altogether foreign to native usage and most barbarous to native ears and taste.

Nay, although in mediocre poetry the final syllable or *open* consonant alone is deemed a good and sufficient rhyme, not so in the best and purest compositions. Poets of real ability and taste, accomplished in their art, pay great attention to the *vowel preceding* the final consonant as well; thus *ala* and *ála* are not *perfect* rhymes in the higher poetry, which in strictness requires *ala* or *ála* in *both* the corresponding lines: so *ita* and *ata*, *áma* and *ema*, are not deemed pure rhymes; *ita* should be followed by *ita*, and *áma* by *áma*, and so on. Less pure rhymes should ever be sparingly employed.

Without proceeding into further detail, I observe hereupon, 1st, That those Europeans who have attempted metrical composition in Bengálí, Mr. Chamberlain alone excepted, have either wholly or to a great extent overlooked the above fundamental rules of metrical composition, and not only abound with the most cacophonous and barbarous rhymes, if rhymes they may be said to be, such as we have above specified and even worse, but take license, over and above the neglect of the *consonant*, when employing *he* and *ne*, *te* and *be*, as syllables respectively, even to use *vowels* which do *not* correspond, such as *e* and *i*; nay to give *ja* and *sha*, *ra* and *ra*, *chha* and *sa*, *ya* and *i*, *na* and *na*, as poetical *juktákyar* or poetical rhymes! Such versification, even if it possessed the higher requisites of poetry, fancy, imagination, vividness of conception, or force of expression in the composition, would never meet with acceptance from native ears however rude and uninformed. 2dly, This constant attention to the final *vowel* gives to Bengálí verse a large portion of its sweetness and ease, in which characters it makes even a near approach to the melodious Italian of Europe; whereas the neglect of this rule, which we have noticed above, renders most Anglo-Bengálí poetry harsh, rugged and unmusical

—wanting in that mellifluous flow which the abundance of vowels gives it in *pure native* compositions, and without which the finest thoughts must lose very much of that power to impress which the charm of harmonious and musical utterance bestows. Compare, e. g. the following line as found in a hymn of Dr. Carey's in English metre, and as a native would pronounce it in his vernacular measure—

Original verse—mor antar galit hauk

Correcter utterance—mora antara galita haüka.

There is, as already observed, a remarkable disparity between the hymns in English and those in Bengálí metres, of the same writer, Chamberlain, the latter being much superior as compositions to the former. To account for this I shall here draw attention to a point of much moment, namely, a characteristic difference in the two languages. The English abounds in monosyllables, not only in the inferior classes of words, adverbs, prepositions, &c. but in every part of speech, nouns, verbs, adjectives, &c. ; whereas the Bengálí has comparatively few monosyllabic terms of any class ; and they, as we have seen, become dissyllabic in verse, by the enunciation of the included final vowel which in prose is usually (though not always) silent. Consequently, in English many ideas may be expressed in few words—or, as we should more properly say in this instance, few syllables ;—and thence that language admits of and abounds in very short poetical measures. Thus that well known hymn of Dr. Watts's—

' Come ye that love the Lord,
And let your joys be known ;
Join in a song with sweet accord,
While ye surround the throne'—

contains in four lines, including twenty-four words, only *two* dissyllables, all the rest, or 11-12ths of the whole being monosyllables. To express the same ideas in Bengálí, in any thing approaching the same number of lines, would be impossible even with the use of *our* longest metre—as any one may readily satisfy himself who will make the trial—and even adopting the expedient which we have already seen *has* been employed, of preserving consonants *close* which ought to be always *open*. Try the above in a literal rendering—

' Aisa he, Prabhuke prem kara je tomrá,
Ar tomárder je chittánanda, se prakásh haük ;
Tomrá sinhásaner nikate giyá dáuráiyá
Bhála mate ekjukti haiyá git gán kario.'

Here the twenty-four syllables of the original are expanded to fifty-six, and if the consonants be open, to sixty-five, or nearly three times as many! To translate an English hymn, therefore, into Bengáli, *faithfully* and with anything like propriety or elegance, will require on an average between twice and thrice the number of verses in the original.

As a proof we give Dr. Carey's version of "Salvation! O the joyful sound!" with a literal translation:

'Táran ánandadáyak rab!
 Mor karne bájan je,
 Samasta pírár pratíkár
 O tráser náshak se.
 Páp andhakáre ðubiyá
 Pañilám narke práy;
 Anugraheté utthít hai
 Dekhite sukh akhyay.
 Trán jibandáyak shabða jáuk
 Sarbba prithibíte;
 Swargiya lok o jena sab
 Tanmat gán kare.'

Literal Rendering.

'Redeem! a pleasure-giving sound,
 Which is in my ears a musical chime;
 Of every pain a remedy
 And of fear a destroyer it is.
 In the darkness of sin plunged,
 I had fallen almost into hell;
 By favour I am raised up
 To see a pleasure unwasting.
 Salvation! life-giving sound! let it go
 Through all the earth;
 May all heavenly beings also
 In like manner utter songs!'

Here is only the same number of verses indeed, but by what expedients? 1st, by keeping all the final consonants *close*, and so destroying the sweetness and harmony of the versification; 2dly, by wholly omitting such terms as 'sovereign, cordial, sorrow, dark, divine, spacious, around, conspire, raise'—or substituting tamer and more prosaic ones for others, such as 'light, heavenly, echo, fly, armies, sky,'—and so destroying all those touches of the poetical, those graces of imagination which are of the very essence of true poetry, and without which it is but plain prose, deprived of the correcter prosaic order and completeness: all this, too, in three short verses!

Yet it is freely admitted that the task was herculean, which

had been undertaken, to bend a polysyllabic language of harmonious rhythm to the metrical forms of a somewhat harsh and largely monosyllabic one.

Mr. Chamberlain, having made himself better acquainted with the native metrical system and the poetical capabilities of the language, and having evidently both more taste and a truer ear, has rendered even English-metre hymns far more pleasing than others who have made similar attempts; but still, much of all that we have animadverted upon it was impossible to avoid. Nor was the influence of *habit* thrown aside in constructing even his *native* metres, in which he allows himself in licences utterly unexampled and unauthorized in the native poetry. Still he has many pleasing hymns that will no doubt long continue to be sung with pleasure and profit by the native Christians; just as many English hymns, whose poetical merits are small, in some cases of the lowest description, are yet, from habit and association, as well as from the devotional thoughts they contain, much in use amongst ourselves, and preferred by the less imaginative even to far finer compositions. They have got *possession* of the churches—and possession, we know, is nine points of the law and of the gospel too, it seems.

The chief difficulty with regard to native metres is, that—1st, very few Missionaries appear hitherto to have studied them; 2dly and chiefly, that the native *tunes* to which they are adapted are liable to much objection, both as little accordant with the principles of true harmony, and as bringing up numerous heathen associations of the very worst character to the mind. English song tunes adapted to sacred subjects have been deemed objectionable for the same reason; although the associations connected with these are of a very inoffensive nature indeed compared with those revived by Hindu song tunes, *all* idolatrous and all constantly employed in musical recitations of the vilest and most abominable description. It should seem, then, every way desirable, especially considering the avowedly low condition in spirituality of our converts, that every thing at all calculated to weaken the power of the pure and elevating truths, principles and motives of Christianity, should be removed from among them. I do not, however, advocate the *substitution* of English tunes, which though easy to us are difficult, as long experience has proved, to the natives, because so wholly varying in character from their own. Theirs, again, are not merely difficult to us but, as already remarked, are far from melodious in themselves or consistent with the principles of natural harmony. A medium might be taken, both by naturalizing amongst the native churches *some* few English tunes less remote in style from their own, and by

procuring the composition of others adapted to *native* metres ; which, retaining all that is retainable of the native system, and partaking of its general character, but free from all impure and vain associations, would prove harmonious alike to them and to us, and enable the Missionaries to take the lead, as they ought, in this equally important and delightful part of our sacred exercises.

The hymns of the convert Kángáli are all in his native metres ; but as this, we believe, very excellent native Christian, though possessed of good natural parts, was yet far from being an educated man, it was not to be expected that his poems should exhibit many characters of superior excellence ; many of them are, notwithstanding, respectable, pleasing both in thought and expression ; they are, however, for the most part somewhat rude and unpolished, such as might be looked for from a man of small education and moderate powers of mind, with little if any of a poetical taste or imaginative temperament, but accustomed to the recital of his country songs, and moved by deep Christian feeling to express himself in verse, which to a native of India is ever the form best calculated to win and impress. Still, his hymns are but poor in thought, generally, little varied in purport, usually turning upon the love and grace of the Saviour, in extolling whom, the all-gracious God, *our* Father and *His*, is almost wholly overlooked ! There is a tedious monotony of sentiment withal, which seldom enters into the deep experience of the redeemed soul through all the workings of its varied thoughts and feelings. Yet are his verses very greatly superior to those of his European imitators, whose original hymns, those of Mr. Chamberlain excepted, are bald and meagre in the extreme, destitute alike of grace and force, and so swarming with all the defects already referred to, that it would really be difficult to select a dozen even tolerable ones from amongst them all. Nor is this to be wondered at. What more preposterous than that a man without one particle, it may be, of poetical talent, whose whole temperament is unimaginative and prosaic, slenderly furnished also, perhaps, with knowledge of native versification, and who never even attempted to compose a single line of poetry in his mother-tongue, should yet essay the arduous task of rhythmic composition in a foreign one, so peculiar and difficult as the Bengáli ! attempting this, too, in the very teeth of all native rules, and against the entire grain and structure of the language ! Such is yet the fact of the case. In those hymns in Mr. Reichardt's volume and others, which are in *native* metres, there is a less amount of faultiness, indeed, than in the rest ; no doubt because in those they had the assistance

of their pandits ; the original sin, however, runs through them all, and shews itself in almost every verse*.

In conclusion, it must have plainly appeared to our readers that we are very poorly supplied as yet with Native Christian hymnology, and that the psalmody in our Native churches is therefore in the very lowest condition, generally. I say generally, because here and there, where the Missionary possesses somewhat more of both ear and taste than falls to the share of all, very patient efforts have been made, with more or less of still moderate success, for its improvement. Sound not melody is the rule ; the reverse is the exception. Frequently has the writer been compelled to put his fingers in his ears to prevent the distraction of a head-ache from the uproar and storm of sound, a mixed sound of shrill and lung-tearing screams with all imaginary modifications of the most discordant noises ; and this was called singing a hymn ! This may be accounted for : the natives live almost entirely in the open air ; their language demands a clear and full utterance ; the accompaniments are numerous noisy wind-instruments, equivalent to the worst forms of Scotch bag-pipes, with drums of every shape and size, cymbals, clapping of the hands and so forth, which would completely drown the human voice if not raised to its highest pitch—these causes, together with an entire disregard of all gradual rise and fall in the native tunes, which often start all at once from the hoarsest base key to the highest reach of the voice, and the total want of *harmony* in the native musical system, which consists in simple *melody* alone, its almost only excellence being a strict regard to *time*, have led to that practice of thundering sound mis-called “singing” so prevalent in these parts of India. But Christianity ought to improve the taste while it elevates the understanding ; should refine the pleasures of sense at the same time that it sanctifies the affections ; and till it does, we shall assuredly not see our native Christian churches putting on the proper character of beauty, holiness and strength exhibited in other quarters of the Missionary field.

The natives of India are all passionately fond of poetry and music. A poetical tract has always far more acceptance than any other, to which fact too little attention has as yet been paid ; and when they can hardly be gathered for any other exercise, they can be made to assemble for singing. How

* Mr. R.'s volume is a compilation ; it includes with his own, many of Kángálí's and Chamberlain's hymns. So also does the Tract Society's collection, in which as in Mr. R.'s, the *borrowed* hymns are much and often injuriously *altered*, to the great annoyance, I understand, of Kángálí's surviving relatives. Indeed the last volume swarms with errors.

important, then, to direct and cultivate such a propensity ! and to turn it to the advantage of truth, holiness and peace ! Let us hope, that the facts above candidly stated being well considered, efforts more extended and sustained than hitherto, will be made to improve both the hymnology and psalmody of our native churches.

As might be anticipated there are faults of various kinds in the hymns of Kángáli and other native Christians incident to them as Asiatics and Hindus. There is e. g. too much tendency to extreme use of similitude and other rhetorical figures; such phrases as the following, sparingly used, are not unpleasing and without effect—‘ Christ raises his flag of mercy.’ ‘ Let not the heart be drowned in the deep well of worldly delights.’ ‘ Let us take Christ as our steersman to carry us across the sea of time and the world.’ ‘ His words are the Nectar of immortality; His grace is a thought-jewel’ (or mystic gem which puts its possessor in the enjoyment of every thing at will.) ‘ Christ calls out to you from the ghát (or ferry place) of the river of salvation,’ &c.

But when too frequent or too detailed, they are felt to be in bad taste and to associate ill with the deep solemnity and elevated strength of Christian sentiment. Who can approve such puerilities as these—

‘ When the storm arises, embark in Christ the Ferry-boat of heaven.’

‘ He, Christ, has arrived at the principal ghát, (or landing place), having brought his vessel of love to anchor there—he asks no money-fee for the transport, but carries across (to salvation) on the sole consideration of devotion to himself as your Lord. In his forbearance, He has hoisted his sail; faithful mercy is his oar: the Lord himself is at the helm; lo! the boat is about to sail, with a favourable wind!’

‘ Thé name of Jesus Christ is our ferry-boat, the Holy Spirit the helmsman; then be not in distress with alarms; you will soon be across (the ocean of life).’

‘ O Holy Spirit! exercising mercy, bringing with thee the water of conviction, take up thy abode in the lotus-flowers of our hearts; water them with the excellent love of the Redeemer, and so giving birth to love in us, fulfil our desires.’

‘ Jesus ! thou art a sea of love; I am a poor tortoise dwelling in thy waters’—and so on.

Again—there are exaggerations not in keeping either with truth or with chaste and solemn Christian sentiment; too much in the usual sickly style of oriental bombast. Such as—

‘ He (Christ) raised hundreds of dead and gave sight to crowds of blind persons,’ &c. ‘ He is an ocean of love and the like.’

‘If you lay hold on the foot of Christ, you will find the ocean of this world but as a cow’s small foot-mark full of water, which you can easily cross.’

‘What love Jesus shewed! Coming into the world, he was ever violently agitated and palpitating with love; tears flowed constantly from his eyes.’ This of the deep-feeling, but ever self-possessed and tranquil Saviour!

Lastly, there is a large sprinkling of terms conveying or associating with many Heathen notions; the *four* objects of human life, for instance, recognized as the result of Christian grace, carry the mind back to the Hindu aim at *sensual pleasure, wealth, meritorious exercises* of almsgiving, asceticism, &c. ending in *absorption* into the divine essence!

So *Máyá* or delusion, unreality; *asár* or unsubstantial and wholly worthless, and therefore abandoned; are not terms to be applied by a Christian to the wonderful works of God, to the duties of life, or the relations of parent, husband, child, &c. nor should he assert that no ‘one is any thing to another, or that it is a perfect self-delusion to call any thing *mine* or *thine*,’ and so on. This is Hindu notion, but not either true or Christian.

Nor does one like such phrases constantly recurring, in close imitation of idolatrous and sycophantic usages, as ‘laying hold of the Saviour’s feet,’ ‘reposing in the shadow of his foot,’ ‘bring the shadow of thy foot over a poor sinner;’ phrases which, though harmless in the intention of the writer perhaps, yet encourage associations with heathen notions and belief, and rather indicate a want of clear and sober views of Christian truth. So—‘Thou art *sakaler Sár*,’ the essential reality of all things, &c. ‘I esteem thy foot as the real substance,’ combining *both* these objectionable forms of expression. Again—‘Why hast thou bound me fast in the net of delusion?’ ‘By meditating on the foot of Jesus salvation is obtained,’ and so forth; all these savour altogether of the Hindu system of fulsome flattery, of words without a heart, external services, image-worship, prostrations, reverence of priestly persons, &c. From all such our Christian hymn-books should be thoroughly purged and at once.

I subjoin three specimens of hymns in which, while preserving as closely as possible the sentiment in its original dress, I have exactly imitated the native measures; which will enable my readers to appreciate something of the character of the best of these compositions, generally; and of the nature and construction of the indigenous metrical system. The first is by *Kángálí*, the others by authors unknown; they are taken from the Tract Society’s collection.

1. *Remember the dying Jesus.*

Chorus (repeated at the close of each verse.)

Forget not, O ! my soul, the Man
Who, the lost from woe to save,
His own life yielded to the grave !

1 Jesus forget no more,
Thy sins who patient bore ;
Him thy true all esteem, my soul ! believing.

2 Each other hope forsake,
Him thy sole Saviour take,
His precious love into thy heart receiving.

3 Sweet grace and mercy, see !
Unlimited and free,
Bought with his blood flow down, thy fears relieving.

4 Him, then, in songs proclaim ;
Hymn ye the Saviour's name,
Who o'er death's flood shall bear each soul believing.

Chorus. Forget not, O ! my soul, the Man, &c.

2. *Abiding in the love of Christ.*

Chorus. Give to the Saviour Jesus love for love ;
Dear friends ! forget Him not.

1 From pitying love to man who left celestial bliss on high,
And willing drank the sinner's cup of pain and agony,
Him, Christian brothers, sisters, all !
Oft to your grateful thoughts recal,
And, with one common impulse, fall
Before his blessed feet !
O friends ! *forget Him* not.

2 Remember how from woe have ye by his shed blood been bought,
And aye with thankful hearts extol the wonders he has wrought.
Christ's dying virtue is complete !
Justice and love in Jesus meet ;
In him eternal joy's fix'd seat,
Whose mercy binds the heart.
Then, friends ! *forget Him* not.

3 Come ye, too, to the source of bliss, who never came before ;
So shall all fear and grief depart and vex your souls no more :
The loving Saviour's pardoning smile
Shall glad your hearts, your woe beguile,

Nor let it e'er return ; then while
 With sweet hope ye rejoice,
 Dear friends ! *forget Him* not !

- 4 To him who gave his sacred life your souls for God to win,
 Give love for love, and grow like Him in conquering pardon'd sin.
 Sweet is the sense of love like this,
 And high and sacred is the bliss
 Of him who tastes it—yea 'tis his
 To own its holiest power—
 Then, friends, *forget Him* not !

3. *Jesus Christ the Saviour.*

Chorus. Come let us go to Jesus, hasten quick away ;
 Lo ! hell's dark tempest lowers, it falls if we delay !

1 To save poor sinful man,
 From earth to heaven he ran ;
 Sweet mercy mov'd, nor aught his eager haste could stay.

2 Life-giving waters flow
 From him,—then, sinners, go—
 And for the healing stream with humble patience pray.

3 To-day, to-morrow, lo !
 In darkness and in woe
 Ye move along, nor mid the gloom can find one cheering ray.

4 He died that ye might live ;
 And who to Jesus give
 Their willing hearts in faith, triumph o'er death's decay.

5 Jesus alone has power
 To save in life's last hour ;
 What hosts to him have fled, and oh ! how blest were they !

Chorus. Come let us go to Jesus, hasten quick away ;
 Lo ! hell's dark tempest lowers, it falls if we delay !

I shall close with a verse of Kángáli's containing a sentiment at once just and striking :—

“ See ! how we poor mortals, void of understanding, refuse to take any trouble or undergo any labour for immortal delights, while yet for temporary satisfactions and worldly wealth, we are ready even to endure much, reflecting not what will be the issue of all.”

W. M.

II.—*Thoughts on the limited success of Protestant Missions in India.*

[Second Paper.]

The writer of a previous paper bearing this title threw out an intimation that it might perhaps be followed by another on the same subject. This could more easily be done with effect, were it possible to divine to what extent those remarks were noticed, and the kind of feelings, if any, which they excited. It is possible, but it is hoped scarcely probable, that in the view of some, the writer may have appeared in the unamiable light of an "accuser of the brethren"—or at least in the equivocal one of a prophet of evil;—the dismal sound of whose voice, if listened to, was more likely to dishearten and dismay, than to encourage and animate. An apprehension of this would effectually deter from a fulfilment of the original purpose, were it not remembered that with true and noble hearts, few things have more power to excite to increased exertion, than a view of the inadequacy and unworthiness of past endeavours for the accomplishment of a worthy object. Should any have come to the conclusion that the tone of those remarks was altogether exaggerated, and consider that we have hitherto been neither lax in discipline, injudicious nor feeble in action, nor deficient in success, it may be well for such to ponder the explanation which the philosophical Thucydides gives of the difference between the conduct of his fellow-citizens and that of the Corinthians, who after a drawn battle erected the standard of victory, while the Athenians retired mournfully to their camp. As nearly as memory will serve, it is to the effect that "the Corinthians considered themselves conquerors unless they were beaten, while the Athenians regarded themselves beaten unless they were conquerors."

No one will dispute that it is a matter of thankfulness that we have not been fairly driven from the field. It undoubtedly behoves us to bless God for this, after the example of a pious Missionary who, deeming it imprudent to venture into a heathen city to preach the Gospel, blessed God for the privilege of being allowed to live in his own hired house in the neighbourhood. To be *contented* however with this, unless it be made quite clear that any thing further is impracticable, would argue a spirit which we could hardly characterise as Missionary. To designate it success, would it not be a perversion of language, such as could only result from a misconception of its force and meaning?

It has not escaped notice that frequently, when this subject is approached, an allusion more or less direct is made to the hitherto unsatisfactory results of Missionary labor in India, but generally with a view to soften it down, by attempting to explain the cause and thus to allay the feeling of discontent and disquietude which it is calculated to excite. In a recent notice of "the state of Missions gathered from different Missionary societies," the following occurs:—"That there are difficulties and trials referred to in these reports it were idle and silly to deny, but they are only such as are natural to the present state of things." In which it is not clear whether by "the present state of

things," the writer means, the state of the world and men in general, as fallen and imperfect, or the present state of protestant Missions in India. If the former be the meaning, it is concluded, that, in the writer's esteem, to expect or aim at any thing different at any future time would be unreasonable. If, as is more probable, the latter be intended, it may be very true, but can hardly be admitted as a satisfactory explanation of the phenomenon, as it is only equivalent to saying that the present state of things is natural to the present state of things. There then follows a statement of two or three of the circumstances constituting the trials and difficulties alluded to, in which very grave matters are discoursed of with an ease and familiarity indicating too clearly that they are neither new nor uncommon. "The occasional falling away of a convert,—the weakness of others,—the want of cordial unanimity amongst all that wish well to India,—the failure here and there of apparently wise and good schemes:" then, as usual, follows by way of, or instead of, explanation, "these all might be expected."

It is well known that a laudable desire to prevent a feeling of despondency, will sometimes lead the subject of it, and through his influence, others with him, into a habit of optimism, which unless checked, will terminate in a species of infatuation of the most dangerous kind. From the various accounts of the recent transactions in Afghanistan, which during the past year have called forth into such painful exercise the deepest sympathies of every feeling heart, it would seem that those dreadful disasters are mainly attributable to the operation of this cause. If instead of a timid unwillingness to heed the numerous warnings given of the impending calamity, there had been a vigilant and manful investigation of them and a timely application of available remedies, in all probability the historian of British India would have been spared the heart-sickening recital of that most bloody tragedy. Though no such physical horrors need be apprehended as the catastrophe to the spiritual contest now waging in India, yet the consequences depending on it are of infinitely greater moment, and any want of vigilance resulting from too favourable a view of our position, by giving our experienced and watchful enemy an advantage, will doubtless issue in the irretrievable ruin of immortal souls.

But there are not wanting even more unequivocal indications, that the idea of the comparative failure of Protestant Missions in India is becoming familiarised to the minds of Christian men, as that of their complete failure has long been the taunt of the Infidel. It were to be wished however that the results of this conviction had in some instances been other than they are. In the *Observer* for February there is a letter on "the hope of the church"—in which the writer, taking a view of the present limited diffusion of Christianity in the world, endeavours to show that the hopes which Christians are accustomed to entertain of its final universal triumph by means of the preaching of the truth are unfounded, and though he does not distinctly advocate, he more than insinuates the opinion, that the object of preaching the Gospel in all the world is, to use his own words, "not that all the world may be saved, but 'for a witness unto'—*εις μαρτυριον* or, as translated Matt. x. 18, for a testimony against all nations"—and in a notice of the

Bengal Auxiliary Missionary Society, in the *Observer* for March, the writer of the paper has the following—"It is indeed a matter of sorrow that the Gospel of Christ proves to so very few of the inhabitants of this land a source of life. But we apprehend that the word of God throws light even upon this gloomy scene. Ours are not yet the times of the latter-day glory, but those in which the Gospel is to be preached as a *witness* to all nations."—Though the idea is less distinctly brought out in this passage, it would seem to be essentially the same with that broached by the writer of the letter on "the hope of the church." In private conversation also similar opinions are not unfrequently expressed and seem to be rather on the increase, and on one occasion a Missionary was heard to give as his explanation of the limited success of Protestant Missions in India, that the curse of God was resting on the people on account of their unutterable wickedness.

If these things be so, surely it would be the path of wisdom for ourselves and of mercy to the heathen, to take ship and return home with all possible speed, and not leave a fragment of a tract behind us by which to render the eternal doom of a single miserable soul more heavy than it would otherwise have been; and beyond all doubt if these opinions spread, the already too thin Missionary ranks will soon become greatly thinner than they are. It is not in human nature, to say nothing of the heart of a Christian man, that believing that a certain course of conduct will produce no other effect than fearfully to aggravate the condemnation of his brother man, he should voluntarily expatriate himself in order to adopt it.

But are these things so? On what foundation does this opinion rest?

As a question of philology it is by no means clear, that the passage quoted in support of this opinion will bear the interpretation given to it, even if the circumstances alluded to, the compulsory appearance of the apostles before a civil magistrate, were the same thing as the discharge of their ministerial function in preaching the Gospel to sinners. The original is, *εις μαρτυριον αυτοις και τοις εθνεσι*. From the fact that the writer of the letter has quoted only the first two words of the passage it would appear probable that he has a confused idea that the preposition *εις* conveys the sentiment of hostility or opposition, which his interpretation seems to involve. But it can be scarcely necessary to point out that the force of *εις* does not extend beyond its own accusative *μαρτυριον*, and that the meaning of it is "for" as translated or "with a view to."—The words which follow are in the dative case and it is submitted that the idea of the Greek dative, (corresponding with the Latin dative and ablative with *cum*, which doubtless spring from it) is that of consociation or concomitancy. To express the idea of opposition which implies that of approach, the accusative is absolutely necessary, and generally occurs in connexion with some such preposition as *κατα* to render it more distinct and forcible.

But waiving grammatical niceties, are we, on the strength of a single passage, referring to peculiar circumstances and which, to say the least, will bear a different interpretation, to understand in this sense all that which in the gospel seems to convey so very different a meaning?

Admitting that in the case of those who refuse to accept the gospel when it is offered to them—it will prove a savour of death unto death, are we to conceive the merciful and compassionate Jesus as deliberately intending this result when he commissioned his followers to go into all the world to preach it?—and are we to suppress our natural solicitude on observing the extent to which the mild messages of mercy seem to be assuming the appalling character of ministers of vengeance, by resolving it all into the divine purpose and pleasure? Surely nothing could drive one who has even by faith seen “God in Christ, reconciling the world unto himself” to such a conclusion,—but the pressing “burden of the mystery” of the limited success of Protestant Missions in India. But regarded as a symptom of the present state of feeling and as a sign of the times, it is a matter of grave importance and well worthy of remark.

It is painful however to know, that the adoption of this opinion though likely to lead to, is not absolutely necessary to, the result we so much deprecate, the desertion of the Missionary field. Without propounding this or any other explanation of the lamentable fact, that the Gospel seems to be proving a savour of death unto death to this people, a Missionary who has long been looked up to with respect by his brethren, for the faithful discharge of his duty, in an important station, is seriously talking of leaving his post and the country altogether and for no other reason than that his labours have hitherto been, as far as he knows, entirely without effect. Should this notice meet his eye, the writer would conjure him, in the name of his Master and all that is sacred, to pause before he take upon himself the tremendous responsibility of such a step and its probable effect upon others. Our forces, it is to be feared, are by no means so well disciplined or so devoted as steadily and to a man to resist the fatal influence of so ignoble an example: let the guilt and the consequences of such a panic be upon the head of the man who is the first to flee; or rather, perhaps, we should say with Christian charity, let it not be there, for who could bear it?

It is sometimes urged in justification of such a measure that in the Gospel narrative instances occur of this mode of procedure, or rather if the term may be allowed, of recedure, and that our Lord himself distinctly intimates that things may come to such a pass as to admit of no other course. The words of Jesus Christ are—“when they persecute you in one city flee to another”—a plain and intelligible principle enough, but neither justifying our desertion of a country to which we have come to preach the Gospel, under the belief that our Master was leading us; nor even our desertion of one city for another *in* that country, until it comes to the point of persecution.

Perhaps however even this effect of growing conviction of our spiritual powerlessness would not be much more to be deplored than that so forcibly described by Mr. Macdonald in his missionary letter for 1843. “The people are without inquiry, the converts show 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.”—Humiliating and painful as it must be to us to make the confession, is it not to be feared that this is nothing more than the

truth?—A suspicion that we have not our Master with us, to second our efforts, excited naturally by a fruitlessness which would almost justify the sarcasm that we are spending our strength, *laboriose nihil agendo*, may issue in one of two results. It may either lead us to more earnest and prevailing prayer for his presence and aid, without whom we are more powerless than infants, and which might in some instances be attended with the struggling efforts of desperation, not always the most regular or orthodox in their development, as when Jacob wrestled in the night time with an angel and lamed himself; or it may produce a settled and sleepy calm, a regular, but perfunctory discharge of Missionary duties, perhaps even a restless activity of external operation, but attended with an inward imperturbable and unassailable tranquillity, passing under the name of the exercise of faith and patience, but bearing a very suspicious resemblance to insensibility. It is for each Missionary to ask himself under which of these predicaments he stands in the sight of God, rather than for any one to assert, that we are all alike under the latter. Appearances however might palliate, if not justify, some misgivings in the case.

It would be an interesting though perhaps not an easy task to draw a lengthened comparison between the apostolic age and the present, in reference to their respective processes and modes of operation, both in secular and religious matters. On a general view it would seem that while in the former there has been an incredible advance, in the latter there has been a proportionate retrogression. In the conduct of mechanical, mercantile and scientific processes, the tendency has been greatly to simplify and facilitate; in religious matters, has it not been to complicate and retard?—For instance, so far as we can gather from history, there was nothing then among their means for the conversion of Jews or Gentiles, corresponding with our ponderous systems of education for the young. Let not the writer be misunderstood to depreciate these. They may be and doubtless are sometimes made one method of preaching the gospel. It is only remarked as a point of difference, that we have no evidence that this particular method was necessary to the apostles, as it would seem they accomplished their object without it; while it is thought necessary now, and so necessary as to engross the whole time and attention of some of our best men, respecting whom one may be excused a passing feeling of regret, that we do not see them rivalling, as their intellectual qualifications would almost enable them to do, the apostle Paul himself, in the successful adoption of *his method* of preaching the Gospel. Then again we hear nothing of Tract Societies, Bible Translation Committees, Temperance Clubs, Mechanics' Institutes, Christian School Book Societies, or Jerusalem Christian Observers, or any thing to correspond with them. The writer again deprecates misconstruction. He only remarks that the apostles do not seem to have used any of this complicated machinery, in plying which, we of the present day are straining every muscle of our wearied frames, and yet, they out-stripped us beyond all calculation in the rapidity and extent of their success.

Now if all these things are an improvement on the apostolic method, it will follow as a necessary consequence that we have so far the ad-

vantage of them, and, *ceteris paribus*, that the results of our labors in the conversion of the heathen should be proportionably greater than their's. If it be said that though they were not necessary for the apostles they are necessary for us, it is natural to inquire, why? If not necessary for them, why should they be so for us? what occasions this difference? Is not man the same as he was? the gospel the same? the power and promise of God the same? and if so, we are again forced on the inquiry, are the men who believe and preach it, the same, with the exception of miraculous powers, a thing of no account in the work of conversion? and if not, ought they not to be? and may not this be at once the explanation of the necessity and inefficiency of these new devices?

The simplicity which mark the means and instrumentality adopted by the apostles for the work of conversion, is no less observable in the manner in which they employed them. The great mean seems to have been moral sympathy, conveyed either through popular harangues or private intercourse. Now without wishing to depreciate the intellectual attainments of the apostle Paul, it is evident that he himself attached very little importance to them, and it is no less evident that the great majority of his companions were illiterate and uneducated men. It would follow from this that their public addresses and private discourses were, to a great extent, devoid of that peculiar element, called art, which results from education and the study and practice of scientific rules. Paul tells us that he did not preach "with the wisdom of words," and that he used not "the enticing words of man's wisdom;" and the epithet applied to him by the practised rhetoricians of Athens may not have been altogether without meaning. And we might confidently appeal to the extant specimens of apostolic preaching, to decide whether they are more characterised by artificial skill and exactness, or by the natural eloquence which always flows even from untutored minds, when deeply engrossed in their subject, and which results from obedience to the impulses of an inspired nature, rather than conformity to scientific rules. It detracts nothing from the force of this observation, that the Christian will explain this, and correctly, by the presiding influence of the Holy Spirit. Whatever may be the explanation, the fact remains the same, that in the use of the simplest of means, their efforts are marked by a simplicity of manner indicative of a simplicity of aim, which led them, as by intuition, to pass over irrelevant points and nicely scientific arrangement, and to go directly to the matter in hand. It is not to be understood from these remarks that in the writer's views education and philosophy are of no value. It is only observed that the apostles generally were not distinguished by the possession of them, and that traces of them are not conspicuous in their popular addresses; which nevertheless told with a power and effect which in spite of superior educational advantages, Missionaries of the present day strive in vain to imitate.

It was probably another result of this simplicity, that they do not appear to have been in the habit of attacking directly the false systems which it was their object to supersede and displace, but rather to seize what portions of truth they presented, and to use these as aids in lead-

ing on those who avoided them to something pure and better, trusting to the natural influence of this new truth, gradually to displace what of error was mingled with the old. It is true, their opponents had sometimes sagacity enough to perceive the hostility of this new truth to their own systems, and prejudice enough to be exasperated by it on that account. But that is a very different thing from the tumult of enraged and indignant feeling which must always result from hearing all that one has been accustomed to regard as divine, branded as false, pernicious and infernal. With the Jews, whose system however can only be regarded as false, when trusted in too exclusively to the rejection of the Messiah, the process seems to have been simply to testify, to bear witness to the great facts in the life and death of Christ, and to shew the correspondence of these with the true interpretation of their own prophecies. The most striking instance we have of close conflict between Christianity and the practical paganism of that day, is that of Paul at Athens, in which nothing is more observable than the apostle's desire to avoid every thing that might unnecessarily stimulate opposition or put his hearers on the defensive. Although his spirit was stirred in him, when he saw the city wholly given to idolatry, and probably quite as much as the spirit of any Missionary in India in the present day, no expression of anger or scorn escaped his lips, he utters no sweeping denunciations of their idolatrous practices, nay, he adverts to them in a manner if not complimentary*, certainly rather adapted to conciliate than offend, the allusion however is very brief. He says nothing about Jupiter or Mars or Venus, or their tutelary goddess Minerva, whose magnificent statue on the Parthenon, with its gleaming helmet and terrific agis, was probably full in view, but hastens on to those great principles which when faithfully and strenuously urged will ever find a response in the heart of man, and then to that which always seems to have been his main object to testify, to bear witness to the great facts which constitute the work of human redemption. In accordance with this also we hear nothing of elaborate refutations of idolatry, or exposures of Greek and Roman mythology, or comparisons between the true and false religions, while in reference to the great philosophical sects which divided the learned world of that day, we read, indeed, that certain of the Epicureans and Stoics encountered Paul, not that he encountered them, and the result of their onset was his speech on the Areopagus. We get no notice of the peculiar tenets of either of them, much less a formal refutation of them, all seem to have been too much occupied with their one simple object, testifying repentance towards God and faith in our Lord Jesus Christ.

If this view of their mode of procedure be correct, it is manifest that their principle was not, in the first place, to prove other systems false or insufficient, but Christianity true. They asserted its great facts, brought proofs of their divine origin, exhibited their pregnant meaning and their moral relations, and on these grounds laid claim to the obedience and acceptance of their hearers, and in adopting this method, they displayed, in the writer's view at least, that profound knowledge of human nature which indicates the guidance of superior

* We much regret this expression on the part of our correspondent;—but he has forbid alteration, else we should have erased it.—Ed. C. C. O.

wisdom. For is it not proverbial that the best way to confirm a man in his opinion is to attack it? and does not experience and common sense dictate, that the best way to get men to embrace new opinions is to draw away their minds from other and especially hostile subjects to those we wish to inculcate, to occupy their attention with these, if possible to the entire exclusion of the others, to shew them their reasonableness, their adaptation, their truth, their beauty? and when the object we have to present to view, is not a system of abstract opinions but of living, historical facts, and *such* facts—which have never yet been fairly represented without some softening and subduing influence, it is truly surprising that any should prefer to pass these by, and in the first place run a tilt against the imaginary deities, the avowed belief and the deepest feelings of their hearers at the same time.

But if the principle on which the apostles acted was of this simple kind,—if their great object every where and at all times, was one and the same, to establish the true, in its unity and consistency, rather than to attack and overthrow the false, in all its diversified and heterogeneous forms, we can the better understand, how they could so easily dispense with the aid of science and philosophy. True science and philosophy were doubtless in those days as now, the handmaids of religion, but Christianity, though in her infancy, does not seem to have been dependent on them in the smallest degree; she was vigorous enough to walk alone, and her attractions were powerful enough to subdue the hearts of almost all who gazed on them. What Milton says of the infant Jesus, in allusion to the supposed cessation of the heathen oracles at his birth, is, in a sense, true of Christianity and her enemies.

“ Our babe, to prove his godhead true,
Could in his swaddling bands control the damned crew.”

This Christianity did, and without calling the arts and sciences to her assistance, but purely by her own spiritual energy. Indeed few things are more observable in reading the record of the Acts of the apostles, than the emphatically moral and spiritual character of their work as distinguished from that which is merely intellectual. It seems to have been from beginning to end a matter of the heart, of religion, of eternity, of God, the very names of mechanics, hydrostatics, mathematics, logic, rhetoric, strike one at once as belonging not so much to a hostile, as to an altogether foreign element of thought. If not “ of the earth, earthy,” they are, to say the least, of the intellect, intellectual, while their business was with the spirit, spiritual,—as their commission was from heaven, heavenly. Doubtless the sciences are ordinances of God, and as such entitled to respect; and so are marriage and human governments and agriculture, but none of them is God’s great ordinance for saving man, and we can hardly help thinking that the apostle Paul in fulfilling his high spiritual vocation would be disposed to regard them as all alike, full of wisdom for their particular ends, but “ grand impertinencies” to his great object, because to him at least there was no necessity to go so far round to gain it.

The tendency of the apostles to simplify their work is further apparent, in what appears to have been their habit of limiting even their moral and spiritual topics to the smallest possible number, as if with the idea that by widening the extent of view, they weakened the

impression of each individual object. We gather this alike from the *historical account* of their proceedings, which abounds with such expressions as that "they preached Christ"—that "they went every where preaching the Gospel"—that "they testified repentance towards God and faith in our Lord Jesus Christ,"—and from the *specimens* given of apostolic preaching, in which the doctrines of natural religion are only slightly touched upon, and even then baptized as it were into Christ, and also from *frequent expressions* in the letters of Paul, such as that we preach Christ crucified, &c. "I determined not to know any thing among you save Jesus Christ and him crucified," and the like. From these notices it is probable they were not accustomed to indulge in profound disquisitions on the divine nature or kindred subjects; and if by the opposition of science, falsely so called, any such questions were ever raised, as doubtless they were, they seem to have turned away from them as ministering strife and not grace to the hearers, and to have dwelt evermore on the duty of repentance and faith in the Lord Jesus Christ. In enjoining these they probably found their theme sufficiently ample even for one of the most limited resources, and who possessed the least fertile powers of illustration and invention. At any rate their sense of the dignity and importance of their theme, and the overpowering necessity of discharging their commission of which they were conscious, seem to have rendered them insensible to the fear of being regarded narrow and contracted in their views. They would probably all, with more or less fervor of feeling, have said with Paul, "God forbid that I should glory, save in the cross of my Lord Jesus Christ." This, the cross of Christ, was the great theme from which they could neither be driven nor reduced. As in their own view it possessed such glory as to eclipse every thing else, so out of the abundance of their hearts, their mouths spake. Even collateral subjects, each possessing in itself an unrivalled glory, except when compared with this, are by this thrown into the shade; or, perhaps it would be more correct to say, that their refulgence was at once increased and eclipsed by its surpassing splendor, so that though shining more clearly than ever before, "they had no glory by reason of the glory that excelleth."

Now in considering the comparative results of apostolic and modern Missionary labor, and pondering the causes of the difference which presents itself to our view, it may not be without advantage, notwithstanding all that has been written and said on the subject, to inquire again, whether we are wise in departing so far from the simplicity of the apostolic method, whether we are really gainers by so prodigious an increase and complication of the machinery of means, whether we are not actually missing our object, through the intricacy and refinement of our indirect efforts to gain it; whether the habit of scheming and contriving for these is not exerting an injurious influence on those efforts which are more direct, vitiating their simplicity and thus enervating their power; whether we are not seeking too much to clear a way for the Gospel, and thus only raising up hosts of enemies in every heart, instead of letting it have full scope and play for its inherent energy to clear a way for itself; whether we are not placing the handmaids of religion, art and science on the throne of their mistress, or

at least making them go before her, instead of following after, as handmaids ought to do, and whether the religion we are preaching is sufficiently characterised by the grand peculiarity of the cross. If it should be allowed that in all or any of these points our mode of procedure is widely different from that of the apostles, should it be a matter of surprise to us that the amount of our success is also widely different from theirs?—Have we a right to expect the same results from the use of different means of our own contriving?—If it be said that these various methods were adopted because the apostolical plan has been tried and found to fail, what a confession is this! Should we not at once institute the inquiry why it failed in our hands, or why it succeeded in theirs?—An honest prosecution of this inquiry, it is true, might lead to the conclusion that the grand explanation of the difference is a difference in the men using it; that though by office apostles or Missionaries, (both which words mean the same thing,) in spiritual character we are not. But should we on this account refuse to entertain the question?—Should we not rather court it?—would it be better to consider it now, or to defer it to the day, which shall try, with fire, every man's work and declare of what sort it is.

The length of these remarks, however, forbids entering upon it at present, and the great importance of the subject demands farther prayer and deliberation. But if none of his more qualified brethren undertake it, a few more thoughts may yet issue from the pen of

A MISSIONARY.

III.—*Brief Outlines of Christianity.*

OUTLINE II.—REASONS FOR DIFFUSING CHRISTIANITY.

CHRISTIANS are still asked, when diffusing the gospel, “By what authority do ye these things?” The bigot inquires, “Why disturb our religion, which was always ours, and is good as yours?” The sceptic further adds, “Are not all religions equally good or equally bad? then why turn the world upside down about *this*?” The worldly philosopher addresses himself philologically to the question, “What makes Christianity so diffusive a religion?” And the honest inquirer, even amidst a savage people, feels within him the rising thought, “What prompts these Christians to come hither and teach?”

2. Christianity is indeed peculiarly an *Evangelistic* religion—for it abounds in reasons or motives, as well as in exertions and operations, for its own extension. If its surface be covered by a multitude of streams and lakes, it is because it is internally full of living springs;—if it be ever moving on, in a perpetual stream, it is because it is its nature to flow; and if it be ever impelling a multitude of instrumentalities, it is

because, like the mainspring of a time-piece, it is its nature and its effort to unfold itself. It is a missionary religion, because it abounds in missionary elements; and these elements are of its own very essence. But, instead of generalizing, let us consider those reasons in detail—each in its distinct form, and with its native influence,; although, in doing so, we are almost anticipating Christianity itself.

3. THE LORD JESUS CHRIST has *commanded* His Church saying, “Go ye into all the world and preach the gospel to every creature!” This is a plain and direct charge, requiring a specific work to be performed by the disciples of CHRIST, and that work the diffusion of Christianity. To obey this command, is to obey our LORD:—to disobey it is to reject His authority;—so that if we seek not, in some form or other, to diffuse the gospel, we should be acting an unchristian part. Such a commandment leaves no room for doubt, no ground for compromise, no place for evasion.

4. The Gospel of salvation is diffusive in its very *constitution*; just as it is the nature of light and heat to spread themselves everywhere around. It is based on the universal sufficiency of Christ’s sacrifice: it regards the universal condition of the world in sin:—it is adapted to communicate universal benefit:—it contains a universal offer: it is thus worthy of universal acceptance—and it produces its own proper effect universally where received, without distinction of persons or exception of character:—he then that receives the gospel in this its universal character, receives it for *others*, as well as for himself:—so that if he restrain it from his fellow-sinners, he quenches it in himself. The same ground on which he receives it, is the very ground by which he is bound to diffuse it: for, what he received as *one* of “*all*,” to the “*all*” let him in turn extend it.

5. *Love to God* demands of us that we seek His honour wherever we see him dishonoured. Now, we do see HIM thus dishonoured; we see His existence doubted—His character insulted—His name profaned—His providence abused—His government vilified—His worship degraded—His works perverted—His law dishonoured—and His personal glory blasphemed, by the vile misrepresentations and false substitutions of idolatry and superstition; all this we see—and seeing it, we feel that it is impossible to love GOD, and not endeavour to diffuse that perfect and good revelation of Him, which is given to us in His word, in order to contradict, and if possible remove, the dishonour done to Him by an ungodly world. Because we love Him, we must speak for Him;—this is a law of our being, which it were moral suicide to resist or destroy.

6. We are influenced to diffuse the gospel, by *compassion* to our fellow-sinners:—for we are made to “love our neighbour as ourselves.” We see our fellow-men labouring under sin—covered with guilt—oppressed with misery—wandering in error—sunk in delusion—hastening to destruction—ruining each other—“having no hope, and without God in the world:”—all this we see: and seeing, we feel, so as to be constrained to pity and help them. We have a remedy, in the gospel of CHRIST, designed for such a state of things, and which if received will remove it—and how can we do otherwise than publish, convey, teach it? would not the opposite conduct be spiritual murder?

7. In this evangelistic work we are confirmed by our own *personal experience*. Having in our own selves a witness to the truth, power and goodness of the message we proclaim—being further persuaded, that what blessedness the LORD JESUS CHRIST has conferred upon us, He can and will confer upon others also, if they too receive Him—and feeling our own happiness increased and faith strengthened, just in proportion as we fulfil this law of inward Christianity, even the communication of it to others—we are impelled by all this pressure of experience to go on in the evangelistic work. We feel what evil has been removed, what good imparted, in us; we know therefore what may be effected in others; we feel how happy *we* are—we know how happy *others* may also be made. We know “the way, the truth, the life,” for ourselves; and therefore we publish it to others too:—the evidence of faith becomes a motive of action;—“we believe, *therefore* we speak.”

8. The *history of man*, in relation to the gospel, further urges us in this important work. All nations that have received and retained true Christianity, have been purified, civilized, blessed and exalted by it: whereas those who have rejected or perverted it, have been degraded and cursed, as may be seen to this day. What multitudes of individuals, given over to sin, even as the very chief of sinners, have been converted, reformed, sanctified and gladdened by the gospel of JESUS CHRIST! so that, the greatest purity, benevolence and joy ever seen in this world, have been its undeniable fruits—fruits that have been ripened in the flames of persecution, and gathered out of the ashes of martyrdom! Thus do the records of history and the notes of private biography, become incentives of Christian missions:—and thus does Christianity pluck motives even from a hostile world, compelling it to disprove its own lie, and reluctantly to write its own refutation.

9. *The promise of special Divine presence* in this evangelistic work of “Teaching all nations,” is of itself a most attractive inducement to engage and persevere in all its neces-

sary details. "Lo," said our LORD JESUS CHRIST, "I am with you always, even to the end of the world!" Here is presented to us a motive of the very highest order, sufficient to raise the soul out of the current of common worldly considerations and set it in that which is divine and eternal; a sense or desire of divine presence and fellowship, the thought and faith of CHRIST's co-operation, are quite adequate as motives to concentrate the soul, even to self-sacrifice, on the work of evangelizing the world. Where CHRIST's spiritual presence is most found, there will his true servants most seek to be: and the work that carries with it most of His favour, even when least prosperous and most hated, they will first choose and most love, because it is HIS.

10. *Prophecies—Divine predictions* of ultimate success in the diffusion of the gospel over the whole world, and in the actual conversion of the whole world to CHRIST, abound in the Christian Scriptures—and these prophecies, being just as sure as either the histories or doctrines of the Bible, afford a source of hope, steadfastness, and confident expectation. We cannot indeed make sure of times, places and individuals—nor of many such details; we only know, and that most certainly, that Christianity, in the end, shall cover the whole earth. Whatever be our local or temporary discouragements; whatever may be our present difficulties, our apparent impossibilities, our faith surmounts them all, making the future as sure as the past:—For, "Faith is the substance of things hoped for, the evidence of things not seen;"—if the LORD has said, "The earth shall be full of the knowledge of the LORD as the waters cover the sea,"—then we know that it will as certainly come to pass, as that the LORD hath spoken it! How can they who believe this ever faint, grow weary, or retreat, save under the hand of God Himself, when He interposes to afflict?

11. *Providential access*, to particular countries or communities, constitutes a special claim to Christians on their behalf. All power on earth is in the hands of our LORD JESUS CHRIST, who hath commanded his preachers to go into all nations: when therefore, in the course of his providential government we see kingdoms and tribes restrained, subdued or influenced, so that there is access to them for spiritual purposes;—when we find that Christians are permitted or tolerated even in the lowest measure to enter in unto them with the word and ministry of CHRIST: then do we feel bound to give a preference to such countries and communities, thus open to us, above those that are still shut. Thus does the tide of the gospel flow in the channel of providential arrangement:—so that even the conquests of human selfishness, may become the heritage of

CHRIST'S love: thus too, the ambition of man becomes the unconscious pioneer of Christian benevolence, and the intercourse of the world becomes the telegraph of an expecting and zealous Church.

12. *Personal willingness to hear*, on the one side, constitutes a claim on the other to instruct: and thus the general and wide field of access is narrowed down into the special field of operation. When we find a multitude of youth ready to receive complete evangelical education;—or, when we find a multitude of adults ready to hear the word of eternal life, whilst others in the same country reject or persecute the ministry of CHRIST;—then are we to give a preference to the former above the latter, and especially to regard not only their common wants, but their peculiar *desires*. On this principle did the Publican and the sinner enjoy more of our LORD'S ministry than the proud Pharisee or the frigid Sadducee;—and on the same principle was the willing Gentile substituted for the persecuting Jew, under the ministration of CHRIST'S apostles. We are indeed to labour with the obstinate and malignant, not despairing even of them;—but, how much stronger the motive where men say,—We are all here assembled, to hear concerning this CHRIST.

13. All these considerations bear with especially concentrated power on those who are, by *special office*, preachers of the gospel of CHRIST. Whilst all Christians are bound, in virtue of their very faith, to promote the extension of Christianity, those others are bound to devote all their time and energies to this work in their own persons. In heart, and conscience, and *office* they are dedicated to it;—their very being is identified with it, by a solemn personal act:—they therefore are especially called on to watch, prepare, go forth, labour, teach, suffer, and (if need be) die, for the sake of those who are still without the knowledge of the gospel of JESUS CHRIST. Such persons have thus a perpetual motive in their own distinctive *office* and calling—a motive expressed in those words of one of their number, “Necessity is laid upon me: yea woe is unto me, if I preach not the gospel!” Such is the necessity of special office, and the woe of unfaithful neglect of a special charge and trust!

14. The *simple and ready means* to be employed constitute a peculiar claim and motive to immediate and universal exertion. We have not to *invent* means, but to adopt them—we have not to contrive and discover, but to execute and fulfil. The instrument of operation is given us, even the word of GOD and especially the Gospel of CHRIST:—this accompanied by the divine energy of the HOLY SPIRIT, is sufficient to convert the whole world, unto GOD, when so it pleases Him; and by

it shall the world yet be spiritually renovated. Other measures may be adopted for various subordinate ends connected with the same result, but they cannot convert the soul;—they may form the candle-stick, but the Light must be the gospel of the Cross of CHRIST. Now, if we have means so simple in their form, so ready in their operation, prepared and adapted for their end, and committed to us by the Lord Himself, such a possession constitutes a motive of action, and leaves the neglecter inexcusable; how can he, who hath every thing ready and in his hands, find any reason for idleness or delay? Possession here is obligation.

15. The *exclusiveness* of Christianity shuts us up to this course of publishing it to “all nations,” to “every creature.” As it is true, every different or contrary system must be false;—as it is right, all that opposes it, or that it opposes, must be wrong. Therefore as all heathenism, muhammadanism, popery, scepticism and deism, must be exposed and destroyed by the opposite truth, and that truth alone is to be found in the gospel, we must employ the gospel for that end. Here we have no alternative, and we can find no substitute; there is no other revelation than the Christian—there is no other salvation than that by the Lord Jesus Christ:—the gospel is sole, paramount and exclusive, and so we must obey. Thus then are we as Christians shut in by motives morally and spiritually irresistible, addressed to our affections, understandings, consciences, interests, relations, and offices; and so shut in, that there is but one opening before us, and that is a sinful, miserable, perishing world:—In regard to every *god* that the world owns for worship, we *must* proclaim this Bible law, “**THOU SHALT HAVE NO OTHER GODS BEFORE ME!**” and in regard to every *name* trusted in for salvation over the whole earth we must plainly and boldly add, “There is none other name under heaven given among men whereby we must be saved,” but *this*, even the LORD JESUS CHRIST! Can we believe this, and *not* diffuse Christianity?

IV.—*Letter from Major Jervis, relative to his great work, on the Geography and Statistics of Asia.*

To the Editors of the Calcutta Christian Observer.

SIRS,—I consider it my bounden duty, after the generous and unanimous expression of the public press, recommendatory of the great work I had proposed to undertake on the Geography and Statistics of Asia, and of the capacity and fitness of the projector to do it every justice, to afford the most explicit account of my proceedings, and to explain the causes which

have hitherto precluded the possibility of its fulfilment. I was honored with subscribers to the number of about three hundred of the most distinguished persons in India, before I quitted it in January 1842; the list I beg to enclose. I purposed then to publish the work in a somewhat different form, which after much consultation with many eminent persons in this country, as well as publishers and parties thoroughly conversant with such matters, I have been obliged to modify. Messrs. Longman and Co., Messrs. Adam Black and Co. of Edinburgh, in regard to that plan stated that experience had shown that to proceed on any alphabetical plan or any prescribed systematic general outline, the whole work would frequently be delayed for months, and the public be grievously discouraged and disappointed in waiting for some indolent or perhaps sick person, to fill up the intermediate necessary portion before proceeding with that which was to follow. This has compelled me to adopt another course, and in so doing I have no hesitation in affirming that the whole work will be far more acceptable, reasonable in cost, entertaining and practicable in execution. I propose to publish six numbers or rather volumes in the course of the year, each not less than 300 pages; they may be more, and they may contain 400 pages as circumstances shall allow: and to prevail with parties to subscribe, I have fixed the price at the low cost of 36 Rupees per annum in advance in India, or 3 guineas in advance in England, on delivery of the first number—with the guarantee that if the work be not forthcoming, the money will be returned. Each number to have one or more maps or embellishments of some sort. The original proposition was about £10 or one hundred Rupees to subscribers for four or six volumes royal octavo, or about 25 to 32 shillings per volume, so that the present plan and terms are considerably more advantageous to subscribers, allowing for the quantity of matter.

When I first put forth the prospectus, Messrs. Ostell and Lepage, at the suggestion of the latter, proposed to undertake the publication themselves, but the late Mr. Ostell considered it so large an undertaking that a co-partner, a publisher of note was essential and indispensable. In course of correspondence therefore I communicated with the two leading publishers of geographical works in London and Edinburgh, Messrs. Longman and Co. and Messrs. Adam Black and Co. The late Mr. Longman individually most warmly and nobly espoused the cause and did all in his power to promote its publication conjointly with some other party—but his partners not agreeing, this resource failed. Messrs. Adam Black and Co. in still stronger terms expressed their approval, but declined taking up the subject till they had completed Professor Napier's *Encyclopædia Britannica*, on which they had laid out all their disposable capital, but stated that when that was through the press, they would gladly take the whole, on certain stringent conditions. By these as by those suggested by Longman, the work, as far as the Indian public was concerned, would have been a regular made-up book, defective in that accurate, complete and essential information which was required in supersession of the old accounts of Hamilton and Co. All the materials were to be put in perfect readiness and completeness into their hands, they were to clip, alter and dispose of them as they thought proper, have all the arrangements of publication, printing, &c. in their own hands and in fact for all purposes of real usefulness, any one else might with equal propriety have supplied my place of editor. Others suggested various old by-gone authorities and worn-out materials as the foundation for many a good running page of matter—in fact such a work I should have been quite ashamed to put my name to, or have any concern with. Mr. Longman's melancholy death, Mr. Ostell's demise also after a protracted illness, shut up the door of hope, after the long and able negotiations carried on with them and other

parties previous only to my arrival in England by a most faithful and valued friend. How to proceed without publisher, coadjutor or help of any kind—how to redeem the pledge in some sort given to the Indian public was a subject of the deepest concern to me. I was counselled by my respected friend and helper in India, the Rev. Dr. Duff, to put forth a full statement of all my difficulties and peculiar circumstances before I left the shores of India, and retire, for a season at least, with a good grace. Dr. Wilson of Bombay felt assured the public in India were sufficiently interested in the work to come forward and enable me to carry out the original design without recourse to booksellers or publishers for aid, or capital.—I have waited however, and I hope not without good reason, till I had obtained full information of what could be accomplished in England. With the help of my own lithographic press, by conducting all the details under my own eye, I am enabled to get the maps and any embellishments that may be required done at the least practicable cost, in the most beautiful and accurate style, and by managing the printing and publication wholly myself I am saved all the intermediate charges of a third party.

Instead of proceeding either alphabetically as proposed by Mr. Ostell, or on the plan that at first occurred to me, I have undertaken to give a series of highly interesting and various memoirs, voyages and travels—selected and elegantly translated from the French, Russian, German, Italian, Portuguese, Dutch, and Oriental languages, with occasional reprints of scarce English works and other original matters. These, with good notes and prefatory dissertations, will furnish my countrymen with a large fund of valuable information from quarters perfectly sealed up to the generality of readers; and to the authorities some important matter of immediate consequence to the public interests which otherwise could not be obtained. I propose, for instance, in the course of the first year to publish Count Hilmerston's description of Khiva from the Russian archives at Orenburg, together with Baron Meyendorff's Bokhara, Monrariet's Khiva from the French, and Count Graperg da Hanso's papers on Central Asia from the Italian. These with Baron Humboldt's, Geblert's and Ehrmanus' papers on the Altac Thian-shan will throw some light on the geography of Central Asia. These are *all ready for the press*—also Baron Hugel's Cashmere from the German; Vincenzo Maria's voyage overland from Rome to India, and back, through Syria, and Persia, by the Mediterranean—from the Italian; Spassky's and Kraschininni Koff's account of the frontiers of Siberia, China and Tartary from the Russian. In the course of my publication I hope to devote a separate volume or two to a particular account of the Presidencies of Bombay, Calcutta, Madras, Agra and Ceylon.—Her Majesty's Government have honored me by handing me a most curious original map of Pekin, the only one supposed to have ever reached England—to have a few facsimiles struck off for Her Majesty's Government—the remainder to be freely available for my Memoirs. I trust therefore the subscribers who honored me with their names in the first announcement of my Prospectus, will see no reason to abandon me or decline assent to the reduced and modified plan and terms now proposed. The first lithographic specimen I have turned out of my press,—the Island of Bombay—and which in truth procured for me the privilege of adding the name of Victoria to my Memoirs, has been pronounced by the most competent judges to be far superior to any thing of the kind, in elegance, and execution, that has ever appeared in England. Of this I hope to forward many copies by the next Overland Mail, and if practicable the first part of Memoirs.—To cover even necessary expenses, at least 600 subscribers would be required.

In regard to the map of Asia (which is a perfectly distinct work, and preparing in nine sheets on a scale of about one inch to a degree), I have come forward as a professional Geographer, humbly yet resolutely proposing to

follow on the steps of the great Rennell ; and so to arrange and publish the very best materials that I can command by the favor of the British Government, the Honorable Court of Directors ; and all possible sources public and private to which I am allowed access, as shall commend my services hereafter regularly to all who wish well to science and the progress of civilization.

My labours are honored by the distinguished patronage of his Royal Highness Prince Albert—the Duke of Cambridge and other great personages ; but none shall I value so highly as that of my fellow-countrymen and brother officers in India, amongst whom I have so long lived and to whom I am better known. It is to them I appeal ; as to the Honorable Court of Directors I look for my best support.

I am, Sirs, your obedient servant,
T. B. JERVIS.

. We shall have much pleasure in forwarding the interests of a work so valuable and desirable as that now proposed by our talented and much esteemed christian friend Major Jervis. We shall feel obliged if our contemporaries will reprint this letter.—Eps. C. C. O.

V.—*Brief Notices of Recent Works.—Introductory remarks.—Life of Lieut.-Gen. Mackay, with a Memoir of the Author.*

There are many works, which, from their size, or the general character of their contents, or the style and manner of their execution, do not require any lengthened review, but which may yet advantageously admit of being briefly noticed, in the way of recommendation or warning.

This is pre-eminently the era of book-making and book-publishing. Intellect is all awake ; curiosity is on the alert ; the appetite for knowledge has been so sharpened as to become omnivorous. Formerly the teachers of mankind, or those who deemed themselves fit and worthy to aspire to that high vocation, were few in number, but they were *great*. By a certain inward consciousness of power, a certain irrepressible energy of character, and a certain instinctive homage and acknowledgment on the part of their fellows, they severally “ above the rest,

“ In shape and gesture proudly eminent
Stood like a tower.”

Glancing back from our present position at the far retiring scenery of the past, they seem to rise up before us, like the lofty peaks of the Himálaya—unapproached and unapproachable—glistening in the radiance of the morning sun, while the multitudinous objects that bestud the extended plains and low stretched valleys are scarcely discernible in the darkling dawn.

How different the state of things now ! The striking words of the prophet Daniel seem to be *literally* verified in a peculiar and unexpected sense. In our day, men every where “ *run to and fro, and knowledge is increased.*” They *run*,—there is not only velocity, but accelerated velocity. They not only run, but run *to and fro*. They no longer tread in the old and beaten paths—the established highways of the nations. With careering speed they hasten into regions which the less adventurous fathers of our race regarded as inaccessible, or eschewed with the awe of distant terror ; and rush over barriers which these pronounced

too formidable to be attempted, if not utterly insurmountable. In doing so, they no longer trust to swiftness of foot, or the fleetness of animals. The old mechanic and animal powers are now well nigh superseded. And how is their place supplied? Look at that new horse, the most characteristic phenomenon of modern times—that wondrous horse, whose bones are of iron, and whose provender is fire! Mounted on it, see how travellers *run*, yea, almost fly, as if on the wings of the wind! To drop the language of figure. In steam carriages by land, men now run over mountains levelled, and valleys filled up. In steam boats by water, men run over the wide ocean, in the face of opposing gales and contrary currents. And, partly as the *cause* and partly as the *consequence* of all this, “knowledge is increased”—increased beyond all former precedent—increased beyond all liminary bounds—increased beyond all calculable dimensions. Instead of the teachers being few and the taught many, and the untaught most numerous of all, there are some lands in which the teachers seem to out-number the taught, and the untaught profess to be wiser than both. And other lands, long slumbering under the combined tyranny of ignorance and superstition, emulous of so glorious an example, are seized with high hopes of starting at once into fulness of knowledge and greatness of glory and renown. Disdaining the slow methods of toil, and labour and persevering industry, they are eager to pounce, at one dart, on the coveted prize; and reach, by one spring, the expected goal. Beardless youth who, in by-gone times, were wont to retire in modest and bashful silence, must now obtrude on experienced sages their crudities and immaturities of thought. And bearded men, who never thought at all, must needs enlighten the world with spontaneous scintillations of free born but hitherto unconscious genius.

But letting that pass;—the fact is undoubted, that knowledge has prodigiously increased, and is every day indefinitely increasing. With the rising tide, authors are rolling in upon the world, like the living ocean shoals that annually set in on the shores of the Hebrides or Orkneys; and like them, alas, too many are apt to be stranded high and dry on the bleak and barren beach of time;—and there they lie, to rot and putrefy—unnoticed and unknown—without even the decencies or the honours of ordinary sepulture. And if authors greatly abound, readers are supposed much more to abound; unless, indeed, seized by the spirit of the times, every reader should in his turn become author; and thus the race of authors should be co-extensive with the race of readers,—and both form, not two distinct communities, as in times past, but one great and combined community of all alike authors and all alike readers—reciprocally obliging and obliged. Meanwhile, knowledge is increased, and fast increasing,—and what will the end be? Formerly, the few piled up their stores in ponderous folios, which, like Egyptian pyramids, might excite the wondering gaze of the multitude, while they equally foreclosed all inquiries into their practical or general utility. Now, the process is entirely reversed. Massive folios are reduced into octavoës; and large octavoës, into pamphlet forms of small dimensions, and equally small cost. The old quarries of authorship are excavated, and the richer veins and compacter

portions extracted, and sent forth as selections, or summaries, or compends, or abridgements, in swift and bewildering succession. Formerly, the great monuments of scholarship were reared in a style which over-awed the vulgar by its display of recondite learning, or by its exhibition of mysterious unintelligible technicalities. Now, the system is wholly changed. All that is rugged must be made smooth; all that is lofty must be brought low; all that is incomprehensible must be reduced to the level of ordinary understandings. In a word, all knowledge, whether literary or scientific, philosophical or theological, must now be *macadamized*. And, in this grand process of *macadamizing* reduction, what myriads are engaged! And as the result, what countless swarms of manuals, and such like literary manipulations? When to these we superadd the non-descript series of family libraries, and popular libraries, and useful knowledge libraries, and entertaining libraries, and cabinet libraries—people's editions, and alphabets of science, and penny cyclopedias, and guinea encyclopedias—together with the never-ending variety of notes, narratives and travels, journals, magazines and reviews,—all, all crowding upon us with a swiftness that is dizzying and a redundancy that is absolutely distracting—what are we to conclude? That knowledge or rather the means of knowledge may now be said to increase with a rapidity and force of dilatation that knows no parallel, is clear beyond debate. And if multitudes of mankind at large are not wiser than their forefathers, it is not assuredly for want of knowledge—cheap accessible knowledge, or the readiest means of acquiring it.

Here, however, an ominous thought,—a foreboding suspicion, arises. If numbers of human beings do little else than *write incessantly*, and numbers more little else, in reference to literature, than *read incessantly*, where is the time for *thinking*? And if writers and readers allow themselves little or no time for thinking, how long will they continue to write or to read, to any purpose; or with any reasonable prospect either of self-benefit or communicable good? Time was, when authors *thought*, and they wrote for immortality. Time is, when authors *write* without thinking; and, writing for pecuniary aggrandisement or ephemeral applause, their works, generally speaking, must prove as fleeting as the objects that called them forth. Time was, when readers perused only a comparatively small number of *standard works*; but, then, they not only read but *thought*. What was perused they *studied*, and *digested*, and *converted* into *aliment* which braced and invigorated the whole mental and moral constitution. Time is, when readers read—read largely—read voraciously—but do *not think*—do not inwardly digest—do not transmute into the materials of nourishment and growth. They run lightly along many an extended surface—skipping over whatever requires continued or even momentary thought—cropping an occasional flower—and sipping an occasional dew drop which sentimentalism has impearled on some fanciful tale. Even readers of a higher order, are but too apt to be wandering and discurive, unconnected and desultory, dabbling and superficial. And what will the end and upshot of all this be? What, but leanness—lank leanness—ill-favoured leanness, on the part of authors and readers? Knowledge may be diffused wider and wider:

but, what if, while it gains in *visible extension*, it loses in *solidity* and *depth*? Let us then see to it, lest "the march of intellect" may thus prove the march of non-intelligence—the march or procession of retaliatory principles that shall in the end paralyse and impoverish intellect itself. Let us see to it, lest the future may realize as a *fact*, what may now seem an unlikely paradox—that the boasted progress of diffusive knowledge may prove a sure retrogression into the lap of general shallowness and ignorance.

But, from these generalities it is time to descend to our special purpose, which is, to bestow a few brief notices on some recent works. Readers, *in the country*, are sometimes at a loss. Were they in town, they could call at the Booksellers, and, by inspection, form some judgment of the character of books, whose titles may have attracted their notice in the advertising columns of a Newspaper. But, situated remote from town, they are often exposed to delay, illusion, or loss. They are captivated, it may be, with some fair promising title. They hesitate or pause, or postpone, and thus suffer detriment in their mental and moral well-being, if the book be one of worth and sterling excellence. Or they precipitately resolve to grasp the expected treasure, and thus forfeit time, patience, and substance, if it prove negatively worthless or positively injurious.

I.—Life of Lieut.-Gen. Hugh Mackay, Commander-in-chief of the forces in Scotland, 1689 and 1690. By the late John Mackay, Esq., of Rockfield. A new Edition, revised, with a Memoir of the author. 302 pp. 12mo.

This is a little work of singular and varied interest. It is a double biography of no common character. Gen. Mackay lived in stirring and eventful times; and in these, whether as a Commander in the field or a Counsellor in the Cabinets of Princes, he was no secondary actor. The General himself left behind him Memoirs of great historical value, relative to the campaigns in Scotland, Ireland, and Holland, in 1689, 1690, and 1691. These found their way into the Advocate's Library at Edinburgh, about a century ago. Sir John Dalrymple, in his Memoirs of Great Britain, frequently refers to them; and his example has been repeatedly followed since by all who have treated of one of the most momentous periods in the British annals. A few years ago the General's Memoirs were published by the Bannatyne and Maitland Clubs. On that occasion, the revising Editors, applied to the late author, as the General's representative in the male line, to furnish them with some particulars of his life, to be prefixed to the proposed volume. A preliminary notice was accordingly prepared, which was subsequently expanded into the present "Life."

So much for the origin of the work. Into details we cannot enter: though there are many precious materials for extract, and many tempting themes for reflection and remark. "General Mackay," to employ the words of his biographer, "was a man of high station as well as character, who had stood before kings and princes, assisted at their deliberations in council, and commanded their armies in the field, so that, even at the present day, the circumstances of his life and death form a part of the history of Europe." As a soldier he was so dis-

tinguished for personal bravery as to have earned to himself the designation of "the brave Mackay." His cutting his way unsupported and alone, through the opposing ranks of the Highlanders at Killecrankie; his seizing the post of danger, because the post of duty, at Athlone; his plunging into the Shannon, regardless of the perils of fire and sword; his rushing into the thickest of the fight, and winning the battle, at Aughrim; with many other feats of fearless intrepidity, are not to be surpassed in the annals of military heroism.

Now, this brave man—this tried hero, was not only a *true Protestant* but a *true Christian*. It was a common saying among the Dutch soldiers, that "General Mackay knew no fear but the fear of God." Bishop Burnet, who was personally acquainted with him, records it as his testimony that "he was the piouslest man he ever knew in a military way,"—that "he took great care of his soldiers' morals, and forced them to be both sober and just in their quarters"—that "he spent all the time he was master of in secret prayer and in reading of the Scriptures"—that "the King often observed that when Mackay had full leisure for his devotions, he acted with peculiar exaltation of courage." His Majesty attended Mackay's funeral, and, so soon as his remains were laid in the grave, exclaimed, "there he lies, and a braver or better man he has not left behind him."

All this is fully borne out by his own papers and epistolary remains. Even in his public despatches and official correspondence, he habitually recognizes the superintending Providence of the great God, "who," to employ his own devout and expressive language, "overruleth the deliberations and counsels, designs and enterprizes of his creatures, and on whose blessing alone the success of all undertakings doth depend." From his public official Letters, we select the following addressed to Lord Melville, in which loyalty, patriotism, and piety are beautifully and harmoniously blended :

Edinburgh, the 21st December, 1689.

Your lordship's of the 12th I had two posts ago, but have received nothing as yet from my Lord Portland or by Colonel Cunningham. It hath been my opinion that, in the beginning of such a signal change, considering that all such as did go along with it could not be supposed to have been acted by truly christian and self-denied principles, but that many of them had too great a regard to the particular advantages which they proposed to themselves thereby—I say, my lord, it was my opinion that the people should have been in some measure humoured, though thereby some persons in esteem by his majesty might for a time be deprived of the outward marks of royal favour; for the words of Solomon's counsellors are not in vain recorded, who said to his son, if thou be a servant to this people for this one day, then will they be thy servants for ever. If my endeavours, or direction, or person, or interest, can contribute anything to his majesty's service and the promotion of this cause, your lordship needs no ways to question it, hoping that God (who hath been the author of so signal a deliverance, at the point of time when the ruin of the protestant interest was projected and far advanced in the councils of men) will return (after he hath let us see how little we have to trust to our own prudence or force) to be (in all such as he in his providence hath called or shall call, to have any direction in the advancement of this cause) for a spirit of judgment to them that sit in judgment, and for strength to them that turn the battle from the gate.

I confess, that when I consider that proverb, whereof our Saviour made use against the false calumnies of the Jews as to his miracles, that a kingdom divided against itself cannot stand, I think I might have some grounds of apprehension of the fall of Scotland in some notable disaster, for there is nothing but divisions and factions in parliament, in council, in the church, and in the country. But when I make reflection that it is the undoubted truth of God for which we stand up, and which I question not but our king and some of those whom he doth employ (whether in the cabinet or in the field) do sincerely mind, and prefer incomparably above all temporal considerations (which in comparison are but a vanity), I cannot but have some lively hope that He will not leave unperfected a deliverance which his providence hath thus far advanced, and for the accomplishment whereof there are, without doubt, many faithful prayers daily put up to heaven in all protestant churches of the world. Considering withal, that it is not for our sins and crimes against God (though numerous and conscious to every one of us) that we are hated of our enemies, but for our adherence to his saving truth, I hope he shall do it for his own great name's sake, which is invoked upon (and by) us, and for his truth, which, by their great advantages over us, would be spoken against and blasphemed by the enemies thereof. Therefore, though I am of opinion that the means to prevent trouble and unreasonable divisions ought to be diligently and carefully used, I labour to support always my hope by the contemplation of God's almighty power, and over all, present providence and direction, overruling all the actions of his creatures, good and bad, so that all things must tend to the end which he hath proposed to himself concerning them, in his eternal, unchangeable, righteous, and holy council; and as he wanteth not innumerable means, inconceivable to us, to redress that which we in our finite judgment think is unredressable, so is he bound to no means. Therefore, my lord, let every faithful servant of God, called to any public administration, make use of such reflections for his support in difficulties, but not for an occasion of tempting Providence by neglecting the means; for I must take the liberty to say, that the interest of the service, and the means of restoring peace in Scotland, hath been too long neglected; and that, for my own part, I had lost my patience so far, that I often wished I had never been employed in it; but I consider that the heart of the king (who hath made choice of me for service) is in the hand of the Lord, from whose providence I also wait for a favourable success thereto, notwithstanding of all those difficulties and clouds overshadowing this comfortable blink of the deliverance of the protestant churches of Europe, which he can quickly dissipate after he hath tried our faith, and retired our confidence from the arm of flesh to fix it in him. The tenor of your lordship's letter (which seemed as well to regret as to apprehend the present state of affairs dangerous at that rate, that the protestant interest may be judged to lie again at stake) hath given occasion to this discourse; and assure yourself, my lord, that if the prospect of all the advantages which the world can propose, should come in the balance, it would weigh, in my estimation, no more than the wind in comparison of the protestant interest, for which, with God's strength, I shall cheerfully sacrifice all that can be dear to me on earth; which is all at present from, my lord, your lordship's most humble servant,

H. MACKAY.

Warmly recommending, as we do, the life of General Mackay to our readers, we may conclude this brief notice of it, by expressing our concurrence in the opinion of the author, that the contemplation of his character, "may be beneficial to private Christians, as well as to men of the profession of arms." Our author still farther ventures to "indulge the hope, that it may refute the erroneous notion of Bishop Burnet,

respecting the supposed tendency of piety to unfit men for military command; and prove useful to young soldiers and sailors, by shewing them that ardent piety, so far from being incompatible with the character of a hero, gives it a brighter lustre; and by proving to them that no man is so fit for any daring enterprize—a forlorn hope, mounting a breach, or storming a battery—as he who, to the Military requisites, adds habitual piety towards God, a firm reliance on His Providence, and in regard to himself, a well founded assurance that, let death come when it may, it will be to him an immediate entrance to a happier and more glorious state of existence.”

As to the author of “the Life” of whom a deeply interesting Memoir is now prefixed, we can truly say that in personal character and moral excellence he was worthy of being the representative of so distinguished an ancestor. His natural talents, and acquired attainments, and cultivated taste might have given him a high place in the republic of letters. In 1790, an inflammation in his eyes, when under the effects of a severe fever, wholly and for ever deprived him of sight. He had been *forty-three* years blind, when, at the age of three score and twelve, he composed “the Life” of General Mackay—a life which, involving no small amount of historical research, and written as it is in a style characterized by graceful ease, elegance, and perspicuity, may be regarded as a sort of literary curiosity. But, as in the case of his great ancestor, so in his own, it was piety—simple, earnest, devout, piety,—which peculiarly signalized him as a man and as a member of Society. It was piety which blended and beautified all the features and lineaments of a character naturally mild, gentle, and estimable. Though excluded for about half a century from the light of Heaven, with “wisdom at one entrance quite shut out,” he never was heard to murmur or repine. On the contrary, his mind seemed habitually placid, his countenance serene.—Who, that ever noted its *speaking* calmness of expression, can possibly forget it? He was grave, without moroseness; cheerful, without levity. Alive to all that was generous, or noble, or disinterested in others, he was himself remarkable for tenderness, benevolence, and sympathy with the friendless and the destitute. Cherishing no ill will to any one, he breathed in an atmosphere of kindness and charity. Regarding himself as the steward of God’s bounties, he was, in proportion to his means, princely in his munificence. But, as his friendships were without selfishness, so were his liberalities without ostentation. While the warmth of admiration, with which he responded to the manifestations of literary and intellectual excellence, indicated the superior culture of his own mind, it was to the effusions of sacredness that he rendered the full homage of his understanding, and the most fervent affections of his heart. The Bible—the Bible—above all other books, was the subject of his most careful study, the theme of his most frequent meditations, and the source of his chief—his supreme, delight. Thus, with growing age, there grew around him a gathering halo of piety, which threw a mellowed lustre over his every word, and his every deed. And when his days on earth were numbered, the fair but moon-like lustre of time vanished before the glorious sunshine of eternity.

We cannot close this brief notice without remarking, that Mr. Mackay has left a widow behind to mourn his loss—and that she is one of the most remarkable philanthropists of this philanthropic age. While zealously co-operating with her noble-minded husband in all his plans of Christian usefulness, she chalked out one peculiar and distinctive course for herself. Having fixed on Cape Breton, an island of Nova Scotia, containing about 30,000 inhabitants fast lapsing into downright heathenism, without any means of instruction whatever, intellectual, moral, or religious, she resolved, through God's grace, to Christianize it. Through her own resources, and indefatigable personal exertions in applying to others for aid, she has actually succeeded in securing, sending out, and supporting four or five ordained ministers of the gospel, and as many school-masters; so that nearly the whole island is now brought under the culture of an intellectual and spiritual husbandry. What an example is this for others? What a proof of how much may be achieved by a single willing mind and a single resolute heart—warmly devoted to a great and worthy object, and unflinchingly bent on its attainment? When shall Europeans in India—both male and female—learn to deny themselves and emulate such doings? When shall the dominion of evil customs, which are but the dreams and dotages of a vile carnality, be shaken to pieces? When shall the yoke of a headlong propensity to lavish extravagance, that leaves little or nothing to spare for the purposes of benevolence, be utterly broken? When shall the tyranny of an accursed selfishness, that wraps up human beings in individuated isolation, as if their own personal comfort were the sole end and essence of all being, be wholly and for ever destroyed? As a subsidiary aid, under God, in enabling them to achieve the mighty work of self-emancipation from all this thralldom, we again commend the delightful volume which has called forth these remarks.

The other "notices," which were intended to follow the present one, must be reserved for a future opportunity.

A. D.

VI.—*The Benefit of Prayer in opposing the progress of Puseyism.*

To the Editors of the *Calcutta Christian Observer.*

DEAR BRETHREN,

Perhaps it is long since the minds of the true disciples of Christ have been alarmed by an event of such magnitude and importance as the present spread of anti-Christian principles under the name of Puseyism. Surely there can be no true believer, at all acquainted with its nature and progress, who has not looked with anxiety for every mail and every periodical to learn its new forms and efforts. It has been a prevalent topic of conversation, and an absorbing theme of deep regret. Nor have we seen any body of men able at all to raise an embankment against this impetuous inundation. It spreads wildly, and our Christian journals are largely occupied with detailing its fresh desolations; meanwhile it is matter for surprise that we have heard of no concert for prayer against this fatal error amongst our British brethren. Doubtless in chapels and closets it has been made the theme of earnest supplication; but if, when threatened

with famine, we frequently express our desires in generally united prayer, how much rather may we do so now that there seems to overhang us a famine of the word of life! Shall I be deemed bold in suggesting that this method of resistance be generally and cordially adopted by the churches in India? May not some opportunity be chosen, in which the united cry of the Lord's faithful few in this land shall ascend to heaven on this behalf? Let not our faith be weak. Is there any tempest that assails the little bark of Christ's disciples, to which he cannot say, "Peace, be still?" Sympathy with our numerous brethren in England and other places, whose faith may be more severely tried, and whose dearest interests may be more fiercely beset than our own, demands our prayers. The case of our believing brethren in the Established Church, whose principles are now subjected to such a fiery test, should be cordially felt and remembered. Thus, "kept by the power of God through faith," shall his chosen people in this furnace show forth more conspicuously his glory, and Satan shall gain nothing by this virulent attack, if it stir up the true followers of Christ to more fervent prayer and more simple dependence on him.

If such concerts of prayer have been formed, I trust I shall be forgiven my ignorance of the fact, and do sincerely desire that the prayers offered may be abundantly answered. If you approve, dear brethren, of the suggestion, your own wider circle of acquaintance will enable you, perhaps, to propose an occasion for such united prayer. Let us be instant also in private and social supplications, and O may the "Spirit help our infirmities and make supplication within us with groanings that cannot be uttered." "Lord to whom shall we go?" "Thou hast been our dwelling place in all generations."

Your's affectionately in the Lord,
J. P. M.

VII.—*The Name of the Saviour in Urdú.*

To the Editors of the Calcutta Christian Observer.

MY DEAR MESSRS. EDITORS,

As it appears that the Editors of the Calcutta Christian Observer are desirous to have the discussion on the term *I'sá* "stop here," *i. e.* as I understand it, before my reply to the paper of "J. H." in the April No. of the *Observer* be published, leaving that paper of J. H. as the "finale" of the discussion;—and as in all public discussions one of the parties must assent to "quit first," or make it interminable, I have concluded to waive the matter and let the discussion close with what has been already published. I do not wish to be pertinacious, nor waste that time in public controversy, which may be so much better spent in other labour. And I trust more, in a case of this kind, to the quiet good sense and taste of the public at large, than to the public discussion of it. At the same time I frankly confess, it is no easy thing to get so far away from that little word *self* as to consent to have one's sentiments misunderstood and set off to disadvantage, and leave it so, when it were so easy to set it right. The members of the Bible Society and the Editors of the C. C. O. may see, by other documents, though the readers of the *Observer* may not, that nearly the whole Missionary body in Upper India agreed with *singular unanimity* in the sentiments of my article in the March No. of the *Observer*. Still it is not impossible that both they and I may see the subject in a different light from what we do now. If so, I trust we shall be as cordial in adopting the proposed alteration as others who are very much less interested in the practical operation of the matter.

Your's very sincerely,
W.

VIII.—*Remarks on the Memoir of Louisa Mundy.*

Memoirs of departed and of living worth have occupied, from the earliest to the present times, a distinguished place in the history of the church. Of the sacred writings they form perhaps the most interesting portion, and among human productions they are the best adapted for promoting religion in the soul. They are the first books that rivet our attention in youth, and the last for which we lose our zest in age.

Generations of mankind that preceded us on the stage of life, derived from them lessons of true wisdom, and they will continue to be read with pleasure and profit when we are gathered to our fathers. Their usefulness, in quickening the growth of devotional and practical piety, will reach to the end of the world.

By introducing us to the good among all ranks of society, they enlarge the sphere of our knowledge and awaken the best feelings of our nature, make us acquainted with examples of every virtue, who treat us with the confidence and affection of friends, telling us their joys and sorrows, dangers and escapes, conflicts and triumphs. We are allowed to penetrate the inmost recesses of the heart, and view with the naked eye the springs of action which were hitherto concealed except from the vision of Deity. We see evil principles eradicated and religious ones implanted; the passions which tyrannized over the mind, subjected to the sway of an enlightened conscience and devoted to the performance of every holy duty; the ladder to Christian eminence placed erectly, and the soul ascending step by step to the heavenly world. We gaze on the celestial heights and feel a spirit of emulation rise within us.

Memoirs of departed and of living worth show, in a most interesting manner, that the good of all sections of the Church are inspired with the same principles and hopes, and labour for the same glorious end: that, whatever may be their respective forms of service, they are all members of the family of God and bear the indelible features of his own children. Then why should not party strife be hushed, and the command which our common Saviour delivered just before his dying agonies, be universally obeyed, "Love one another as I have loved you?"

Almost every region of the globe has had its Christian heroine teaching the benighted inhabitants their duty in this life, and showing them the way to a better.

On the inhospitable shores of *Greenland* the sacred dust of many rests in sure and certain hope of the resurrection to eternal life.

The first who terminated her pious labours there and found a grave amid piles of everlasting snow, was the wife of Hans Egede, whose character is thus portrayed with chaste simplicity by her bereaved husband. "I will not dwell on her excellencies in domestic life, nor describe what a faithful help-mate she was to me, and what a tender mother to her children. But let me speak of her compliance to my will, as soon as she saw the resolve I had formed to forsake my people and country, to repair to *Greenland*. Though friends and relations vehemently prayed her to dissuade and withstand me in this project, so absurd and frantic in the eyes of all men; yet, out of love to God and

me, she joined heart and hand with me in my enterprise, and went from her own people, from her father's house, from her weeping brothers and sisters—not to some paradise, but to a desert and frightful land. It is known to many, with what patience, with what kindness, she bore her part of the labours and sorrows we had to endure, how often she comforted and cheered my mind. O Christian heroine! O faithful wife! words fall far short of what her piety and virtues deserve."

Madame de la Peleterie, a young widow of noble birth and fortune, and also distinguished for the beauty of her person, constrained by the love of Christ, left the Court of France for the hovels of the Algonquins in the wilds of *Canada*, and made the promoting of the welfare of those savages the sole object of her life. Speaking of her and of her devoted companions, the eloquent Flechier says:—"Let us follow these women into that region, the theatre of their charity and zeal, where they gather around them all the accidents of human life; the groans and the laments of those who suffer, fill the heart with an inexpressible bitterness; the sight of so many languishing forms and dark spirits creates disgust and dismay; grief and poverty, misery and death, hold there their mournful empire. In such a scene they bade adieu to the fears and delicacies of their nature. You might behold them healing the sick, making their beds, descending to the most painful and servile offices, regarding them rather as means to show forth more brightly the beauties of Christianity. They provided for the wants of all these desolate people, who would else have perished—forsaken: they dried the tears of the orphan and the motherless, and poured into the hearts of the dying the consolations of the Spirit, and the sweetness of a quieted conscience."

We turn from the boundless forests of *Canada* and *Greenland's* icy mountains, to the burning plains of *India*.

Here equal devotedness in the cause of Christ is manifested. Twenty years and upwards Mrs. Wilson has been training Hindu females for heaven. She has conducted numerous small day-schools, founded the central institution of *Calcutta* and the orphan refuge at *Ágarpára*. The success which has attended her labours has been great and will be only fully known at the consummation of all things. Future generations will bless her name and embalm her memory in their hearts, in such a way as to call forth the most interesting associations and a tide of the purest joy.

Not less distinguished in her career of usefulness is the pious and aged Mrs. Marshman—the last of a noble band, worthy successors of apostolic men.

These women still abide with us, and long may they be spared to the Church: but *Louisa Mundy*, a kindred spirit, and a mother in *Israel*, has been taken away.

Blessed with a competency and a large circle of pious and affectionate friends, she left her native land at a period of life when wild enthusiasm, and an appetite for the novel and marvellous, had given place to sober thought and practical wisdom. Undazzled by the glaring and flattering pictures which some have drawn of distant

climes, and not dismayed by real representations of semi-barbarism, devouring sickness and famine, she viewed the pagan world and its claims on her individual attention with the eyes of an enlightened Christian; and when God spoke the word, "go forth to a land where the pestilence walketh in darkness, and the destruction wasteth at noon-day," she obeyed the celestial voice. Considering the instruction of youth in its relations to eternity, and that she might possibly be the means of preparing immortal spirits for a higher state of existence, she tore herself from the endearments of home to spend and finish her days in doing good to strangers.

Few women could have been more fitted for the sphere in which divine providence placed her; she was deeply read in the sacred Scriptures, likewise in most of the best works on divinity, and with memoirs of the pious dead she was more than ordinarily familiar; to peruse them was a favourite occupation of her leisure hours. Besides, a correct and extensive knowledge of modern history, she had a respectable acquaintance with ancient annals, both of her own country and of foreign lands, and to these attainments were added the accomplishments and manners of a well educated woman. A naturally amiable temper and kind heart, associated with a warm, cheerful and enlightened piety, rendered her company engaging to the old, and deeply interesting to the young. In her opinions and conversation there was an entire absence of all bigotry; a sincere love for Christians of every name, and a lively solicitude about their welfare, appeared in all that she did and said. Not less eminent was she for her deeds of alms. With a generous heart and munificent hand she gave to the poor a liberal share of the wealth with which providence endowed her.

"To do good, to relieve suffering, and to afford help to the needy and distressed, was the delight and joy of her heart."*

That she was greatly respected and beloved by all classes of society, requires not to be told. The very sight of her, to the children under her charge, was sufficient to call forth their best feelings. In speaking to them there was a kindness of manner, and an evident solicitude to do them good, which could not fail to awaken their attention to her lessons of religion and wisdom, and to fill their tender hearts with grief, if their conduct had chanced to fall under her displeasure. Their highest ambition was to please her, and their richest reward to carry home from her lips a commendatory word. Into their little troubles, which though short-lived are many, she freely and affectionately entered, and in sickness attended them with her kind offices; she was first to visit and the last to leave them.

The success of her labours has been partially made known in the record of her life, but a fuller revelation will be given in eternity. A letter inserted at page 101, describing the death-bed scenes of three children, all of one family, who within a few days of each other were called from earth to heaven, will be read with deep interest by every Christian mind.

It gives a very clear insight into the character not only of the children but into that of their kind instructress. A more benevolent,

* Memoir, p. 151.

simple and unaffected piety could not have pervaded the letters of the Lydia's and Dorcas's of old.

The fifth chapter contains a long and very pleasing account both of the infant and upper school. Many of the pupils are Portuguese, and belong to the Roman Catholic community. The author has devoted a portion of the memoir to the advocacy of the claims of the Portuguese to religious instruction, and stated in detail the results of Missionary labour among them. His reasons for doing so are mentioned in a foot note at page 110.

This note is one of painful interest, but the only part of the book which breathes a controversial spirit. Did not justice to a Christian minister of long standing and great abilities whose meaning the author has mistaken, require the writer to notice it, he would pass over it in silence.

Britains, Portuguese, East Indians, Hindus and Mahomedans, have all claims on the Church of Christ to be instructed in the truths of salvation. The field, as the scriptures sublimely express it, is the world. But as the few agents at present in India cannot possibly attend to all, some will, from a painful necessity, be partially or wholly neglected, and respecting which portion of the community it should be, good people will entertain different opinions. They will select for their own sphere of labour the class of society that, in their estimation, has the first claims, or to whom they think they are likely to be the most useful. This they may wisely and conscientiously do, without entertaining the opinion that the rest of the world had better be left in ignorance and vice, than be instructed in religion and morals. Or to use the author's own language, 'without making it a matter of consideration, whether these children (Portuguese) had not better be left in that state of ignorance in which she (Mrs. Mundy) originally found them, or in other words, whether ignorance in their case is not preferable to a course of religious and moral training.' Such a sentiment no Christian can possibly entertain; and if the author carefully read over again the letter to which he has made reference, he will find that the gentleman's opinion is simply this, that in Missionary female education, as all cannot be instructed, and a choice must be made, the preference should be given to Hindus; which does not in the least degree imply that he thinks ignorance and vice are better for other classes of mankind than knowledge and virtue. The writer has adverted to this portion of the memoir with regret; but believing it to be a sacred duty to state with respect and fairness the opinions of those from whom we differ, and not to wander from the golden rule, 'all things whatever ye would that men should do to you, do ye even so to them,' he would have deemed it unchristian not to have pointed out the mistake into which the author has fallen, especially as it is one which may greatly hurt the feelings of a Christian brother. He hopes that what he has said will be received in the spirit in which it has been written, and that the author will not allow this note to appear in the second edition of his excellent book. That sainted woman who is now no more wishes it effaced; her life was one

of the sweetest harmony, and let not the rough voice of controversy he heard contending over her grave.

The sixth chapter contains an account of the sickness and last moments of the deceased. She had a refreshing enjoyment of sacred truth, a calm confidence in Jehovah, and cheerful hopes of entering a better world. 'Blessed are the dead who die in the Lord.'

Whoever feels an interest in the contemplation of moral greatness, in a life well spent in the service of God and terminated by a glorious death, may be recommended to read the pages of her memoir.

She daily breathed the spirit of her Master, and to kindle that spirit in others did what she could—the highest praise that can be bestowed upon man or angels.

NESTOR.

IX.—*Missionary Operations.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

It is unquestionably the most solemn duty of every Christian Missionary seriously and frequently to consider, how far the means he adopts are best calculated to answer the hopes, prayers, and expectations of the people of God, and to secure the salvation of the vast millions of immortal beings in this land of superstition, sin and death. It is not enough to sit down satisfied that he is pursuing the course which others of more wisdom and experience have adopted, but to reflect rather whether he pursues the course marked out in the word of God, the course which the earliest, best, and most effective Missionaries pursued. I would speak with all deference, while I would express my fears that generally speaking we do not; and our not doing so may be one great reason why we do not witness more actual success.

In reviewing the proceedings of the apostles, we discover that it was not their custom to settle down for life, or till they were obliged to remove for their health's sake, in one neighbourhood, as is generally the case with modern Missionaries, but rather to itinerate from one place to another, staying a longer or shorter time in each as circumstances seemed to direct. And when in any place they formed a church, they did not take the pastoral charge, but looked out for one of the most suitable characters and ordained him to that office, and proceeded themselves, to form other churches elsewhere. Thus during a comparatively short period they were enabled to plant almost innumerable churches in various parts of the world.

After they had thus formed churches, ordained pastors, &c. they did not seem to leave them altogether to themselves, but as far as circumstances would permit, maintained a watchful eye over them, occasionally visiting them, or addressing epistles to them, or both, offering such direction, advice, consolation, &c. as their situation seemed to require; while the churches regarded them as having the supreme control of affairs, and hence sought from them that counsel which their circumstances required, and united in ministering to their temporal necessities.

Now what is there in all this that modern Missionaries could not adopt? (of course I mean within the limits of the language they speak.) It will perhaps be objected that "we cannot in this country endure that exposure and those numerous privations which would necessarily attend such a

plan." But it may be replied, this conclusion wants proof to support it. We find in looking over the histories of several modern Missionaries, that those who have travelled and labored, almost incessantly and not unfrequently, under the severest privations, have endured the rigors of the climate as well, yea often better, than many of those who have confined their efforts to the immediate neighbourhood of their own particular stations.

But why confine our observation to Missionaries? Let us also look at those whose occupations compel them to travel, endure the severest exposure and frequently to reside in situations which are universally admitted most unhealthy, such for instance as merchants, manufacturers, European soldiers, sergeants, uncovenanted servants, &c. &c. leaving out of the account the multitudes of all ranks who often most recklessly expose themselves in the chase and other amusements, and shall we not find that the mortality or failure of health among Missionaries who do not thus expose themselves is greater than among an equal number of the above class? An Indigo Planter assured me the other day, that though he has been in the country, I think he said fifteen years, and has been riding about on his horse frequently the whole of the day during the hottest seasons of the year, and though he has always had with him a number of European assistants, he has never known a single case in which ill effects have resulted from such exposure; this then affords strong presumptive evidence that an itinerating plan might be, at least much more extensively pursued with impunity.

But further; as upon this plan mere flying visits only would not be paid to the different neighbourhoods, it might be advisable to build at each new station a temporary but convenient bungalow which would secure the Missionary from all the inclemencies of the weather, and—should a church ultimately be formed—would, if in a convenient situation, form the site of Mission premises. And should his labors prove unsuccessful, the loss of the mere building would be trifling. For such operations should the present allowance to a Missionary be too limited, it should be increased to meet his demands, which it is supposed would not, under ordinary circumstances, be much if any more, and in some cases probably less than now, as an equal establishment and habit would be unnecessary. By these means a Missionary would be able to extend his operations hundreds of miles further than he can possibly do under other circumstances, and the prophecy would be literally fulfilled, "many shall run to and fro, and knowledge shall be increased." "He would sow his seed beside all waters." And not only so, but many whose minds are now impressed, and who may be seeking the way of life, would be found and gathered into the Redeemer's fold; for we cannot be ignorant of the fact that many who may have heard a Missionary or received a book, are so much impressed with the folly of their own system and the truths of Christianity, that they have, at least in heart, and some of them openly, renounced idolatry; but owing to their remote situation, ignorance of a Missionary's residence, &c. they know not how to obtain further instruction, and thus, if even their souls are saved, at least the highly important service they might have rendered to the cause of Christ is lost. One of the Native preachers now with me says, he and some others of his companions were under serious impressions for near ten years before they became Christians. He in particular had two of our tracts, and though he understood them very imperfectly, he saw that they revealed the only way to everlasting bliss, and used to go into assemblies where the Puráns were being read, telling the people to lay them aside and read the books he had brought: as he was a *bairági*, his request was generally complied with. But when he wished to understand more fully what Christianity was, this serious difficulty arose, "Where shall I find the people who distribute these books?" Fortunately it was printed on the last page of the book where he

might obtain the instruction he needed and sought; and then, though he went to the town where the Missionary lived, he was wandering about three whole days before he found him. Another Native preacher who was with me a short time ago, had received some books and was in quest of a Missionary two or three years before he found one. Another poor old man received a book from me when returning from a distant festival: he took it home with him, committed it to memory and died firmly believing in the Lord Jesus Christ, singing to his last moment that Christ alone could save: the book was the "Epitome of Religion." Another man I heard of, who received a book from me at the same time and place, as the old man above alluded to, became so convinced of the folly of Hinduism, that he renounced his own books, gods and various badges of idolatry, and was in consequence turned out of caste. He then fled, as I heard, to another village, about ten or twelve kos distant, but was soon followed by a storm of persecution; thence he fled to another, and what now is his fate, I have not heard. Now while we hear of many cases of this kind, we may reasonably suppose there are many more of which we do not hear; and surely some means ought to be adopted for searching out these straying sheep; but is our present plan by any means adequately calculated to do this? It seems obvious that were Missionaries generally to itinerate more, and form churches upon the apostolic model, even with our present supply of Missionary strength the number of Christians would soon be ten or even a hundred-fold, but unless this plan be adopted, it is to be feared our few and feeble churches will long have to sing, "Dear Lord, and shall we ever live at this poor dying rate?" Surely this subject deserves our most serious consideration, and if it be found that we have not been acting upon the most efficient principles, let it be remembered it is not yet too late to mend. It is worthy of serious consideration too whether those Missionaries who cannot or will not itinerate, ought to be retained on the resources of the Society, unless they can be employed in some other branches of Missionary labor.

But it may further be objected that such is the imbecility of our Native Christians too generally, that they would not long occupy even their present position, if removed from the vigilant eye of a European Missionary, and that a Native pastor, even though he have a requisite degree of piety, could not be expected to possess either that general acquaintance with divine truth or that command over his fellow-countrymen, which would be necessary for the effective discharge of the duties of his office. But be it observed that our Native preachers have far greater facilities in our translations, tracts, &c. for becoming acquainted with at least the letter of scripture than those whom the apostles thought fit to ordain over the churches they formed; while the Missionary might exercise the same control over the churches which the apostles exercised in addressing them by epistles, occasionally visiting them or sending delegates, &c. We see, too, among the churches the apostles formed much that was exceedingly irregular and in many cases sinful in the extreme; yet they did not think proper to depart from their usual method. They did not for instance say, "such a church acts in a very disorderly or sinful manner, I must go and settle among them." Neither does it appear that the Holy Spirit ever intimated that such was his will, and we cannot surely think of supplying their deficiencies, if any will term them such, by our own devices. If we, as Missionaries, profess to derive our authority for preaching the Gospel to the heathen from the commission given to them, it seems reasonable that we should risk all consequences and follow, as far as possible, their example, knowing that the word of the Lord shall not return to him void.

This plan may be further objected to on account of the highly interesting and important charge many Missionaries have in a number of orphan

and destitute children, whom they are training up in the way of life. To this it may be replied, that however important such institutions are, they must be regarded as subordinate to the public ministrations of the gospel. The apostles were not sent forth to superintend schools, but to preach the gospel, and this is or ought to be the supreme object of their legitimate successors. I would not on any account be understood to speak disparagingly of these institutions, for none can value them more highly than myself; but I do fear that by too many Christians they are esteemed *primary* rather than secondary objects. Let schools (I mean *boarding schools*) be encouraged to the utmost, but conducted on a different principle. It must, I think, be admitted that they are now generally conducted on the most expensive and inefficient scale:—expensive, because each Missionary is obliged to keep his separate establishment of teachers, superintendants, buildings, &c.—and ineffective, as the allowance for each child, in perhaps most cases, does not exceed 2 Rs. a month, and the school being small, not averaging probably more than 20 children, the Missionary has no funds at command for giving them more than the bare rudiments of a plain education and some simple occupation which will cost little or nothing. It ought also to be remembered that the Missionary himself is not only filled with incessant care in consequence of his school, but is also afraid to leave his station for any length of time, lest some disease or irregularity should arise among the children, and not unfrequently is he obliged to return with all speed from a useful tour on account of one of these causes.

Would it not be well, then, to form an asylum in a central part of the district, and each Missionary send thither all the children and funds he could obtain? thus each Missionary would be free to prosecute his own proper work; and further, each Mission would have its flourishing institution.

The general domestic management of the asylum might be under the best native superintendance that could be obtained:—the children be taught on the most improved principles, and over all have a judicious, intelligent, as well as pious European and his wife, with any other assistance that might be found necessary. Let the children generally receive a good, plain, solid education, and the most pious and talented among them form a separate class to be thoroughly instructed in theology. By this means a number of young men would be in continual training for the work of the ministry, to be disposed of according to the gift of God; some as evangelists or itinerant preachers, either alone or in company with the Missionaries, and some as pastors over the churches. The other youths, whose talents did not fit them for the ministerial office, might be taught different trades or occupations, which promise best for their future comfort and prosperity, furnishing them at the same time with the most useful European improvements that could be afforded: thus, we should have not only a pious, but also intelligent and well-qualified native ministry, and an interesting, respectable and flourishing colony of Native Christians, and that too at little, if any more expense than is now required in the maintenance of so many little separate establishments.

Should you, dear sirs, think these remarks in any way calculated to subserve the real interests of Missions I shall feel obliged by your giving them a place if possible in the *Calcutta Christian Observer*.

Yours sincerely,

S. J. M.

March 6th, 1843.

X.—Society for the Amelioration of the Natives of India.

We have much pleasure in publishing the accompanying Circular and Report of the Educational Sub-Committee of the Society for promoting the temporal welfare of the natives of India. It is the first of a series of reports and queries which we expect shortly to lay before our friends. Our object in its publication is to give the widest possible circulation to the queries, and to solicit from *all*, though they may not be individually addressed, replies to the interrogatories or any other information calculated to subserve the interests of the Society. We entreat all interested in the object contemplated by the Society cordially and promptly to co-operate with it, at least in obtaining correct information; without which but little practical good can be done in such a country as India.

Circular to accompany the Reports of the Sub-Committees of the Society for Ameliorating the Temporal Condition of the People of India.

Calcutta, Union Chapel House, March 3d, 1843.

You may probably be aware that a Society has been formed in Calcutta designated "The Society for Ameliorating the Temporal Condition of the Natives of India." The objects of the Society are, First—To collect and spread abroad correct information on the real condition of the people of this country, together with suggestions for their improvement: Secondly—To induce those interested in the welfare of the people of India to adopt practical measures for their benefit, such as renting Zemindaries, and the introduction of a spirit of emulation amongst the people in the different branches of handicraft. The General Committee has devolved the details of the operations on four Sub-Committees, viz.

The Industrial.—The duties of this Committee involve every thing calculated to improve the industrial and remunerative habits of the people.

The Domestic.—This branch embraces all the evils with their remedies which affect the social happiness of the people, such as Infanticide, the Cooly Trade, Polygamy, Domestic Economy and Morals, &c. &c. &c.

Judicial.—This refers to the administration of Justice and Police.

Educational.—This explains itself.

These Committees have drawn up a series of questions and reports—the report and queries of the *Educational* branch I have taken the liberty to forward, in the hope that you will be enabled to assist them in their labors. Will you kindly forward such replies or suggestions as may occur to you at your earliest convenience.

I am further instructed to solicit you to attempt to form a branch association at your Station. The measure will not in the present stage of the proceedings involve much expense; while it may, we trust, be the means ultimately of effecting much good for the masses of the people of India. Trusting you will unite with us in this good work,

I remain, your's sincerely,

T. BOAZ, *Hony. Secretary.*

March 4th.

PRELIMINARY REPORT OF THE SPECIAL SUB-COMMITTEE ON EDUCATION.

1. In accordance with the resolution of the General Committee, the special Sub-committee on Education have met for the purpose of drawing up questions, with the view of eliciting the necessary information relative to the Educational Statistics of Bengal.

2. The Sub-committee are thoroughly impressed with the conviction

that such information, in order to be practically available for the purpose of memorializing Government or appealing to the British Public, ought to be, not only accurate so far as it goes, but comprehensive in its aim and minute in its details. On this subject they deem it important to substantiate the rightness of their own views by the authority of others. For this end they have only to refer to the Educational Reports of Societies and Government in Europe and America. In this country also they find the Government Committee, in their instructions to Mr. Adam, the late Commissioner of Education, declaring, that "they deemed it more important that the information obtained should be complete as far as it went, clear and specific in its details, and depending upon actual observation or undoubted authority, than that he should hurry over a large space in a short time, and be able to give only a crude and imperfect account of the state of education within that space;—that, with a view to ulterior measures, it was just as necessary to know the extent of the ignorance that prevailed where education was wholly or almost wholly neglected, as to know the extent of the acquirements made where some attention was paid to it."

3. The soundness of these views cannot, it is believed, be controverted. The object is to know, what is the state of education in Bengal?—in order that we may form an intelligent judgment of its adequacy or inadequacy. For this end, it is not enough to tell us vaguely and in round numbers that there are so many schools in the country at large. We require to know not merely the number of schools, but the number of youth attending them, as also their age, and average period of attendance—not merely that they are taught something, but *what* they are taught, and *how*—and not merely the numbers who receive some sort of instruction, but an approximate estimate of the numbers who receive no instruction at all. To bring out all these essential, and other collateral points, with arithmetical precision, a considerable variety of questions must be put, and satisfactorily answered. Such questions we have endeavoured to frame; and in doing so we have freely availed ourselves of the experience of Mr. Adam,—a portion of whose statistical tables was published several years ago.

4. To facilitate the labours of the statist, the questions have been divided into two sets. These again have been cast into two distinct forms or moulds—the one, exhibiting the ordinary interrogatory form; the other, the schedule form. Of these, copies or specimens are herewith presented, viz. Questions or Schedule A—and Questions or Schedule B. The *first* series of questions, or Schedule A, are designed to bring out distinctly *the number of children of the school-going age, of adults above it, and of children below it; of schools; and of instructed adults, &c.* The *second* series of questions or Schedule B, are designed to bring out as distinctly the various details connected with the *age, number, and instruction* of the pupils; *scholastic apparatus; remuneration of teachers, &c.*

5. Were full and sufficient answers to these questions obtained from every town and village of this Presidency, we should then have ample data for constructing as accurate a chart of its educational resources and deficiencies, as the most improved map of its geographical phenomena. But as returns for every town and village, or even for a very large proportion of these, cannot well be expected, under present circumstances, it is earnestly recommended that philanthropic persons, who volunteer to aid our inquiries in a field so important and yet so difficult of investigation, should rather restrict themselves to the *thorough* examination of *one or two* manageable localities, than diffuse their researches vaguely and indefinitely over many. A *complete* statistical representation of a *few* would enable us, by transference and analogy, to form an approximate estimate of *many*; whereas, a ran-

dom or incomplete view of many would leave us without the *necessary* acquaintance with any at all.

ALEXANDER DUFF, *Chairman, &c.*

A.

Questions relating to the number of children of the school-going age, &c.

1. What is the name of the school or college, town or village, and where situated? Also, whether the seminary be English or Bengali, Sanskrit, Arabic or Persian?
2. What is the number of families, Hindu and Mussulman?
3. What is the number of individuals above 14 years?
4. What is the number of individuals between 14 and 5?
5. What is the number of individuals below 5 years?
6. What is the number of elementary schools?
7. What is the number of Sanskrit or other colleges?
8. What is the number of families, Hindu and Mussulman, which receive occasional instructions in reading and writing from parents or friends?
9. What is the number of learned men, exclusive of those who teach schools?
10. What is the number of persons above 14 who have received a degree of instruction superior to mere reading or writing?
11. What is the number of persons above 14 who can only read or write?
12. What is the number of persons above 14 who can neither read nor write?
13. What is the number of native medical practitioners?
14. General remarks.

B.

Questions relating to various details connected with Bengali Patshalas, Sanskrit or Arabic Colleges, English or Persian Schools.

1. What is the name of the school or college, town or village, and where situated? Also, whether the school or college be English or Bengali, Sanskrit, Arabic or Persian?
2. What is the name, age, and caste of the founder and proprietor?
3. When was it established?
4. What is the number of pupils on the roll—and the actual attendance?
5. What is the usual age of admission?
6. What is the average period of attendance, *i. e.* the number of months or years?
7. What is the caste, or subdivision of caste of the pupils, and the average proportion of each caste?
8. What is the number who are natives of the town or village?
9. What is the number, from other towns or villages, within reach of daily attendance?
10. What are the remote places from which any come?
11. What is the name of the tribe or caste of the teachers? And where have these been educated themselves?
12. What is the amount of the remuneration of the teachers, and of what items does it consist?
13. What are the subjects taught and the books read?
14. What are school fees?
15. Of what description is the school house?
16. What is the number of holidays?
17. Is it open or shut on Sundays?
18. What is the estimated monthly cost of writing materials, *i. e.* pen, ink, paper, &c. &c. ? and by whom supplied?
19. What is the number of pupils who receive instruction only?
20. What is the number of pupils who, in addition, are fed and clothed?
21. General remarks.

XI.—Annual Reports.

We continue our notice of the annual reports of religious and scholastic institutions:

The Fourteenth Report of the Madras District Committee in connection with the London Missionary Society has been with us for some weeks.—It is a record of faithful labors of the brethren of that Society in Southern India. It breathes the same spirit of faith, and utters the same language of hope, as the reports on this side of India, but it records no enlarged success. All the apparatus now employed by the Church are in operation in the Missions, there is sufficient success in the conversion of souls to Christ to prevent despondency, but not enough to induce feelings of exultation, when the millions sunk in the depths of guilty idolatry are viewed in contrast. It is cheering to find our devoted brethren faithfully pursuing their work under such circumstances in hope of that day when India with her millions shall “shout Hossanna to the Lord.” We once more commend our beloved brethren to Christ, and to the keeping of His grace, and the blessing of His Spirit.

The Report of the Mirzapore Mission for the year 1842. We are rejoiced to find this excellent Mission in full vigor. Mr. Mather has itinerated in the region round about his station, especially in Rewah, Oude and at the Allahabad melá, last cold season; Mr. Glen has commenced his labors in the Native language. He also itinerated last cold season in the direction of Futtegurh. The Hindustáni church has been finished during the year. It was solemnly dedicated to God on the 21st August; a lithographed plate of this elegant little church accompanies the report. Native chapels are in progress of erection in the city, the number of communicants at Mirzapore is 11. Two orphans have been baptised, others are candidates for that holy rite.—There are three or four enquirers from amongst the heathen. Considerable excitement has been created by a discussion carried on in the pages of the *Khair Kwáh-i-Hind* (a native paper conducted by Mr. Mather) in reference to Christianity. The hopes of the Mission have been greatly disappointed in the death of a promising Affghan convert; he had made great proficiency both in things human and divine; and promised to be eminently useful. The Lord however had otherwise arranged; he was removed as in a moment from the field of labor to that of reward. The orphan schools contain 100 children—the outlay for their support is 200 rupees per mensem. The entire responsibility of the support of these children devolves on the missionary—the Parent Society in the present state of its funds not being able to extend much aid to such institutions. The boys are taught printing, lithographing and the weaving of carpets, book-binding and the manufacture of soap. As yet they have not been able to do without the aid of superintendants, nor has the establishment become self-supporting; the hope is however entertained that the superintendants may soon be dispensed with, and the institution not only support but extend itself. Miss. Thompson has left the mission for the Cape; the orphan

girls' department has since her departure devolved on Mrs. Mather. The number of pupils is 32, they are taught to weave coarse cloth, bobbin, tape, to spin cotton for the use of weavers, and to be useful as servants. The attendance at the English school has, owing to the removal of the school-house, a circumstance over which the Missionaries had no control, diminished from 50 to 20.—The Native paper still continues to be useful. The translation of the New Testament, a simplification of Murty, both Roman and Arabic, has been printed; a second edition of the Romanized will be put to press immediately by the Bible Society. The presses are employed in a measure for the Calcutta Religious Tract Society.—The income of the Mission has been during the year Rs. 2,981-14-3—the expenditure Rs. 3,659-4-1, leaving the institution in debt Rs. 677-9-1. Our prayer is that the Lord may abundantly bless this useful and truly promising Mission.

The Twentieth Annual Report of the Parental Academy. We are happy to find that the Parental is progressing: the debt which has long been an incubus upon its energies is in course of hopeful liquidation. The number of pupils has increased, and the prospects of the institution are brighter than they have been for some time past. We sincerely hope that they may continue to brighten, and that the system of education adopted may always have a tendency to the useful; it has always been based upon a scriptural and catholic foundation.

The Ninth Report of the Guzarati Mission. The brethren at this important station have been diligently employed in their Master's work. In the preaching of the gospel, the printing and distributing of tracts and books, and in the conduct of vernacular schools, the brethren have been most abundant. The number of books and tracts distributed is 22,000. The number of pupils in the vernacular schools 200. Extensive itineracies have been engaged in during the year. The worship, in the native and European Mission chapels, has been maintained as usual.

The Surat English Institution is still upheld. The number of pupils 56—only half the number in attendance during the former year. This is attributed to the removal of several families to the Presidency. The brethren have discontinued the practice of giving pice to the poor, a wise resolve. Many applications for baptism have been made, but one only has been received; the motives of the majority were deemed at least such as to render it necessary to hold them in abeyance. The income has been Rs. 1,909-15-3; the expenditure Rs. 2,682-12-5, leaving a debt of Rs. 772-13-2. "We have (add the brethren in a note) had much pleasure in the accession made to the Mission during the past year by the arrival of Miss Flower, who is now studying the language with a view to usefulness in vernacular female schools. We pray that an effectual door may be opened to her efforts." We regret to find that the excellent W. Fyvie is obliged to seek the restoration of his health in the Neilgherries.

The Third Annual Report of the Agra Missionary Society is an interesting document. Since the last report, the committee state that a Roman Catholic enquirer has been baptised, and Henry and Joseph Lewis candidates for the office of Catechists, have, after the usual period of

probation and examination, been received as preachers and missionaries. The committee have endeavored to obtain the services of one of Mr. Start's brethren to superintend the Mission—to this some difficulties have presented themselves, which the committee hope may yet be removed. The Society has sustained a great loss for the time being in the departure of Mr. Williams, pastor of the Baptist Church at Agra. Mr. W. it is hoped, will be useful in exciting an interest wheresoever he may travel on behalf of the infant Mission at Agra. An intelligent young man, conversant with Hindi and Urdú has been accepted as a probationary student, for the Mission work. There are now eight persons connected with the Society, six as preachers, one as a student, and one as a peon. Two preachers to the heathen have been added during the year. Worship has been regularly conducted in the Mission chapel, and also on market days in the open air—a weekly lecture for the improvement of the agents has also been maintained. The monthly journals of the missionaries are read at the meeting. About fifteen of the heathen have been regular in their attendance on divine worship; some are, it is hoped, sincere inquirers. The chapel services have also been very beneficial to many Native Christian families who, were it not for the Society's agents, would be deprived of the means of Christian worship and instruction. The committee have greatly encouraged itinerant labors. The Missionaries go out two and two in rotation, within a circuit of sixty miles of the station. The committee feel assured that a great change has taken place in the manner and eagerness with which the villagers listen to the gospel during the last few years. The report concludes with some interesting extracts from the journals of the missionaries, for which we regret we have not space. The simplicity of the object and economy in expenditure of the Agra Society ought to commend it, and its laborers to all who love our Lord in sincerity and truth. The receipts during the year have been Rs. 2,750-10-5; the expenditure Rs. 2,742-10-5, leaving a balance of *eight* rupees in the hands of the treasurer.

Brief Report of the American Madras Mission from its commencement. This is a concise and faithful report. The Mission was commenced in 1836, by the Rev. M. Winslow, formerly of this city, and Dr. Scudder; Mr. W. is still labouring at Madras, Dr. S. has been obliged to seek the restoration of health in his native land. More indefatigable laborers than the founders of the Madras American Mission could scarcely be found. Three other laborers have since 1836 been annexed to the Mission, Messrs. Hutchins, Ward and Hunt. The Mission pertains to the Presbyterian church in the United States. One means employed for spreading the Gospel by the Mission has been the *press*. The Mission have published at their press fifteen tracts, single or in small volumes. These have been printed at the expense of the American Tract Society. They have also published the whole Bible in Tamil, 6000 copies; New Testament in Telogoo 3000, and 20,000 (each) of the gospel of Luke, and Acts of the apostles in Telogoo; a Tamil newspaper and a copious English and Tamil Dictionary, 800 octavo pages, are now in the press; a Tamil and English Dictionary, 1000 royal octavo pages, is also in an advanced state. Tract distribution has been vigorously maintained, and central spots have been fixed upon for this purpose, to which inquirers might resort. Dr. S. appears to

have been quite a tract apostle, he travelled the length and breadth of the country, scattering far and wide the word of life. The Society has two settled stations, Royapooram and Chindrepetta; the Missionaries labor also in the vicinity of the stations and in Black Town. A new church has been erected at Royapooram, towards defraying the expenses of which about 1200 rupees are required, 5,100 rupees have been raised on the spot for this object. The average attendance on Christian worship at each station is about 300; the word of God is preached in the Bazar from house to house. In schools the Missionaries have not been able to do all they could have desired; their labors in this department have been confined to the communication of Christian knowledge in the village and Mission schools. They have notwithstanding boarding schools for native girls and boys. The object of the girls' school at Chindrepetta is to instruct the offspring of the better classes: it is under the care of Mrs. Winslow; the number of pupils is but 6. It is however a beginning. The English school for boys contains 45 pupils. A day girls' school at Royapooram, under Mrs. Hutchins, contains about 20. Thirteen vernacular schools, containing about 550 children are connected with the different stations. The Scriptures are fully taught in all the schools. A Sunday school is maintained in all. One of the teachers has embraced Christianity. The number of communicants is 30. The funds of the Society are in a depressed state. Owing to commercial distress in America, thirty schools were at one time abandoned; they were re-opened by the kind assistance of friends at Madras; such however is the state of the funds of the Parent Society, that if means cannot be procured for their permanent support in India, the Report states, that the Missionaries *must dismiss nearly all the schools*; this we sincerely hope may not be the case, but rather that the friends of native education will come to the help of our devoted brethren at Madras. We commend our brethren of the American Mission, and their work, to all who love the Lord Jesus in sincerity.

Second Report of the Native Female Orphan Asylum at Cawnpore. This is a very satisfactory detail of a most useful institution. The Cawnpore Female Orphan Institution, originated in the distress created by the great famine. The institution has undergone great fluctuations from the time of the departure of its excellent founder, Rev. E. White, until it was placed under its present indefatigable superintendents, Mr. and Mrs. Perkins. The institution is now entirely under the control of the Society for Propagating the Gospel in Foreign Parts. The children are taught that only which is calculated to make them useful as native Christians. Seven girls have been admitted into the schools since 1838. Eight have been married; and 12 have been removed by death during the years 1840, 41, 42. Brief accounts of the dying moments of some of these dear children are recorded in the Report: the memory of them, it is said, is sweet. Three have been expelled for bad conduct. The present number on the funds of the institution is 53. The proceeds of the labor of the pupils for the last two years amount to 500 rupees. The original fund of 13,000 has been reduced by the necessities of the institution to 4,000; the monthly income is about 150, the expenditure 300, leaving a deficit of 150 rupees monthly. We hope the necessary funds will not be wanting to the support of an institution which "has no other object in view than that of reducing the amount of female degradation and infant suffering:" we think the committee will not have to appeal to the benevolence of the Christian Church in vain—pure and undefiled religion before God and the Father is this, to visit the *fatherless* and the widows in "their *affliction*, and to keep himself unspotted from the world."

XII.—Richardson's Poetical Selections.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The above-mentioned work being published under the authority of the Calcutta Committee of Public Instruction, gives it an influence over the minds of Hindu youths and the teachers in public schools, which it is of great importance should be on the side of morality and truth. As the committee do not consider their system of education anti-Christian, it is of vast moment that they should exercise a strict supervision over all school-books which receive their sanction, that no *anti-Christian* sentiments or principles be inserted. In their Sanskrit and Muhammadan Colleges works opposed to Christianity were used. Capt. Richardson has, I think, offended against the moral interests of Hindu society in his Selections by the manner in which he holds up Shelley to almost unqualified eulogium; while he launches out in praise of his genius, no warning note is given of the deep and dangerous errors which lurk beneath the beauties of his versification. Was this advisable in a public instructor, when putting forth a work likely to make a deep impression on the unformed minds of native lads? The inevitable tendency of his criticisms is to induce school-boys to peruse the *entire* works of Shelley, where they will imbibe the most dangerous moral poison. Does Capt. R. think the moral powers of native youth are so pure and so strong that they require no friendly voice to guard them from the path of temptation? Shelley was expelled from Oxford on account of the atheistic opinions he advocated in an Essay. A few extracts will be given here from Shelley's notes *appended to his poetical works*, which show what a model Capt. R. sets up to the gaze and admiration of Hindu youth. Paine and Hume's writings have circulated extensively in this country, and are *Government funds* to be appropriated to the diffusion of their principles through the vehicle of poetry?

"All that miserable tale of the Devil, and Eve, and an Intercessor, with the childish mummeries of the God of the Jews, is irreconcilable with the knowledge of the stars."

"I am acquainted with a lady of considerable accomplishments, whom the Christian religion has goaded to incurable insanity. A parallel case is, I believe, within the experience of every physician."

"Prostitution is the legitimate offspring of marriage and its accompanying errors. Chastity is a monkish and evangelical superstition, a greater foe to natural temperance even than an intellectual sensuality; it strikes at the root of all domestic happiness, and consigns more than half the human race to misery, that some few may monopolize according to law. A system could not well have been devised more studiously hostile to human happiness than marriage."

Since the English language abounds in poetry not calculated to injure the morals, but to foster every noble feeling in the mind of youth, why should the rising generation in Hindustán be exposed to the contamination of Shelley?

Capt. Richardson has propounded as strange propositions, as ever were presented to public notice, in his biography of Shelley. "Shelley's errors were all of the head, and left his heart *unsullied*. He had not the faith of a Christian, but it was consistent with his nature to act *like* one." The Bible teaches us, and experience confirms it, that no person can act *like* a Christian unless he be one; in as much as a Christian's conduct is the result of a

supernatural change wrought in his mind by the *Holy Spirit*. But in giving expression to such a sentiment, Capt. R. cannot surely be a believer in the Scripture doctrine of man's depravity, which renders it impossible for him by any *unaided* effort of his own to turn and prepare himself for good works. St. John states a Christian is one who is born "not of blood, nor of the will of the flesh, nor of the will of man, *but of God*." Again Capt. R. asserts "Shelley's errors were all of the head and left the *heart unsullied*." Shelley was an *Atheist*, and therefore renounced the doctrine of moral obligation, which can have no foundation except in the unchangeable nature and character of a holy God, the great Fountain and Source of all being and of all moral excellence. No man drifted about by his own evil passions and propensities can have a heart unsullied! In a dangerous and unknown sea a ship cannot be steered safe without chart or compass! We should have thought that the scenes of the first French revolution had sufficiently refuted this absurd dogma. Can any one contemplate the deeds of blood perpetrated by the *Sans Culottes* of Paris, when the nation had avowed its belief in Atheism, and yet assert that opinions have no influence on the conduct? Capt. R. believes a man to have had an "unsullied heart," who was the avowed enemy of Jehovah, and who had uttered the most blasphemous expressions against the throne and Majesty of Heaven. A statesman of the present day, no way distinguished by consistency of conduct or rectitude of principle, declared before the students of Glasgow College that a man is no more responsible for his belief than for the colour of his hair. Capt. R. appears totally to deny the influence our opinions may exercise over our practice. So truth is in this view of little consequence, or it is, as Horne Tooke defines it, what any one takes or believes it to be. I put it therefore to the Christian Government of this land, I put it to the present respected Deputy Governor of Bengal, who is esteemed an upright, philanthropic, Christian man, whether a work containing selections from such an author without one note of warning, nay with implied praise, be such a selection as a Government composed of Christian men should, with authority and at the cost of the state, put into the hands of the rising race of Hindus?

Your's truly,
A FRIEND TO EDUCATION.

XIII.—*On the Utility of reading Books in general.*

The heart of him that hath understanding seeketh knowledge.—*Prov. xv. 14.*

MY DEAR —,

You say in yours of the — ultimo, that during the past week you had "thought much and read somewhat"—but that your satisfaction derived from the perusal of books was greatly diminished by the reflection arising from Solomon's admonition, that "of making many books there is no end; and much reading is a weariness of the flesh;" and that you "deeply felt convinced, that, all knowledge, the advantages of which terminate with this life, was not worth acquiring."

I agree with you that it is not worth the labour of a rational and accountable being only to acquire knowledge that will terminate with this life. But I would not for this reason *forebear altogether* from reading—nor would I disseminate the notion that "reading was of no utility." Would you give up reading *in toto*, because the books you read are not *directly* re-

ligious books? if so—then, the *Bible* is the *only* book that any one should read. Would you not be, in such a case, acting the part of a *second Omar*? My opinion, in brief is—that *all books should be read* but in *subserviency* to that great book the *Bible*.

We should always bear in mind that there is a *use* and an *abuse* of things—if a thing be *abused*, no prudent man will on that account declaim against the *use* of it altogether.

Knowledge is a desirable thing, and we should “with all our getting get understanding,” (Prov. iv. 7,) we should acquire “knowledge rather than choice gold,” (Prov. viii. 10.)

Knowledge is acquired in *two ways*—from our *own experience* and from the *experience of others*. There are few individuals who can always avail themselves of the first mode of acquirement; it requires time and in many cases talents of a superior cast. The second mode is within the reach of persons of almost every grade in life, endowed with the most ordinary talents. We cannot acquire knowledge by the first method, because we are men of business and are not gifted with talents of a superior order, therefore we must seek for it not so much from our own experience as from the experience of those who have gone before us and who have left us their experience *in books*. In these repositories we must go and seek for that knowledge which the wise man says is “more desirable than choice gold.”

Knowledge is of two kinds—knowledge of *Good* and knowledge of *Evil*—the latter is to be eschewed by all *accountable* creatures, for such knowledge will only bring misery—but the former, which cometh from the Father of all *good* gifts, will multiply peace to them that seek after it. 2 Pet. i. 2.—Worldly knowledge or such as leads us to make pernicious and arrogant distinctions between men and things to our own hurt, “puffeth up” but through heavenly knowledge shall the just be delivered, (Prov. xi. 9.) St. Paul says, “knowledge puffeth up, but charity buildeth up;” that is, as Lord Bacon explains, “not but it is an excellent thing to speak with the tongues of men and angels, but because, if it be severed from charity, and not referred to the good of men and mankind, it hath rather a sounding and unworthy glory than animating and substantial virtue;” and “that it was not the pure knowledge of nature and universality that Solomon condemns by saying that there is no end of making books, and that much reading is a weariness of the flesh, but it was *proud* knowledge of Good and Evil, with an *intent* in man to give law unto himself and to depend no more upon God’s commandment, which kind of knowledge was the form of the first temptation and cause of the fall of man.”

Let us then, my dear friend, not forbear from acquiring knowledge, for knowledge is a desirable thing. Let our hearts be *charitably* inclined and *sincere* to seek; and God, who is the Fountain of *all wisdom*, will in mercy direct us in the right path that leads to the mansions of true and heavenly knowledge. Let us not discard such books as do not *directly* and *solely* treat on religious subjects. Let us not be apprehensive that such books will poison our minds with proud and ungodly notions,—will not He who gives knowledge to the *bee* and enables it to gather delectable nectar from little flowers give us *also* such knowledge as to enable us to collect refreshing food for our minds from books that are not all directly of a religious nature? Let us not be afraid—but believe: are we not “of more value” than these humble members of the great family of our Heavenly Father?

I will now endeavor to illustrate the above reflections by a few instances of the advantages derivable from the reading of books in general. To obviate confusion and to facilitate investigation, I will divide the field of

inquiry, according to Lord Bacon, into three parts—1. Relating to Memory, or History.—2. Relating to the Imagination, or Poetry.—3. Relating to the Understanding or Philosophy.

So I will begin with history—ancient and modern, and include in it also biography—journals—annals and chronicles—epistles—et cætera, which are to be considered as adjuncts and appendices of History properly so called.

Now, if History be read with a view of benefiting ourselves in the concerns of this life *only*, its great utility even then will not be denied by those who have not only their own happiness to care for, but have also the well-being of millions of their fellow-creatures to guard and to promote—all *sound* political knowledge can be derived from History chiefly. There is “nothing new under the sun”—all modes of regular Government have existed—we can by looking into the history and annals of past ages find out, which sort of laws and administrations have mainly tended to the amelioration of the condition of nations, or from what causes they have been *depressed* by misery, or how *vice* and *luxury* have been introduced to *enslave* them, and thereby we may learn to adopt good and sound measures and reject those of an evil and pernicious tendency.

Theoretic politicians may *try experiments*, but a *practical* politician has the experience of ages to build his system upon. However, as there is no likelihood of either being placed at the helm of Governments, I will not enlarge on this point, but go to that which most essentially concerns *every* individual—viz. the advantages derivable from the perusal of history as it involves our well-being in the present world and our *eternal happiness* in the world to come.

“*By me kings reign, and princes decree justice*” (Prov. viii. 15.) says the *Sovereign of the universe*. Happy are they who know this! To what mental torment are those “fools” brought who say in their hearts there is “no God.” From the want of this divine knowledge they are induced to accept preposterous conclusions and to believe in a thousand *probabilities*—and why? because they will not humble themselves to believe in *one revealed certainty*. Let us not be like them “fools who hate knowledge” and “despise instruction;” but the ear of the wise seeketh knowledge (Prov. xviii. 15.) Let us, my dear friend, take the wholesome advice of the wisest of men and diligently seek, and we shall then find how *exactly* the above declaration is fulfilled. In *profane history* we shall make an *impartial* discovery, that, *truly* by God, kings *do* reign and princes decree justice. A believer *believes* that such is the case.—But let him read the history of Cyrus the Great, in the *Cyropædia* of Xenophon, and he will then be *convinced* that this declaration of God is not merely an *article of belief*, but such is *actually* the case. He will find that all the leading incidents in Cyrus’s life (although not known to him) were foretold, and that all his actions were guided by Him who had in his Omniscience foretold them. He will there find that all the threatenings denounced against the “*proud*” city of Babylon *have* been verified as foretold. And will not such evidence confirm and illuminate his belief? and will it not also enable him to give a reason, to every man that asketh of him, of the hope that is in him? 1 Pet. iii. 15.

Let also the believer look into the history of Alexander the Great, by Plutarch and Quintus Curtius, and he will there find the *literal fulfilment* of the threatenings denounced against the vaunting city of *Tyre*: What stability will this give to his *wavering* belief! and what consolation to his sinking heart!

I was lately reading “Keith on the Prophecies” and the passage, brought from Quintus Curtius to elucidate the literal fulfilment of the prophecy

by Ezekiel, which says regarding *Tyre*, "They shall lay thy stones and thy timber and thy dust in the midst of the water—I will also *scrape her dust from her*"—(chap. xxvi. 4—12,) was so exactly corroborative of the cited text, that I was most forcibly and *deeply* struck by it—indeed, so much so, that of *all* the arguments adduced for the authenticity of the *word of God* *this alone for me would be conclusive and sufficient.*

Let also the believer look into Tacitus, into Pliny and others, and *they* will prove to him that the Book of his faith is the Book of God.

To enumerate all the historical works that tend to the elucidation of the Bible would be too much for my present plan and purpose. To enter into the details of the *different kinds* of advantages derivable from those would require volumes.—Read, my dear friend, and you shall then discover for yourself, that the advantages of reading are such as ought to be sought for by every lover of God and His word.

How *precious* are the evidences (unintentional and *consequently impartial*) of the enemies of the Bible, such as a Gibbon and a Volney! Because they are profane writers, should we on that account discard their evidence?—no—on examination they will be found to be evidences *for* and not *against* us—you will find that Keith has made them subservient to the great cause he was pleading before the tribunal of the world—they have been condemned out of their own mouths.

Such is the true use we should make of uninspired books—and *such* are the advantages we *can* derive from the perusal of history. Now—will you or *can* you say that such advantages and knowledge are "not worth acquiring?" I will not take upon myself to answer for you—*Yes* or *No*.

I am, with Christian affection,

My dear —, Your friend,

JUNIOR.*

B. Factory, 1st April, 1843.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta and party arrived at Calcutta on Friday the 12th May, after a tedious voyage from Bombay. The following candidates for the ministerial work were ordained by the Bishop at the Cathedral, on the 25th of the same month. The Rev. Messrs. Macallum and Prochnow as deacons—the former is to labor at Bhagulpore in connection with the Clergy Aid Society. The latter amongst the Hill Tribes at Rajkote, near Simla, in connection with the Simla mission.—Rev. J. Hæberlin, D. D. has reached Simla in improved health.—Messrs. Johnstone and W. Dawson were set apart to the Missionary work in connexion with the London Society's Mission in the Madras Presidency, at Vizagapatam, during the month.—We announce with regret the deaths of Mrs. Comstock of the American Baptist Mission, on the 28th of April, and of Mrs. Simons, of the American Baptist Mission, at Tellichery, on the 3rd May. The Rev. W. and Mrs. Buyers were (D. V.) to sail for India on the 15th of May.—Rev. S. Ray, formerly of the London Society's Calcutta Mission, died recently in America.—Rev. T. Jackson of Stockwell, London, we believe, the only surviving founder of the London Missionary Society, died suddenly in the month of March

* We have taken the liberty to make a few alterations in our correspondent's letter which we are confident he will not condemn.—ED. C. C. O.

last.—Mrs. Bayne, the wife of the Rev. Mr. Bayne, formerly pastor of the Lal Bazar chapel, has entered into her rest.—The Rev. Messrs. Reuther, Druess and Hubner, of the Berlin Missionary Society, have chosen Ghazipore for their labours. May the Lord bless them and make them a blessing to the people of that interesting and long neglected city.

2.—MISSIONARY PRAYER MEETINGS.

The United Missionary Prayer Meeting was held on Monday evening, the 1st ult., at the Union Chapel, Dharamtala. The service was opened with reading the scriptures, and prayer by the Rev. G. Small. The address was delivered by the Rev. A. Duff, D. D.; subject, the freeness, fulness, and sovereignty of Divine Grace in the salvation of mankind. Text,—“By grace are ye saved.” The Rev. T. Smith concluded with prayer.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society, was held on Wednesday evening the 10th ult., at the Union Chapel.—The Rev. R. deRodd, delivered a very interesting address on the introduction of the gospel into Denmark and Sweden.—Rev. T. Boaz followed up the subject with a few remarks in reference to Swartz and Serampore; the former a Dane, the latter a Danish settlement, both highly distinguished in the annals of Missions. Mr. B. also referred to the present encouraging state of Italy, and the progress of the work of God amongst the Jews, especially at Jerusalem.

3.—NEW MONTHLY RELIGIOUS PERIODICAL AT MADRAS.

We have much pleasure in stating to the friends of religion and Missions, that a new religious periodical is about to be started at Madras, called the *Madras Christian Instructor and Missionary Record*. It is to be based upon the model of the *Christian Observer*. The enterprising projectors have our sincerest prayer that success may accompany this new effort to do good in India. Our publishers will gladly forward orders for the work.

4.—EXTRACT OF A LETTER FROM REV. A. F. LACROIX.

The following extract from a letter received by the last mail from the Rev. A. F. Lacroix, will be read with interest; the intelligence from the South Seas is sad indeed:

“I have been very much pleased with my visit to Scotland, and saw in the two chief cities of that kingdom most of the good men of all denominations, Dr. Chalmers among others. The crisis of the Scotch Church is at hand, and there is now no longer any doubt that next May about the time when this will reach you, at least four hundred Ministers, and among them some of the very best of the whole body, will secede from the Established Church. Dr. Chalmers and his party are fully preparing themselves for that event. A fund for the maintenance of the Ministers and the building of churches is in progress and going on very well. The Secession and other Dissenting Ministers have been applied to, to know whether they would grant to the Ministers who shall come out the use of their places of worship until their own new ones can be erected, *which of course has been cheerfully promised*.

“This revolution in the Scotch Church will have a mighty effect, and no doubt produce a re-action all over the Protestant world.

“The increasing efforts of Popery, Puseyism and Infidelity against evangelical religion, are causing many to see the necessity of more

union and active co-operation among good men of all evangelical denominations, so as to enable them to present for the future a more compact front to the enemy, than their internal differences, alas! have hitherto prevented them from presenting. Three meetings which I have attended have already been held for that purpose, and I have on the whole been much pleased with what I witnessed there and the spirit that prevailed. May the God of love bless this attempt at union!—I hail it as a token for good, and it is of all I have as yet seen in England, that which has been most gratifying to my heart—John xviii 21.

“Our Directors have been greatly distressed at the news which has just reached London of the French having taken formal possession of Tahiti. It seems the Queen Pomare has been forced by them at the cannon's mouth to sign away the sovereignty of her dominions to the French. Strong remonstrances have within the last day or two have been made on the subject to the British Government. Whether it will interfere in the matter is still doubtful. The country however is taking up the infamous transaction, and will agitate it till Government is obliged to take serious notice of it. Should the French eventually retain possession of those Islands, what with their official interference, the dissoluteness of manners they will introduce, and the popish Missionaries that will repair there, it is to be feared that the whole of these flourishing Missions will be ruined. Is it sad, but God reigns? Satan is every where now bestirring himself mightily, for he knows that his time is short.”

5.—REPORT OF THE DEPUTATION TO LONDON, AND MINUTE OF THE SPECIAL COMMISSION OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND.

The movements made in the House of Commons on behalf of the Church's claims having failed the following extract shews the result consequently come to by the “Special Committee” acting for the Church.

At a meeting of the Special Commission of the General Assembly, held on Tuesday last week, the Report of the Deputation to London was given in by Dr. Macfarlane, of Greenock, and read, after which the Commission adopted the following Minute upon the subject:—

The Special Commission having considered the Report of the Deputation to London, approve of the same, and of the conduct of the deputation.

The Commission deeply lament the resolution to which the House of Commons have come; and now appeal to the Church and the country, protesting that they have done all that it was possible for them to do, consistently with the fundamental principles of the Church of Scotland, to avert the national calamity, which now appears to be inevitable.

The Church has not at any time asked more than she considered herself entitled to demand, according to her constitution, as it has heretofore been understood; and she has again and again declared her willingness to submit to any mode of settlement that might be proposed, consistent with that constitution.

She has ever avowed that an Established Church holds the privileges of her establishment from the State, and that these privileges are liable to be withdrawn by the State, should it find that the Church has violated the conditions on which she holds them. She admits, moreover, that if the Church desire to retain her connection, as an Established Church, with the State,

she must fulfil these conditions; and that it belongs to the State to determine and declare what these conditions are, or shall be, in time to come.

It has been the desire of the Church, as it is her duty, to act fairly and honestly in accordance with the provisions of the law of patronage, while it continues to subsist. She has never claimed a right to defeat that law by any enactment of her own, so as to render the rights of patrons a nullity, or to deprive them of their legal force; nor has she sought any extension of power to enable her to do so. As to this matter, what the Church has asked is simply an act of Parliament securing, in whatever way might be deemed most expedient and desirable, the application of her fundamental principle—that no minister be intruded into any parish contrary to the will of the congregation. This principle she had always heretofore believed to be in accordance with the statutes sanctioning her establishment, and consistent with the law of patronage, fairly interpreted in the spirit of these statutes. And holding it to be a principle which she could not abandon, she sought nothing more than the free and unfettered right to carry it into practical effect.

In regard again to her spiritual jurisdiction and liberty, the Church has not sought any undefined acknowledgment of that liberty, or any new definition of the subjects to which her exclusive spiritual jurisdiction extends. These are enumerated and set forth, with sufficient fulness and precision, in the ancient statutes by which her constitution was ratified and established. What was asked from Parliament was simply that the Church Courts, and the members of these Courts, should be protected from coercion and interference on the part of the Civil Courts—not in any unknown and uncertain range of spiritual power—but in disposing of the precise matters severally specified in these statutes already subsisting.

Farther, the Church, while claiming to be protected in the exercise of her exclusive spiritual jurisdiction, in the several matters specified in the statutes has always been ready to come to an understanding with the State, as to the principles upon which that jurisdiction was to be exercised; so that her demand has been strictly limited to this, that, in the precise actings in which she complains of the unconstitutional interference of the Civil Courts, she shall be left free to give effect to her own avowed principles, without being subject to the interference of the Civil Courts, except as to civil effects.

Thus, in the matter of the settlement of ministers, the Church has declared that she would accept of an act of Parliament which would allow her to give full practical effect to her fundamental principle of Non-Intrusion, in any form which the State may prefer, if it effectually excluded the interference of the Civil Courts in that matter with the Church's exercise of her spiritual functions, except as to civil effects only.

So, also, in any other matter in which the Church complains of her jurisdiction being invaded, she has asked a similar remedy to be applied; not by an undefined recognition of her jurisdiction as a whole, but by protection being afforded to her in the exercise of her jurisdiction, according to her avowed principles, in that particular matter; and were this accomplished in reference to the specific grievances which the Church has pointed out, she has always been willing to rely, for the free exercise of her jurisdiction and liberty in other matters, and in the general administration of government and order, on the ancient statutes ratifying the same—being satisfied that, under these statutes, the interference of the Civil Courts would be sufficiently excluded, except, as above explained, to civil effects only.

But while these explanations seem to be called for, as to the manner in which the Church has always sought that the Legislature should afford to her protection in carrying out her principle of Non-Intrusion, and exercising

her exclusive jurisdiction in the several matters recognised by the statutes, as the subjects of that jurisdiction—and while it is important, if possible, by such explanations, to remove misunderstanding and prejudice—the Commission feel, at the same time, that they do not affect the actual position in which the Church is now placed, and the solemn duty which the Commission have now to discharge.

The claims of the Church, as to both these points, have now, as it appears to the Commission, been conclusively rejected by the State.

Hitherto the Church though remaining in connection with the State, has declined to comply with the decisions of the Courts of Law, as to the matters at issue between the Church and them; because, while she acknowledged the competency of these Courts to dispose of all the civil questions involved, she could not discover any warrant given to them by the State authoritatively to determine the conditions of the Church's Establishment, or to declare the mind and will of the State regarding them.

The State, however, has now declared its own will, by substantially adopting the interpretation of the Courts of Law as to the conditions of the Church's Establishment, and fixing these conclusively, in direct opposition to what the Church has hitherto understood them to be, as settled at the Revolution, and guaranteed by the Treaty of Union, as well as to her own constitution and fundamental laws, her views of the Word of God, and her solemn convictions as to the only lawful and scriptural footing on which a Church of Christ can consent to be in connection, as an Established Church, with any of the kingdoms of this world.

The conditions of her Establishment being now so declared, by the only authority which she can recognise as competent to declare them, the alternative before the Church, as a spiritual kingdom, is either to comply with these conditions, and acquiesce in the Constitution now imposed upon her, or to abandon the privileges of the Establishment, to which such conditions are now attached—protesting, at the same time, against the wrong which she suffers, and casting upon the British Legislature the entire responsibility of allowing the Constitution of the Church and kingdom of Scotland to be subverted, as it appears to this Commission, in one of its most essential articles, expressly reserved from the control of the Imperial Parliament itself, at the time of the union with England.

In these circumstances, the Special Commission deem it incumbent upon them to announce to the Church and country, as they now do, with the utmost pain and sorrow, that the decisive rejection of the Church's claims by the Government and by Parliament appears to them conclusive of the present struggle, and that, in the judgment of the Commission, nothing remains but to make immediate preparation for the new state of things which the Church must, so far as they can see, contemplate as inevitable.

It is true that the Special Commission have no power to bring the momentous question to a final close, but must report their proceedings to the General Assembly. They feel it, however, to be their duty, in so unprecedented a crisis—and considering the urgent necessity of preparing for the event which must be anticipated as then likely to occur—to give forth now their deliberate judgment in regard to it, and to warn the Church and people of Scotland, that, so far as the Commission can see, no course will be left for the Assembly, or for those who hold sacred the principles now at issue, to adopt, but to relinquish the benefits of the Establishment. The Commission are fully persuaded, that nothing but a conscientious necessity can warrant a step fraught with consequences which it is impossible to contemplate without the deepest anxiety and alarm. They retain undiminished their attachment to the principle of a National Establishment of religion—their sense of the manifold practical benefits resulting both to the Church

herself and to the community, from a right Scriptural connection with the State—and their anxiety to have had the present painful and embarrassing question in the Church of Scotland, adjusted on any terms to which she could consistently with her principles submit. And they can only hope, that whatever may be the issue, in the providence of Almighty God, of these disastrous movements, it will be clear to all Christendom, and to remote posterity, that the Church has not hastily or wantonly cast away the advantages of her Establishment—not until all her efforts had failed to have her Scripture principles recognized, and her ancient Constitution protected.

Finally, inasmuch as they believe, that in a crisis so awful, a strong desire is felt, by ministers and people adhering to the Church's principles, and ready to suffer and make sacrifices for the sake of them, to have an opportunity of uniting in the observance of a solemn day of humiliation and prayer—the Commission, though without authority to issue any injunction, do earnestly invite such of the ministers and people of this Church as may be so disposed, to set apart, for this purpose, the 4th day of May next, or so much of that day as they may find practicable, that it may be spent in exercises of public and private worship, suitable to this grave emergency. And with a view to the observance of that day, the Commission agree to prepare and issue a suitable address, to be circulated before the day arrives.

6.—THE VISIT OF THE BISHOP OF CALCUTTA TO BOMBAY.

The Bishop of Calcutta reached this Presidency on his first Metropolitan Visitation on the evening of the 10th March, after a tedious passage up the Coast from the Syrian Churches in Travancore; and left us on the morning of 3rd April, having spent four Sundays in Bombay.

We have put together the following outline of his Lordship's proceedings during his visit amongst us, being fully persuaded that all who are concerned for the welfare of the Church of Christ will be interested in them. His Lordship resided with the Bishop of Bombay; this must have afforded him numerous opportunities of carrying out one great object of his Visitation, which is (as we understand) to confer with his Brother Bishops upon questions regarding the interests of religion in the three dioceses, to strengthen each other's hands, to give advice, and gather information for their mutual benefit, and for the purpose of giving unity, strength, and efficiency to their combined efforts for the good of India. Much can be accomplished during a personal conference of a few days, which would occupy months of correspondence, and which would even then be far less efficiently done. The results of these conferences are, of course, unknown to the public, as are also the various difficulties and anxieties that render this quinquennial interview so important. We nevertheless pray that the Great Head of the Church will make the benefit visible by an increase of true religion amongst us.

With regard, however, to the other, the public part of the Metropolitan's proceedings here, we can speak from our own observation and from that of our friends. In his Charge to the clergy, his various sermons, and addresses at public meetings, many have been strengthened and cheered by the sound views, the salutary cautions and advice, doubly valuable in these days of latitudinarianism and pharisaic zeal, and the animating exhortations which glowed throughout them, and came with the weight of long experience and deep theological knowledge, combined with the persuasive eloquence of a warm heart and of true Christian charity.

We long to see the day when all hearts shall be as one man, that, as there is but one body, and one Spirit, and one hope of our calling; one Lord, one Faith, one Baptism, one God and Father of us all; so we may become all

of one heart and one soul, united in one holy bond of truth and peace, of Faith and Charity, and may, with one mind and one mouth, glorify God through our Lord Jesus Christ.

The following is an outline of the Metropolitan's public proceedings while in Bombay.

Sunday, March 12. An ordination was held by the Lord Bishop of the Diocese in the Cathedral, when the Metropolitan preached from Col. i. 27—29, shewing I.—What was the great theme of the Apostle's ministry, *Christ in you the hope of glory.* II.—The manner in which he set Christ forth; *whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus.* And III. The source whence he obtained strength to perform all this: *according to His working which worketh in me mightily.*

March 16. The Metropolitan held his Visitation of the Clergy, in the Cathedral, and delivered an able and important Charge, in which he entered into an elaborate discussion of the views of the authors of the Tracts for the Times; shewing I. That in their general cast these writings differ in language and tone from the writings of the New Testament. II. That the system of these authors by implication destroys the Gospel. III. That the tendency of the whole is a rapid descent to Popery. As the charge is to be published, we need not enter into a more detailed summary of this seasonable exposition of the truth.

The Bishop of Bombay preached a most excellent Visitation Sermon from 2 Cor. iv. 5. *We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.*

Sunday, March 19. The Metropolitan preached at the Cathedral, in behalf of the funds of the Bombay Education Society, from Col. iii. 12—14

March 22. His Lordship attended the annual meeting of the Education Society, and made an address on the advantages of education.

March 23. The Church in Sonapoor was consecrated by the Bishop of Bombay, and the Bishop of Calcutta preached from Col. iv. 2—4

March 25. A meeting was held at the Town Hall, the Metropolitan being requested to take the chair, when it was decided that a subscription list should be opened for erecting a church at Colaba in memory of the officers who lost their lives in the service of their country in the Affghan and Scinde Campaigns.

Sunday, March 26. The Metropolitan preached in behalf of the funds of the Church Missionary Society at Byculla Church, from Col. i. 4—6.

March 28. The two Bishops went to examine the schools of the S. P. G. Mission in Sonapoor—and thence proceeded to the Money Institution, where they examined several classes in English and Mahratta, and an interesting class of the Beni-Israel children, who read and chanted some verses in the Hebrew Scriptures.

March 29. The Annual Meeting of the Bible Society was held in the Town Hall, the Bishop of Bombay in the chair. The Metropolitan made an address, and spoke with warmth of his present and past attachment to the Society.

March 30. The Foundation Stone of the Grant Medical College was laid by the Bishop of Calcutta, at the request of the Committee appointed to superintend its erection; and his Lordship delivered an eloquent oration upon the character and memory of Sir Robert Grant, in honor of whom this College is being erected. The Bishop's address is printed.

Sunday, April 2. The Metropolitan preached at Colaba from Col. iii. 10, 11.

April 3. His Lordship embarked for Calcutta this morning under the usual salute.—*Oriental Christian Spectator for May.*

A PASTOR'S MEMORIAL, OR RELICS OF A BY-GONE MINISTRY, BY J. MACDONALD, OF THE GENERAL ASSEMBLY'S MISSION, CALCUTTA.

To be had at Messrs. Ostell and Lepage's, British Library:—Messrs. Thacker and Co., St. Andrew's Library:—and at Messrs. Hay, Meik and Co.'s, Calcutta. Price three Rupees.

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