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Established June, 1832.

NEW SERIES, VOL. IV. No. 44.—OLD SERIES, VOL. XII. No. 135.

THE
CALCUTTA
CHRISTIAN OBSERVER.

AUGUST, 1843.

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

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CALCUTTA:

PRINTED AT THE BAPTIST MISSION PRESS,

1843.

Published by Messrs. Hay, Meik and Co. No. 7, Old Court-House Corner.

N. B.—The work is also procurable of Messrs. W. ALLEN and Co., Leadenhall Street, LONDON, at 2s. 6d. per No. or £1. 4s. per Annum to Subscribers.

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The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. IV. No. 44.—OLD SERIES, VOL. XII. No. 135.

AUGUST, 1843.

I.—*The Bible its own witness.*

As there can be no sign of advance in the spiritual life, more satisfactory than an ever-increasing reverence for the Scriptures, evinced by a watchful, persevering and uncompromising obedience to all their precepts—and a humble, grateful, and unquestioning belief in all their statements—so neither can there be found any mark that so infallibly discovers the presence of error, as irreverence for God's Word. This "hatred of the light" may be a feeling more or less intense, and may be manifested in various ways and degrees. But wherever it exists in any measure at all, there and in that very measure, does evil of some kind assuredly exist as its sole cause. (John iii. 20, 21.) God on his part declares that he has "magnified his word above all his name," (Ps. cxxxviii. 2;) an assertion this, so emphatic and so solemn, that no one professing to believe the Bible an inspired book can deny its claim to equal reverence with God himself; or doubt for one moment that to derogate from the absolute supremacy and authority of these Holy Oracles over the heart, life and conscience of man, is the same thing as to deny the sovereignty of God himself—is virtual Atheism.

To profess a reception of the Bible therefore *as* the Word of God—and yet to treat that Word as an incomplete, defective, or unsafe guide to truth and holiness—is an act of inconsistency so glaring that it would be deemed a contradiction in terms, if the instance occurred in any other science than religion. But alas! in this field of human enquiry, error is not only easy and natural to us in our now fallen state, but escape from it is rendered peculiarly difficult by reason of the active

hostility of our spiritual foes. These subtle ministers of evil have accordingly succeeded in reconciling to our deluded minds, things absolutely incompatible. They have devised a scheme which, while it pretends to receive the Bible as divinely inspired, evades the supreme, the universal honor due to it as such—and yet the absurdity remains undetected! Men and women—millions of the most civilized nations of our race—yield with a fatal facility to the delusion; wear the Christian name, and yet do actually *prefer* the teaching of man to that of Him whose name is “the Word of God.” (Rev. xix. 13.) Truly “the light shineth in darkness, but the darkness comprehendeth it not.”

The encreasing dishonor done to the Holy Scriptures in the present cloudy and dark day, may justify a more earnest and frequent exposition of their claims on our supremest reverence. Though a sense of these claims, must be familiar and precious as a first principle, to all true believers in divine revelation—still even their faith, confidence and joy may be quickened by an occasional review of these title-deeds of their inheritance; and others, whom false doctrines may have ensnared, may be convinced of their danger—“If the foundations be destroyed, what can the righteous do?”

In quoting Scripture as its own testimony, we of course address ourselves only to those who in some sense or other do admit the Bible to be the word of God. The passages also which we adduce, shall for brevity sake be indicated rather than quoted at full length; and *the reader is particularly requested for this reason*—if he would feel the *full force of our extracts by perusal along with their contexts*—and if he would be convinced of the fidelity of our references—to read, with the *Bible itself at his hand, and consulting it throughout*. Our extracts, we need scarcely say, are but a mere selection—a few grains of sand from the sea-shore of “truth its own witness.”

I. The Scriptures are divinely inspired :—

“All Scripture is given by inspiration of God.” 2 Tim. iii. 16.

“Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” 1 Cor. ii. 13.

“When ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God.” 1 Thes. ii. 13.

II. The Scriptures are complete in themselves, and are neither to be added to, or diminished from :—

“Ye shall not add unto the word which I command you, neither shall ye diminish aught from it.” Deut. iv. 2 (vide also Deut. xii. 32.)

“Every word of God is pure. . . . Add thou not unto his words, lest he reprove thee.” Prov. xxx. 6.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Rev. xxii. 18, 19.

"The law of the Lord is perfect." Ps. xix. 7.

III. The Scriptures are the sole, sufficient and unerring rule of faith and life:—

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Is. viii. 20.

"If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke xvi. 31.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple: the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true, and righteous altogether. Moreover by them is thy servant warned, and in keeping of them there is great reward." Ps. xix. 7—11.

"Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. cxix. 9.

"Thy word have I hid in my heart, that I might not sin against thee." Ps. cxix. 11.

IV. The Scriptures are the effective instrument, or medium for conveyance, of all spiritual blessings:—

"Faith cometh by hearing, and hearing by the word of God." Rom. x. 17.

"He that received seed into the good ground, is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred fold, some sixty, some thirty." Mat. xiii. 23.

"—That we through patience and comfort of the Scriptures might have hope." Rom. xv. 4.

"The entrance of thy word giveth light; it giveth understanding to the simple." Ps. cxix. 130.

"—The word of God, which effectually worketh also in you that believe." 1 Thes. ii. 13.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. iii. 16, 17.

"—Receive with meekness the engrafted word which is able to save your souls." James i. 21.

"The word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Heb. iv. 12.

"Is not my word as a fire? saith the Lord, and like the hammer that breaketh the rocks in pieces." Jer. xxiii. 29.

"—The holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. iii. 15.

"Of his own will begat he us with the word of truth." James i. 18.

V. The Scriptures, in their spiritual import, are unintelligible to the natural man, and are only to be understood through the teaching of God himself by His holy Spirit :—

“ The natural man receiveth not the things of the Spirit, because they are foolishness to him : neither can he know them because they are spiritually discerned.” 1 Cor. ii. 14.

“ The things of God knoweth no man, but the Spirit of God.” 1 Cor. ii. 11.

“ Teach me thy statutes . . . Teach me thy judgments . . . Open thou my eyes that I may see wondrous things in thy law.” Psalm cxix. 18, and throughout.

“ Then opened he (Jesus) their understandings, that they might understand the Scriptures.” Luke xxiv. 45.

“ Lydia . . . whose heart the Lord opened, that she attended unto the things which were spoken of Paul.” Acts xvi. 14.

“ What I see not, teach thou me.” Job xxxiv. 32.

“ If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not : and it shall be given him.” James i. 5.

VI. The Scriptures are to be studied by all men.

“ And those words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, &c.” Deut. vi. 6—8.

Search the Scriptures, for in them ye think ye have eternal life.” John v. 30.*

“ These [viz. the whole multitude of Berean *enquirers*] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether these things were so. *Therefore* many of them *believed*.” Acts xvii. 11, 12.

VII. The Scriptures are to be studied with—

1. *Reverence*.—“ My heart standeth in awe of thy word.” Ps. cxix. 161.

2. *Faith*.—“ The word preached did not profit them, not being mixed with faith in them that heard it.” Heb. iv. 2.

3. *Diligence*.—“ These words thou shalt teach diligently to thy children, &c.” Deut. vi. 7, 8.

[The Bereans] “ searched the scriptures daily.” Acts xvii. 11.

“ My son, if thou wilt receive my words, and hide my commandments with thee . . . yea if thou criest after knowledge . . . if thou seekest her as silver, and searchest for her as for hid treasures ; then shalt thou understand the fear of the Lord, and find the knowledge of God.” Prov. ii. 1—5.

* The word in the original Greek, translated “ think ” in this passage, is *δοκω* and does not import, as the English word does, an *uncertainty* of opinion, but quite the contrary—*conviction* and *sure knowledge*. Vide Xenophon’s *Cyropæd* : at the end of the *Proem* : for an instance in proof of this ; where the word *δοκουμεν* expresses firm assurance, not a doubtful opinion.

4. *Humility.*—"To this man will I look, even to him that is poor and of a contrite heart, and that trembleth at my word." Isa. lxvi. 2.

5. *Self-application.*—"He that doeth truth, cometh to the light, that his deeds may be made manifest." John iii. 21.

"See if there be any wicked way in me, and lead me in the way everlasting." Ps. cxxxix. 24, compared with Heb. iv. 12, 13.

6. *Dependence on Divine aid.*—The 119th Psalm, *passim*.

7. *Full purpose of obedience.*—"I have sworn, and I will perform it, that I shall keep thy righteous judgments." Ps. cxix. 106.

8. *Intense desire.*—"As new-born babes desire the sincere milk of the word, that ye may grow thereby." 1 Pet. ii. 1.

"My soul breaketh for the longing that it hath unto thy judgments at all times." Ps. cxix. 20.

9. *Caution against all admixture of human doctrine.*—"Beware lest any man spoil you through philosophy, and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. ii. 8.

"Hold fast the form of sound words which thou hast heard of me." 2 Tim. i. 13.

VIII. The Scriptures are not to be neglected with impunity:—

"A rebellious people, lying children, children that will not hear the Word of the Lord." Isa. xxx. 9.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. xxviii. 9.

"O earth, earth, earth! hear the Word of the Lord." Jer. xxii. 29.

"But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets. Therefore came a great wrath from the Lord of hosts; therefore is it come to pass, that as he cried and they would not hear; so they cried and I would not hear, saith the Lord of hosts." Zech. vii. 11, 12.

"See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from him that speaketh from heaven." Heb. xii. 25.

Whether the above account which the Bible gives of itself—its origin, design and character—consist with the views which Romanists and Tractarians maintain, it is for every man who doubts, solemnly to consider for himself.

II.—*The Dying Experience of Native Christians.*

It is refreshing to turn from the turmoils and discussions of the age, to contemplate the calm and hopeful departure of those who have been called out of the darkness of heathenism into the blessed light of the gospel, and who having witnessed a good confession before many witnesses, have departed in hope of the glory of God. Behold the true and faithful servants of Christ, their end is peace, and their passage to the skies full of hope and glory. May our last end be like theirs.

[From the Baptist Missionary Herald for May.]

Dying experience of several persons, members of the native Church at Khâri ; detailed in a letter from Jacob, the native preacher at that station, to the Rev. G. Pearce.

(Translated from the Bengálí.)

BELOVED PASTOR,

I send you herewith a short account of the dying experience of several persons who were members of the Church in this place.

On the 4th March, (1842,) Sanyási Mistrí* was attacked with cholera, upon which many persons went to see him and to render assistance. At first it was hoped that he would recover ; but about midnight he became so much worse, that his mother-in-law called up Káláchánd to see him, when it was evident that he was past recovery. Káláchánd therefore asked him if he had any thoughts of eternity. His reply was, " My hope is in God, that he will save me." He was again asked, " Can you give me any reason for such a hope ?" He answered, " I know that it is written in God's book, that God sent his son into the world to save sinners, and that the Son gave his life for our salvation." " But do you think that God will receive you ?" " I think he will receive me, for I have Christ as my refuge, and through him I am going to God." " Can you pray a little ?" " I am very weak and unable to speak much, yet I say in my heart, O Lord, speedily deliver me from these sufferings, and take me to thyself." Becoming rapidly weaker, he said " I am unable to speak much with you, but do you pray for me." Then looking around on his distressed wife and family, he added, " Take care of these poor things when I am gone." Upon which, I am sorry to say, they were so much affected that Káláchánd was unable to pray with him as he had been requested. After this he was unable to speak again, and about noon on the following day he slept the great sleep. In addition to the above, brother Gangáram gave the following account which I will give in his own words. " I think Sanyási has gone to the place of happiness, for he gave me delightful answers to the questions I put to him at night. After speaking a little in a very pleasing way he told me to read the 14th ch. of John's Gospel, of which chapter I read to the seventh verse ; and then read the 2d of Rev. and spoke a word of exhortation from the fifth verse. Concerning his external conduct I can say that I never saw any thing blameable." In this manner his life ended.

On Friday morning, March 18th, Muchii-rám left this world. He was taken ill with an ordinary fever, and we had not the least idea that he would

* The character of this poor man was very pleasing, as far as it was known to the Missionary. He was remarkably humble, and seemed to delight in the word of God which he had learned to read a little before his death.

die through it. On the Thursday previous, the sickness suddenly increased, and appeared dangerous. The next day very early, I heard that Muchirám was no more. In the hour of death his mind was much unsettled: and concerning Christ he uttered not a single word, nor was his walk or conversation such as to please. None of us had any talk with him immediately before death.

On Monday, the 21st March, Gangá-rám Mandal* (the same who conversed with Sanyási) was attacked with cholera, and yielding up this life entered another world. During the night, soon after he was taken ill, he sent for Káláchánd. As soon as he came, he made known, in the first place every thing as to what he owed, and what was due to him: after doing which he said, "See God has afflicted me for three years; I have sent for many doctors to make me well, and have spent many, many rupees,—but all this has been in vain. What God has seen fit, that has he done. In God's afflicting me, my will has been laid aside, and his will has been fulfilled. But I thank God, that through the sickness he has now appointed, he calls me to himself. For this reason I tell you not to send for a doctor, nor give me any heating medicine. I have experienced a thousand times more suffering than pleasure, wherefore I say, if it be the will of God to take me, why will you burn my body through any medicine? See, O brethren, if God now takes me, do not grieve on account of my death. You have for many days interested yourself in me; then rejoice and pray that he would quickly snatch me from this pain." On Monday morning having been again called, I attended on him. Then he said, "This time God will take me, wherefore give me no medicine, and at my death do not be sorrowful but rejoice." Many people telling him to take some medicine, he said, "If doing so will at all lighten your grief, I comply; give me some then." At 12 o'clock, in order to ascertain the state of his mind, I asked him many questions on the subject of religion; he answered me most cheerfully on every point. After this conversation he asked me to pray with him for a while. I asked him what words of the Holy Scriptures he would have me read, he said "Something concise about Christ's sufferings, death and resurrection." I read John xx. and prayed with him. About 4 o'clock, being in a calm and settled state of mind, he left this world. Before his sickness I was in the habit of having much talk with him on religion. He invited me often to come and pray and read the Scriptures in his house. I do think that all the pain he endured in this life, worked out for him joy in another world. At his grave I spoke a few words from Rev. ii. 13.

On Monday, March 14th, both Hárámáni and her mother† were taken with cholera. After having made several inquiries about them that day, I visited them very early the following morning when I feared they would not survive: wherefore I began to converse with them on religion. I will briefly mention to you the questions I put, and the answers they gave. I asked,

* Gangá-rám was the first convert at this station, and was the means of bringing the gospel to Kháiri, about 14 years ago. He had previously visited several reputed holy places, such as Kási, Gayá, &c. in search of salvation. It is hoped that his faith in the gospel was sincere. His course had not however been free from faults. In the last three years of his life he was greatly afflicted, which appears to have been beneficial to his spiritual health.

† This female has given much evidence during her life of being a truly Christian person,—she was very humble, delighted much in the means of grace, and had learned to read the Scriptures. She had much affliction, but bore it all with great patience. On one occasion when reading the 5th of Matthew, with the writer, on coming to the verse in which it is said, "Blessed are they that mourn, for they shall be comforted," she observed with much feeling, "This suits me."

"If God intends by this sickness to remove you from this world, are you ready to depart with joy?" They answered cheerfully, "In this world, we might have enjoyed much happiness, but now we hope to go to our Saviour, and to find a place at his feet." "Do you firmly believe that Christ is your Saviour?" They replied, "He has died as an atonement for our sins—leaving heaven, and coming down on this earth—this we firmly believe and now our prayer is that he would very soon take us from the earth." After speaking in this strain, the mother looking towards the daughter said, "Do not fear; be not disturbed; Christ is a Saviour—wherefore pray." Káláchánd asked her if she thought of another state. She answered, "Christ is my guardian for eternity." Then she began to sing the 103d hymn. Afterwards having turned over on her bed, she prayed aloud thus:—"O God, give to this sinful wretched creature a place near thyself—I ask this of thee in the name of Christ." Káláchánd asked her again who Christ was, and whether she knew him. She replied, "He is a merciful friend. He gave his life as an atonement for our sins—wherefore he is compassionate towards me." Then she asked how her daughter was, but Káláchánd told her not to care about her—but to think more of herself. She then sung from beginning to the end the 128th hymn, and asked Káláchánd to pray. I learned the next day that Gangarám had had some talk with her on the interests of her soul on a former occasion, and that he was well satisfied. On being asked by her daughter, who seemed recovering, what her hope for eternity was, and where she expected to go after death; her answer was, "My keeper for eternity is Christ; to him I give over the whole load, and after death I shall certainly go to my Lord, and then I shall not experience any more pains of this sort." Saying this, and turning over again, she prayed, "O God, give to my spirit a place near thyself—this is my petition." Observing that Hárá was weeping, she said, in order to comfort her, "O my child, if God spare you, then will he provide for you in a far better way than I have done, for he is the Father of the fatherless." She continued praying for some time audibly, and then when unable to speak still seemed in this exercise mentally. On a friend coming in and asking her where she expected to go;—she raised her hand to heaven. Shortly before death she requested her daughter to take her, when stronger, to the place of worship, as she longed much to hear the preaching of the word. She died on Sunday, March 26th, 1842.

On Sabbath, April 20th, Chhaku Bhuiye's mother-in-law entered another world. I cannot inform you of anything regarding her death. Directly after her illness she lost all power of speech, so that when I went to see her and converse with her, she was unable to utter a single word.

Rev. Mr. Thompson's account of the life and death of Budh Sein.

Dihli, April 24th, 1843.—The aged disciple and our most esteemed brother Budh Sein is no more! He had been ailing some time, but seemed recovering six weeks ago; shortly after which he began by little and little to decline, and about the time of my leaving home for Hardwár I was very apprehensive lest I should not see him again, and he even spoke of his departure as at hand. I again and again asked him to go home and receive the care and attention of his family in his last days; but he refused to leave our house, saying, the cries and lamentations of his family in his dying moments would only tend to disturb his mind, whereas the gúru's house was the fittest place to prepare him for his last end. Infirm as he was, he regularly read several chapters of his beloved Testament every day, till within a week or two of his demise, when, having read as usual, he put up his books in a napkin, sent to Mrs. Thompson to come to him (I was on my way home) and handing the parcel to her, said "Mother, (his usual mode of ad-

dressing Mrs. Thompson) take these away, I cannot see to read any more, and some one may steal the books." His sight began rapidly to fail, and the day I returned home, the fourth before his demise, he was just able to see me. Medical aid was kindly afforded him by Dr. Ross, which gave momentary relief; but as he was very old, I think upwards of seventy, there was little hope of his recovery, and he sunk rapidly till the day before yesterday, when, at ten at night, he quietly fell asleep in Jesus. His sense and consciousness continued unimpaired almost to the last: for in the morning he joined, though feebly, in singing the praises of Jesus, and in the evening he answered when called to. Altogether, the life and death of our aged brother, have been a source of delight, support and edification to us. He never adverted to the name of the Lord Jesus Christ in prayer or in conversation, without dwelling with conscious delight on the theme; and although he had long and attentively read the Gita and been an expounder of it in the circle of his friends, yet never did his knowledge of the Shástras appear to unfit him for duly appreciating the everlasting gospel, which the more he heard and read, the more he prized. He never once seemed desirous of returning to his family and friends, and declared as his reason, that the latter had become his bitterest enemies, and when with the former, he never could enjoy the comfort of worship, as he did here. Budh Sein from the first won the esteem of every member of my family, and every one strove, by various modes of attention, to minister to his comfort. He was in simplicity, affection, and helplessness, quite like a child amongst us, and called forth the sympathy and attention of all. Many of our European friends will recollect his affectionate warmth in singing the praises of Jesus; and his knowledge and application of scripture in prayer, while his believing confidence in God his Saviour will not be soon forgotten by us. He steadily took his turn in family prayer, till his breath failed him a few weeks since.

Budh Sein was a truly converted man, a firm believer in Jesus and the truths of revelation, and a devoted follower of the Saviour in the eyes of his countrymen. When I pressed on him the duty of leaving all for Jesus Christ, since he could not obey his commands and continue among his relations, he took some months to consider, and then resolutely setting his face as a flint against all opposition, he gave up house, wife and children, and all his prospects in life, and came over to me to desire Christian baptism and the Lord's supper, and live and die, hearing the word of God and prayer. He has had his desire, and I have not the shadow of a doubt that he has obtained, through the mercy of the Redeemer, the salvation of his soul; and that having been turned from darkness to light, and from the power of Satan to God, he has obtained a heavenly inheritance with them who are sanctified by faith that is in Jesus. No murmur ever escaped Budh Sein's lips: love and thankfulness were ever uppermost in his mind. On the morning before his demise he repeated a couplet, implying, that his Lord would manifest himself, if he should be found watchful. In the evening he seemed to be suddenly aroused as by a call, and replied with all his might, "Yes, take me, take me!" and attempted to rise. I trust, dear brother, that he who has promised never to leave nor forsake his people, and declared, "I will come and take you to myself," has graciously fulfilled his word and taken the soul of our dear brother to himself, to dwell for ever before him in purity, joy and love. Another soul is thus added to the number of the redeemed, and the gospel has obtained an undisputed triumph over the shástras and the laws of Manu; and who shall hinder its onward course and prevent future achievements, when God himself is seen to cooperate with the labours of his servants, by affording converting, sanctifying and saving grace to the hearers and humble recipients of that Gospel?

In the account of my visit to Hardwár in April 1832, I find the following notice of our dear departed brother :—

“ Budh Sein, the baniyá of Hauper, will be remembered as the person who had searched the Gita for the knowledge of salvation, and not obtaining satisfaction, tried the truths of the Gospel some four years ago, and professed ever since, to derive comfort and rest from them. This year, his business in the timber trade brought him to Hardwár ; and while walking with me one evening after the labours of the day, the subject of conversation became Dutta-treta and his twenty-four gúrús ; when Budh Sein observed, that he too had multiplied gúrús. I quickly asked if I was among the number, seeing he had for four years shewn a regard for the faith of my Lord. He answered with some surprise, and as if hurt at my not knowing him or my doubting his sincerity. “ Well,” said he, “ Sir, do you now ask if I have chosen you as my gúrú ? I did it then when at Gurb. I brought you an offering of cardamums in my hand, and took the ‘ Voice from heaven’ and other tracts from you. Besides when I called at Delhi and spent a month with you in the hot weather of the following year, had I any business to transact ? was it not solely to receive further instruction in the faith of the Lord Jesus ? And see,” added he, “ I have your tracts yet with me : and when last year I was very ill, and my family proposed a number of superstitious offerings to be made, I opposed them all, and clung only to the Lord Jesus, as finding satisfaction in his name.” I was greatly pleased and astonished at all this, and while I was reflecting on what he had said, he repeated a few couplets in Hindi, describing his seven gúrús ; and this both confirmed all he had said, and increased my delight in, and admiration of him. In these lines, composed long ago, he considered his parents as his first instructors or gúrús ; his mind, his second ; his third him “ who gave him his name ;” his fourth, his schoolmaster, “ who gave him the knowledge of men and manners ;” his fifth, him who made an idolator of him, making him regard Rám and Krishna ; his sixth, broke his fortress of delusion, solved his doubts and united him to the name, and the seventh made him hear the true Voice, and restored him whence he had wandered. Though this last may seem to us a poor way of expressing the benefits he professes to have derived from the gospel, it is his own language, and he appears by it to say, he has all he could desire from any course of instruction, even to be restored to God. He brought me afterwards his bundle of tracts, and they certainly exhibited strong marks of having been long and frequently used ; especially such as I got written out for him on account of the smallness of the print and his eyes being bad. Such is Budh Sein the baniyá of Hauper, or, as he desires to be considered, a believer and disciple of the Lord Jesus ; and however limited his knowledge of the truths of salvation may be, of his faith I trust there is no doubt, though it is not yet so strong as to issue in the resolute profession of the name of Christ. Let us pray and hope that this bruised reed may not be suffered to be broken, nor this smoking flax to be quenched.

[From the Christian Intelligencer for July.]

Memoirs of three Native Catechists of the Church Missionary Society.

We are thankful in being able to insert in our present number interesting memoirs of three Native labourers, who are now gone to their rest ; although, filled as we are with an ardent desire to see in our Missions a body of faithful and active Native Catechists, and hereafter a Native Ministry, we cannot but mourn for the departure of three such promising characters as these whose memoirs we now record. But the will of the Lord be done ! We can rejoice indeed in this, that three more have joined the chorus, who

sing unto the Lamb, and say, *Thou hast redeemed us to God by thy blood out of every kindred and tongue and people and nation!*

MEMOIR OF PETER CHUNDY, CATECHIST, C. M. S. CHUPRA, KISHNAGHUR.

The following particulars of the character and death of this Native Christian are gathered from communications from the Rev. C. Kruckeberg.

The Society has lost in the death of Peter Chundy a most valuable member of the Church in their Missions in North India, and a most trustworthy and indefatigable catechist.

Chundy was the son of a blacksmith, and had followed the trade of his father; as, according to Hindoo notions, trade or profession is inseparable from birth: what the father was not, the son cannot be; a prejudice much opposed to the introduction of Christianity. Very few of the labouring classes or common tradesmen learn to read and write. It does not belong to their caste. They have not, as they say, the talent for acquiring learning.

But Chundy had learned to read and write well. A brahmin in his village had taken a liking to him, and when a child, had made him come to his school, and instructed him in the Hindoo Shastras. He was an idolater like his countrymen, and very likely thought with them, that a steady adherence to the maxims and forms of his forefathers was of all excellencies the most exalted: and the abandonment of them of all degradations the lowest. To make a stride from this state into the Christian Church could be only the work of the Holy Spirit. But it is interesting to mark the steps by which this change was brought about.

Chundy became acquainted with the writings of Prem Phocta and others, which point to the only true God and Crishno, his incarnation: Crishno is also presented under the name of Rishu Kesh.

To have subdued every passion and desire is in this system considered the highest pitch of perfection. Many Hindoo have adopted these principles; and Chundy was one of them. In 1830 he and some others in his village discontinued worshipping idols; they advocated burying the dead, as Christians do; and in other ways manifested their opposition to the prevailing system of worship. They soon had to suffer persecution; but Chundy and his companions did not fear. They would rather have given up houses and property, and have lived under trees, than do what they believed to be wrong to please the zemindar. They had a notion of a *Shother*, the righteous one—Redeemer of mankind, whom they expected soon. When therefore a certain fakir from Kishnaghur gave himself out not long ago to be at the same time the rightful heir to the Raj of Burdwan and the expected deliverer, Chundy and his party with all the Kurta Bhojahs entered into league with the rising ruler. No sooner, however, did Chundy perceive that the man was opposed to *the powers that be*, than he said, "This is not the man," and left him.

At the end of 1836, while he was sitting with some of his people in a verandah, two Catechists from Kishnaghur made their appearance, and on being asked for what they were come, replied, "We bring you *mongol*," (i. e. good news): on hearing this, the word *mongol* struck Chundy as something extraordinary. Mr. Deerr afterwards visited the place, and Chundy opposed him much, chiefly (as he declared after his conversion) to elicit information. Chundy searched the Old and New Testaments of the Bible that had been given him, and as he found replies to many anxious questions that arose in his mind, he exclaimed "This is indeed God's word!"

On his first visit to the sudder station, Chundy and his friends came to Mr. Kruckeberg, and asked him to show them God. "Do you want to see him with your outward eyes?" asked Mr. K. It had been one of their

rules before learning anything of Christianity, that an inward eye was necessary for seeing God, Mr. K.'s reply confirmed their notion, and highly gratified them. It is a remarkable fact, that the *Muntra* that his gooroo had spoken in his ear was *Shother Shongo Koro*, i. e. *Join yourself to the righteous one*. He felt confident therefore, that by embracing Christianity he had obeyed his priest. Hence the gospel from the beginning engaged all his affections and his understanding: to be a thorough Christian was his aim and prayer.

In 1841 Mr. Kruckeberg went to reside in Dipchunderpoor, Chundy's village, and had therefore a most favorable opportunity of forming a true estimate of his character. Mr. K. writes to the following effect.

As a native christian Chundy was remarkable for his affection to all who love the Lord Jesus. This he proved by his disinterestedness and kindness to his brethren, who were always welcome. The first attention paid to them was the washing of their feet; a meal was then prepared, or the hookah placed in readiness for them. He showed his Christian character by his forbearance, which in numerous instances shone out brightly. He was moreover remarkable for his wisdom: and the first pundits would give in to his reasoning. He knew much of the Shastras. He had much contrivance, much foresight, which natives rarely possess. The application of his wisdom was shown most in his finding in the Gospel information and advice under every case of trial and difficulty. His faith was strong; and manifested itself with increasing evidence shortly before his departure. In any danger or difficulty he would say *The Lord is at hand*. This was one of his favorite aphorisms. Often would he comfort those in trouble with these words.

He had a firm hold of the vital truths of Christianity. He was simple in his manners, and would not adopt any new European habit if not prompted by a sense of duty. He preferred the habits of his country in as far as they were not connected with error. As to eating and drinking he had overcome every scruple; but would for conscience sake carefully abstain from such things as would make his religion hateful in the eyes of those without, and make their conversion (humanly speaking) more difficult. He used to observe to those that laid much stress on the exterior, "It is the *heart*, my friends, not the dress, that is to be changed." The New Testament was his constant companion.

Chundy had been ailing nearly a year before his death; and when the time of his departure drew nigh he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village he called upon the Lord to take him to himself; he reproved the weeping; and died full of hope of eternal life through his blessed Saviour. He has left a hopeful son. May the Lord bless him, and make him an active labourer in the Church, and a worthy successor of his sainted father.

MEMOIRS OF PETER AND SHOONDER, CATECHISTS, C. M. S. BURDWAN.

The Rev. J. G. Linke, Missionary at Burdwan, thus writes to a friend—

Many of the Native Christians have suffered severely from the small-pox, and seven have fallen a sacrifice to that awful scourge; and amongst the latter we have to number the two individuals of whose life and death you have desired me to give you a sketch.

Peter, the elder of the two, had been baptized by the Rev. Mr. Perrowe, I believe, in 1821; and Shoonder by the Rev. Mr. Deerr, in 1824. Both Peter and Shoonder, it would appear entered into connection with the C. M. S., as labourers in this Mission, from the day of their baptism; first as

teachers in some of the village schools, and afterwards as Catechists, in which capacity they continued steadily and faithfully until they were called hence to receive their reward.

Shoonder, being of a strong and hale constitution, was able to go through a great deal of fatigue with comparative ease. He was very laborious, and always ready for any duty he was called upon to perform. He had a peculiar talent for preaching, and easily succeeded in riveting the attention of his hearers. He "spoke the word of God with boldness;" his addresses were practical, aiming at the hearts and consciences of the audience, and I think, I am justified in saying, that he, as well as Peter, preached the Gospel of Jesus Christ to the very best of their ability. Thousands of their countrymen have heard from their lips the way of salvation, through the only Saviour, the Lord Jesus, declared in the most plain and emphatic manner.

Peter was of a different disposition. He was rather reserved, very humble and meek—the child of simplicity and faith. The work of grace in his heart was most evidently and delightfully manifest in his daily life and conduct. As a preacher, his addresses could not but reach the heart of many, being fraught with Christian experience and pious unction. He approved himself to the consciences of men, and they could not but be convinced that the preacher was in earnest in what he said.

By his uniformly consistent walk and conversation he had obtained "a good report of all men" who knew him; both "of the brethren" and of "those, who are without."

Often have I heard both Hindoos and Mahomedans say: "If all your Christians were such as Peter, we would all become Christians ourselves." In his little transactions with the world, his word was as good as himself. Any merchant or shop-keeper, who knew him, would give him credit upon his mere word, while they, in similar cases, generally, require bonds and sureties, &c. from the people of their own faith, and even from their own personal friends.

During the last year, especially the last six months before their demise, I perceived, with joy and gratitude, an increased earnestness, seriousness, and zeal in the whole tenor of their lives, and especially in their addresses to the heathen. I remarked this more than once to Mrs. L. when returning from preaching in the bazaar, where I had been listening to them with heartfelt joy, witnessing their earnestness, and the highly pleasing and commendable manner with which they met and bore the bitter taunting, cavils, and gain-sayings of their adversaries.

Death has put a lasting stop to all their usefulness on earth—I hope, however, that their memory will be blessed to some who knew them, and I wish and pray that *each* of our Native Christians would remember their patience, and faith, "considering the end of their conversation," and follow them so far as they followed Christ.

Two or three weeks before the subjects of this sketch were attacked with that fatal disease, they had been occupied night and day in attending on the sick, particularly on those of their own households; for there was hardly a house in which there were not 2, 3, or more persons ill at the same time, and we had the greatest difficulty in getting people to attend on the poor sick. Neither Hindoos nor Mahomedans would consent to come near them, for fear of the infection, though I offered to give as much as a Rupee a day to any one who would lend a helping hand. The distress was really great, and both Shoonder and Peter, from over-exertion and continual watchings, were in a manner ill before they caught the infection.

Shoonder, after having attended on his wife and children until they were nearly well fell ill himself of the small-pox, and after ten days of *great*

suffering he expired on the 7th of May. The same night a nephew of his, a boy of about six years old, died also.

Peter was likewise permitted to attend on six of his children before he himself fell ill. His eldest son, twelve years of age, the best behaved and most promising boy, and in every respect the flower of the lambs of our little flock, died two days before his beloved parent was laid up with the same disease. The dear boy gave repeated and most pleasing evidence before he died that he was going to Jesus, the good Shepherd, who gave His life for His sheep. At one time, when his mother was weeping near his side, he begged her not to weep for him, but to bestow all her attention and care upon those, who were yet left with her, meaning his brothers and sisters—the youngest, then the seventh, being but a few days old. At another time, when his parents and some other of his relatives were shedding tears of pity and tenderness, he said: "Why do you weep? Would any of you give your life for my recovery? I am going to Him who gave His life for me." On the morning of his departure, he awoke his father very early, and desired him to come and pray near him. His beloved father followed him to the world of spirits on the 26th of May, 12 days after he had buried his loving and beloved child.

Shortly before Peter expired, he exhorted Nuddea Chaund and Bushtum two of our Native Christians, to give themselves up entirely to the work of the Lord, and to publish the glad tidings of a Saviour to their benighted countrymen, in season, and out of season; an employment in which, he said, he had the privilege of being engaged for a long series of years. Both Peter and Shoonder, during their last illness spoke frequently of their own sinfulness and utter unworthiness in the sight of God; they asked forgiveness of their brethren, desired their prayers, and when the hour was come they departed in humble, but firm hope of eternal life, relying on the Lord Jesus Christ for pardon and acceptance.

Our mission has indeed lost, in these two good and excellent men, two most valuable and faithful labourers, our little church her chief ornaments, and their respective families their sole earthly stay and support. Here are now two interesting and deserving families one with four, the other with six young children, and their afflicted and sorrowing mothers, left entirely destitute, having no relations to whom they can look for help and support. I hope, however, that some Christian, and sympathizing friends will come forward, as indeed, I am happy to say, one has done already, to render them some assistance; and I beg to assure such friends, that any assistance they may be able and willing to afford these two destitute families, will be received with gratitude.

The C. M. Society, I am sorry to say, has as yet made no provisions for cases like the present; but I hope they will try their best to raise a small fund for the especial purpose of affording relief to widows and orphans of such of their Native Catechists, as have served *steadily and faithfully* for a series of years, under their auspices, and have devoted all their time to the interests of the Redeemer's kingdom, and who, on account of the small salaries, to which they are restricted, (chiefly owing to the Society's limited means) have been absolutely unable to make any provision for the future.

III.—*Brief Notices of Recent Works, &c. Publications of the Protestant Association of Great Britain.—Murderous effects of the Confessional.—Popery the enemy of God and man.—Massacre of St. Bartholomew's day.—Protestantism and Popery by H. Melvill of Camberwell, &c. &c.*

These publications form an important accession to our popular Protestant literature. The number of them has now increased to *between two and three score*. They consist, *first*, of an *expository* series, in which the radical and anti-Christian errors as well as the plots and policies of Apostate Rome are vividly exposed—the fundamental truths of the gospel clearly illustrated and triumphantly vindicated—and the dangers which are now impending over the cause of Protestantism revealed in glaring colours. They consist, *secondly*, of a *narrative* series, in which will be found biographical notices of converts from Popery, accounts of Popish persecutions and massacres, and anecdotes of our Protestant Martyrs. They consist, *thirdly*, of a *handbill* series, so called from the tracts being limited to a *single 8vo. leaf* of two pages,—its contents also being of a miscellaneous character, partly expository or didactic, and partly narrative or historical. This last series is sold at the average rate of 1s. per hundred. The two former series, according to their size, vary in price from 1d. to 6d.; or from 7s. to 40s. per hundred. Of these publications, some have been written expressly for *home* circulation—being purposely adapted to the peculiar circumstances and relationships of Great Britain and Ireland. Others, again, contain thought of an exclusively local or temporary character, but consist of expositions, statements, and facts of universal and ever-enduring interest—expositions, statements and facts, whose importance must be as readily acknowledged and felt on the banks of the Ganges, as on the banks of the Thames, the Liffey, or the Forth.

Of the tracts of this latter description, such as are applicable to all times, all places, and all circumstances, we propose to notice a few at present—reserving the rest for some future opportunity.

1.—*Murderous effects of the Confessional.*—This contains a brief but awful disclosure of the almost fiendish purposes to which the confessional is frequently rendered subservient, by a gentleman, whose opportunity of observation and accurate knowledge cannot possibly be called in question—the Rev. W. Nolan, *once a Romish priest*, and now a clergyman of the Church of England. The author remarks that during the last three years in which he discharged the duty of a Romish cler-

gyman, his heart often shuddered at the idea of entering the confessional, as the doubt was growing on his mind that it tended more to harden than reclaim the heart, and that through it he should be rendered instrumental in ministering destruction to souls;—that, through this iniquitous tribunal, he was not only doomed to listen to the recital of murders already perpetrated, and confessed solely for the purpose of obtaining priestly absolution, but also doomed to be *frequently made privy to intended assassinations and most diabolical conspiracies*, disclosed by the guilty parties beforehand, under the fearful illusion that their wicked designs would be *hallowed* by their *previous* acknowledgment of them to the priest;—and that, notwithstanding, from the ungodly injunctions of secrecy in the Romish creed, lest, as Peter Dens says, “the confessional should become odious,” he dared not give the slightest intimation to the inoffensive but marked out victims of slaughter. The *details* of two instances of this horrid description are given by the author, with a few vigorous comments on the practical evils of auricular confession—as the cloaker of all crimes, and the abettor of all wickedness.

2. *Popery the enemy of God and man.*—This is little else than a reprint of the celebrated creed of Pope Pius IV,—with an appropriate introduction, and a few concluding remarks. In these, attention is pointedly drawn to the enormous evils of the creed, as adding to the word of God human traditions—as binding the conscience to human interpretations—as multiplying God’s sacraments from two to seven, and making them necessarily confer grace—as approving the adoration of what is really only flour and water—as setting aside the grace of the gospel in justification—as making a constant renewal of Christ’s sacrifice, against God’s plain word—as making a purgatory which God has not made—as requiring what God has expressly forbidden, idolatry by the invocation of saints, and the retaining of images—as bringing in indulgences, and so setting aside the whole doctrine of all men’s total corruption, and of the sufficient and perfect sacrifice of Christ—as making the Pope Lord over God’s heritage, against his word and the honour of our Redeemer—as approving all the false doctrines of the council of Trent, and the world of iniquity of former councils—as denying salvation, in utter intolerance, to all who differ from the church of Rome—and as obliging by oath every Papist, and especially every priest, to his utmost, to spread the peculiar, the poisonous, and the damnable errors of his system. Such is a faithful epitome of this great standard of modern Romanism, which is *the oath of the priesthood, and the creed of the laity*.

3. *Protestantism confuted by Popery!*—The design of this little tract, which is an extract from “*Baxter’s key for Catholics,*” is to shew by irrefutable facts, that the arguments to which Papists, whenever they have the power, constantly resort are the speedy, summary, and effective ones of *fire and faggot, strappado and sword, hatchet and halter*;—that, as they once confuted the Protestants more effectually at Smithfield than in the Universities, and disputed more advantageously in the Inquisition than in the Academies, so are they ready and eager to do the same again, if others sleep, or silently look on, and leave them alone, to play their cruel game;—and that all who love the gospel, and pray for the welfare of the Christian world and of posterity, ought to bestir themselves, and have their eyes open, and take heed of that bloody hand which in England, Scotland, Ireland, France, Savoy, Low Countries, Germany, Bohemia, &c. &c. hath already spilled so many streams of Christian blood.

4. *Massacre of St. Bartholomew’s day at Paris, Lyons, &c. A. D. 1572.*—This is a succinct narrative of one of the most perfidious and brutal butcheries recorded in the annals of all time. Well might the year be designated by Lord Clarendon, “that infamous year.” The massacre in cold blood of *at least thirty thousand*, some say, one hundred thousand, of *innocent and loyal Huguenots or Protestants*, was not only an inhuman and savage one, but, on the part of the Popish king and his Popish courtiers, it was an event “attended and accompanied with all the foul dissimulation and most horrid perjury that ever added to the deformity of any wickedness.” One’s blood runs cold at the revolting recital. And when it proceeds to particularize the case of two noble victims who refused to purchase their lives by treachery and falsehood—when it brings them to the scaffold—and, when at length, on the hangman throwing them from the ladder, it points to the King, Charles IX. actually “ordering flambeaux to be held close to their faces, *in order that he may distinctly view the variety of expression which each exhibits in his parting agony,*” we almost feel a relief in turning to the wholesale ferocities of the Neros and Caligulas of *Pagan Rome*! And yet, as Sir Francis Walsingham, the English Ambassador at the Court of France, testifies, the Popish populace at large, so far from being filled with pity or indignation, only imitated the brutality of their sovereign—augmented the numbers and the cruelties of each massacre—and, in fiend-like sportiveness, spoke of them as, “a Bartholomew breakfast or a Florence banquet.” Yea more, when the tidings reached Rome, the Vatican gave way to uncontrollable joy; thanks were offered by the Pope and his Cardinals before the

altar, for the great blessing which heaven had vouchsafed to the Romish see; salutes of artillery thundered at nightfall from the ramparts of St. Angelo; the streets were illuminated; and a nuncio was sent to France to congratulate the king. As if resolved that the horrible deed should never be forgotten, orders were given for a medal to be struck to commemorate it, and, at this day, the effigies of Pope Gregory XIII. and King Charles IX., may still be seen in the cabinets of collectors of coins, connected with devices, illustrative of this massacre!

5. *Examinations and Martyrdom of Dr. Rowland Taylor*, A. D. 1555.—This is an abridgment from the “Acts and Monuments of John Foxe.” In this tract we have a portraiture of the gentleman and the scholar—the man of learning and acute intellect—the tender father and devoted husband—the pious saint and the fearless martyr. His replies, when interrogated by a succession of bloody persecutors, are remarkable for their ready wit and dialectic skill and holy boldness. His abhorrence of Popery was intense;—“I know,” said he, “that Popery is most wicked idolatry, blasphemy and heresy”—that “the Papacy is the kingdom of Anti-christ, altogether full of lies, altogether full of falsehood,”—that “the Pope is Anti-christ, and Popery anti-christianity.” His affectionate tenderness towards his wife and children was touching in the extreme; his last interviews with them possess an interest that is truly heart-thrilling; and we envy not the reader who can peruse the narrative without finding the sympathetic tear start unconsciously into his eye. His trust in God was most resolute; his faith heroic; his joys sublime; and his hopes full of a glorious immortality.

6. *Anecdotes of our Protestant Martyrs, Wickliffe, Cranmer, Latimer, Jewel, &c.*—These are extracted from Dr. Gilly’s work, entitled “Our Protestant Forefathers.” It is a tract which will well repay the perusal. From its structure it cannot well admit of a synopsis. One extract, however, from Bishop Latimer’s sermon on the Plough, is so characteristic of the man, in its boldness of truth, plainness of utterance, and graphic quaintness of style, that we cannot omit it. “There is one,” exclaimed he, “who is the most diligent prelate and preacher in all England; it is the devil. He is never out of his diocese, and never from his cure: he is ever in his parish: he keeps residence at all times; he is ever at his plough; and his office is to hinder religion, to set up idolatry, to teach all manner of Popery. He is ready enough to put forth his plough, to devise as many means as can be, to deface and obscure God’s glory. Where his plough is going, away with books, and up with candles; away with Bibles, and up with beads; away with the

light of the gospel, and up with the light of candles—yea, at noon-day. Where he, the devil, is resident, up with superstition and idolatry, censuring, painting of images, ashes, holy water, and new services of man's inventing; as though man could invent a better way to honour God, than God himself hath appointed. Away with clothing the naked, the poor, and the impotent; up with decking of images, and gay garnishing of stocks and stones. Up with man's traditions; down with God's traditions, and his most holy word. And all things must be done in Latin; there must be nothing but Latin; God's word may in no wise be translated into English."

8. *The Persecution of the Church of England by Queen Mary, 1553-1558.*—The title of this tract may be apt to repel some; as if it savoured somewhat of sectarianism, or the peculiarities of a particular church. But it is not so. Probably a more general title would have been fully as appropriate to the subject. But, be that as it may, there is certainly nothing sectarian, bigoted, or exclusive in the tract itself. It is essentially Protestant and truly Catholic. It opens with an outline of ecclesiastical history before the reign of Mary; glances at the first introduction of Christianity into Britain; marks the successive steps by which the British churches were at length entangled within the net of all-aspiring Rome; and points to the grand work of Reformation, begun under Henry VIII. and well nigh consummated under the pious Edward VI. when that royal saint was suddenly removed from an earthly to a heavenly throne. Then followed one of the bloodiest tragedies in the national drama of England's eventful history. Mary—so chained to immortal infamy, as emphatically and pre-eminently *THE bloody Mary*—succeeded in July, 1553, and lost no time in resorting to measures for the general restoration of Popish idolatry. In Gardner and Bonner she found congenial instruments. The principal steps are compendiously stated, with their fatal success.

The holy and devout Bishop Hooper was amongst the first of the victims. He perished in the flames, exclaiming, "Lord Jesus, have mercy upon me! Lord Jesus receive my spirit." The famous and learned preacher, John Bradford, when carried to the stake, took a faggot in his hand, and kissed it, and cried "O England, England, repent thee of thy sins! repent thee of thy sins! beware of idolatry! beware of false anti-christ!"—a cry, which it would be well for every true preacher of the word to re-echo in the present day. No one is spared, whether high or low, rich or poor, that has not "the image of the beast," or "his name written in their foreheads." The humblest classes supply members of heroic martyrdoms. Some of these were

barbarous in the extreme. Catherine Couches, a widow, and her two daughters, were burned at the same stake in Guernsey. One of them, Perstine Massey, the wife of a minister, was taken with the pains of child-birth, in addition to the scorching flames, and a babe burst out of her womb; which, by command of the bailiff, was cast again into the flames, and with his mother consumed,—being literally baptized with fire!

In their examinations, even the illiterate often showed a sharpness of intellect, that could only be ascribed to the invigorating and expanding energy of divine truth. Thomas Wood, a poor tradesman, arraigned before Dr. Kennall and Dr. Chadsey, was asked, “Dost thou not believe, that after the priest has spoken these words, *this is my body*, that there remains no more bread and wine, but the very flesh and blood of Christ, as he was born of the Virgin and hung upon the cross?” In reply, Wood said “I pray you, Master Chancellor, give me leave to ask you another; when God commanded Ezekiel (v. 1—5), to shave off his hair, and to burn a third part in the fire, *and this*, saith he, *is Jerusalem*; I pray you, was it Jerusalem?” Kennall answered, “It did *signify* Jerusalem.” “*Even so*, said Wood, are these words of Christ to be understood.” Chadsey then said, “I will prove that Christ is here present under the *form* of bread and wine, but not in *quantity* or *quality*.” “Yes,” retorted Kennall, “he is *here* present in quantity and quality.” Chadsey replied, “He is here present under *a form*, but *not* in quantity or quality.” In this manner, these Popish Doctors, as worthy reflectors of the infallibility of their head, contradicted each other, till the contention became so hot, that they foamed at the mouth, and Kennall left the court in a rage. Wood then addressing the bystanders, said, “Behold, good people, they would have us to believe that, which *they do not believe themselves, or can agree upon, &c.*”

The highest dignitaries do not escape. The bishops, Latimer and Ridley, are brought to the stake at *Oxford*. The latter, holding up his hands to heaven, said aloud, “O heavenly Father, I give unto thee most hearty thanks, for that thou hast called me to be a professor of thee even unto death. I beseech thee, O Lord God, take mercy upon this realm of England, and deliver the same from all her enemies.” And when a faggot, kindled with fire, was placed to the pile at Ridley’s feet, Latimer said to his co-martyr, “Be of good comfort, master Ridley, and play the man; we shall this day light such a candle, by God’s grace, in England, as I trust shall never be put out.” Yes, doubtless, a candle has been lighted in England which shall never be extinguished. But we live in times when the mightiest efforts are put forth to shroud it;

and well does it become all leal-hearted Protestants to see to it, lest the fires of fresh martyrdoms, at *Oxford* and elsewhere, be demanded to rekindle or restore it to its primitive lustre! At length, the *Primate* of all England, the venerable Cranmer, was led to the stake. There, he was fastened by an iron chain round his middle; and the faggots, being piled around him, were set on fire. He stretched out his right hand, which in a moment of weakness had previously offended by signing a retractation, into the flame, as he had declared he would; and never moved it but once, when he wiped his face with it,—till it was entirely burnt off, and that was before the fire reached his body,—expressing no word of suffering, but frequently exclaiming, “This hand hath offended!”—His last words were those of the Christian proto-martyr, “Lord Jesus receive my spirit.”

But the rod of tyranny was not yet arrested. It appears from the council books that the object of the Papists was, not to make the Protestants *recant*, but to *exterminate* them altogether. One Bembridge had, on feeling the pain of fire, called out, “I recant.” On which Sir Richard Pexall, the Sheriff of Hampshire, ordered the fire to be put out, and Bembridge signed a recantation. A letter was written to the Sheriff—“that the Queen thought it very strange that he had delayed the execution of the sentence against one Bembridge, condemned of heresy, because he had recanted; requiring him to execute it out of hand, and if he still continued in the Catholic (Popish) faith, which he outwardly pretended, he was then to suffer such divines as the Bishop of Winchester should appoint, to have access to him for confirming him in the faith, and to attend on him at his death, *that he might die God's servant*; and as soon as the Sheriff had thus burnt him, he was to come to council, and answer for his presumption in delaying it so long.” And so Bembridge was burned alive, notwithstanding his recantation and subsequent reprieve; and the worthy knight, the Sheriff, was put in the Fleet for showing such mercy! Thus continued the flames of a fierce and fiery persecution to rage—and rage increasingly—“sparing,” as Bishop Burnet remarks, “neither age nor sex, nor blind, nor lame, but making havoc of all equally”—till God, in mercy to an afflicted nation, summoned the bloody tyrant on the throne to judgment.

9. *Protestantism the old religion, Popery the new; or, Protestantism scriptural and true, and Popery unscriptural and false.*—This is a short tract of 24 pp. 12mo. but it is a *masterly treatise*, and ought to be in the hands of every Protestant. The stale boast of the Papists is “the *antiquity* of their church.”

By means of this grand fallacy, or rather brazen falsehood, they have succeeded in seducing or staggering many uninformed Protestants. Taking advantage of the circumstance that the name, "*Protestant*," is of modern growth, they slyly insinuate or impudently assert that the *principles* of Protestants are modern too. Nothing, however, can be more unfair—nothing, more untrue. "Where was your religion," ask they, "before Luther?" The emphatic reply has been, "Our religion was where it always was, and where it is still, and where Popery never was and never can be found—it was in the Bible." "But, the term *Protestant*," say they, "was not known in primitive times." "True," say we, "but neither was the term *Papist* or *Roman Catholic*." The term signifies, "one who protests against the comparatively modern errors of Popery and who defends the genuine primitive truths of the gospel." The *Protestant religion*, therefore, is only another name for *primitive Christianity*, but *Popery* is the corruption of the gospel. After the return from the Babylonian captivity, the enemies of the Jews, like modern Papists, might have asked, "Where was your church before Ezra?" The Jews would have replied, "Our religion was in the books of Moses, but our church was in bondage, from which it was delivered by Ezra: so, before Luther, our religion, that is, the *Protestant faith*, was in the Bible, but our church was in bondage in the *mystical Babylon*. It is true we left the Church of Rome, that is, the corruptions and errors which were gradually piled up through ages of ignorance and superstition, but we did not leave the scriptures nor the primitive church, we only returned to these." But to put the case beyond the reach of cavil, the author of the tract, briefly but clearly, investigates the subject in the light of history. In other words, he specifies the principal and peculiar dogmas of *Popery*—fixes the positive date when each one was generally introduced, or made an article of *Popish faith*, by the sanction of a *General Council*. The following are some of the results:—

Invocation of saints,.. A. D.	700	Half communion,.. A. D.	1415
Image worship,	787	Purgatory,	1438
Infallibility,.....	1076	Seven Sacraments, ...	1547
Supremacy,.....	1215	Priestly Intention, ...	1547
Transubstantiation,..	1215	Apocryphal Books,...	1547
Sacrifice of the Mass,..	1563	Venial sins,	1563

The preceding, with other kindred errors, constitute *Popery*. And the author, having shewn that they are all new, proceeds formally to prove, by express reference to Scripture texts, that they are not only new, as regards the Bible, but positively contrary to the word of God, and utterly subversive of Divine

truth. After many pointed and appropriate remarks, he worthily concludes his inestimable tract, with the words of the Litany, as it was *first* set forth by the English Reformers, and as it remained during the reign of Edward VI:—"FROM THE TYRANNY OF THE BISHOP OF ROME AND ALL HIS DETESTABLE ENORMITIES, GOOD LORD DELIVER US!"

To the tract is appended a very pithy extract from the *Tuta Via*, or *Safe Way*, by Sir Humphrey Lynde, A. D. 1630. His aim is to prove that it is safer, even on Popish grounds, to belong to the Protestant church than to that of Rome. He observes, that the Papists admit that "it is the safer way to persist in that church where both sides agree, than where one part stands single in opinion by themselves." He adds, "I will join issue with them on this very point." Here is a specimen:—"First, then, *we* say there is a heaven and a hell. It is true, say *they*; but there is a purgatory also. In the first part they join with us, in the latter they stand single by themselves; and that is the *safer way*, where *both* sides agree." In this terse and antithetic style, the worthy knight goes through the leading points of difference between Papists and Protestants; and, even on the Popish principle of following "the *safer way*, shews very clearly that it is safest to follow "the faith once delivered unto the saints."

10. *Protestantism and Popery*.—This tract consists of the main part of a sermon, preached by the *Rev. H. Melville*, of *Camberwell*, on the occasion of celebrating the ter-centenary of the printing of Coverdale's English Bible. Like all the pulpit productions of the celebrated author, it is throughout most eloquent,—with something more than even his wonted vigour of thought and energy of expression, and something less than his ordinary profusion of doubtful fancies and inconsequential reasonings. Altogether it is not only a brilliant but a well compacted and argumentative performance; and the perusal of it cannot fail to brace the feelings, nerve the principles, and confirm the faith of every right-hearted Protestant. It is a vigorous onslaught on the usurped supremacy and pretended infallibility of the Pope, the Romish doctrine of justification, transubstantiation, and other leading assumptions, corruptions, and errors of THE APOSTACY. The author also successfully disposes of sundry practical fallacies, by the artful repetition of which careless and drowsy Protestants allow themselves to be hoodwinked and silenced. *Two* of these are, the *supposed incompatibility between the present rapid spread of knowledge and intelligence, and the possible revival and re-ascendancy of Popery*; as also, the *too fondly cherished and oft-reiterated persuasion, that Popery is now changed in its spirit, tenets,*

and general character. Of these two delusions Mr. Melvill disposes in the following animated and conclusive style:—

“ Men would indeed persuade you that the enlarged intelligence of the times, the diffusion of knowledge, and the increase of liberality, are an ample security against the revival, to any great extent, of a system so absurd and repulsive as Popery. But they quite forget, when they hastily pronounce that Popery has no likelihood of being revived in an enlightened age, that it is emphatically the religion of human nature; and that he, who can persuade himself of its truth, passes into a position the most coveted by the mass of our race, that in which sin may be committed, with a thorough security that its consequences may be averted. We find no guarantee against the re-instatement of Popery, in the confessed facts of a vast outstretch of mind, and of a general development of the thinking faculties of our people. It is an axiom with us, that people must have some kind of religion: they cannot so sepulchre their immortality, that it will never struggle up, and compel them to think of provision for the future. And when a population shall have grown vain of its intelligence, and proud of its knowledge; when, by applying universally the machinery of a mere mental education, and pervading a country with literature rather than with Scripture, you shall have brought men into the condition, O too possible, of those who think it beneath them to inquire after God; then, do we believe, the scene will be clear for the machinations of such a system as the Papacy. The inflated and self-sufficient generation will feel the need of some specific for quieting conscience. But they will prefer the least spiritual, and the least humiliating. They will lean to that, which, if it insult the understanding, bribes the lusts, and buys reason into silence by the immunities which it promises. It is not their wisdom which will make them loathe Popery. Too wise to seek God prayerfully and humbly in the Bible, they will be as open to the delusion which can believe a lie as the ignorant to the imposition which palms off falsehood for truth. They will not want God, but a method of forgetting Him, which shall pass at the same time for a method of remembering Him. This is a definition of Popery, that masterpiece of Satan, constructed for two mighty divisions of mankind, the men who would be saved by their merits, and the men who would be saved in their sins. Hence, if a day of great intellectual darkness be favourable for Popery, so may be a day of great intellectual light. We may as well fall into the pit with our eyes dazzled, as with our eyes blindfolded; ignorance is no better element for a false religion than knowledge, when it has generated conceit of our own powers; and, intellect, which is a defender, when duly honoured and employed, becomes a betrayer, when idolized as omnipotent.

“ You are told, moreover, and this is one of the most specious of the deceits through which Popery carries on its work, that the Roman Catholic religion is not what it was; that it took its complexion from the times; and that tenets, against which Protestants loudly exclaim, and principles which they indignantly execrate, were held only in days of ignorance and barbarism, and have long since fled before the advance

of civilization. And very unfair and ungenerous, we are told, it is, to rake up the absurdities and cruelties of a rude and uninformed age, and to charge them on the creed of men in our own generation, who detest them as cordially as ourselves. Be it so: we are at all events dealing with an infallible Church; and unless the claim to infallibility be amongst the things given up, we are at a loss to know how this Church can so greatly have changed; how, since she never goes wrong, she can renounce what she believed, and condemn what she did. And the Roman Church is not suicidal enough to give up her claim to infallibility; but she is sagacious enough to perceive that men are willing to be deceived, that an excess of false charity is blinding them to facts, and that there is abroad amongst them such an idolatry of what they call liberal, that they make it a point of honour to believe good of all evil, and perhaps evil of all good. Of this temper of the times, is the Roman Church, marvellously wise in her generation, adroitly availing herself: and so well has she plied men with the specious statement that she is not what she was, that they are rather covering her with apologies for their inconsiderate bigotry, than thinking of measures to resist her advances. But there is no change in Popery. The system is the same,—intrinsically, inherently the same. It may assume different aspects to carry on different purposes, but this is itself a part of Popery: there is the variable appearance of the chameleon, and the invariable venom of the serpent. Thus, in Ireland, where the theology of Dens is the recognised text-book of the Roman Catholic clergy, they will tell you, when there is any end to be gained, that Popery is an improved, and modified, and humanized thing: whereas, all the while, there is not a monstrous doctrine, broached in the most barbarous of past times, which this very text-book does not uphold as necessary to be believed; and not a foul practice, devised in the midnight of the world, which it does not enjoin as necessary to be done. Make peace, if you will, with Popery, receive it into your senate, shrine it in your churches, plant it in your hearts: but be ye certain, certain as that there is a heaven above you and a God over you, that the Popery thus honoured and embraced, is the very Popery that was degraded and loathed by the holiest of your fathers, the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogatives of Deity, crashed human liberty, and slew the saints of God.”

Here must our notices, for the present, close. If what has been written shall have excited one good thought, one holy desire, one pious resolution, one devout longing in the breast of any reader, one of our objects has been gained. If it shall have sounded one alarm in the ears of a slumbering Protestant, or created one righteous feeling of indignation and abhorrence at the cruelties, the iniquities, the corruptions, the unchanged errors, and the unchangeable spirit of dark, malignant, intolerant, persecuting Popery, another object has been accomplished. If it shall have influenced any mind to seek the means of resorting, for further information and enlightenment, to such

valuable publications as those of the British Protestant Association, a third and important object has been achieved. Above all, must our highest end be attained, if one soul shall have been stimulated to prostrate itself before the throne of the heavenly grace;—there, with lowlier reverence and self-abasement to confess the sins, follies, backslidings, and ingratitude of the past;—there, with a fresher flow and gust of inward melody, to praise and magnify the Lord for all his mercies, sorichand undeserved, and yet so seldom owned, and seldomer still adequately acknowledged;—and there, with inflamed ardency of spirit to supplicate the Most High, for an increase of light and life and holy devotedness—a perpetuation and better improvement of national blessings—a general arrestment and overthrow of all pagan, popish, and infidel delusions—and a speedy and universal extension of the *pure unadulterated gospel, with all its hopes and joys and immortal privileges.*

A. D.

IV.—The Name Yahowah in Urdu.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Will you oblige me by republishing in your valuable *Observer* the inclosed letter which I have copied from “Mr. Hales’s Letters from the Synod of Dort to the Rt. Honourable Sir D. Carlton L. Ambassador,” published in “Hales’s Golden Remains” page 377. I hope it will benefit those parties in India who attempt to introduce Yahowáh into the Hindustání Bible, and induce them to oppose no longer their own judgment to that of the Seventy, the Lord Jesus and his Apostles, Luther and his associates, the memorable Synod of Dort, the Translators of our authorized English Bible, the Committee of the Calcutta Bible Society, and other authorities in the *old world*. Strange that many of those who magnify the difficulty of adopting Yasúa, for which the Bible Society has decided, should find no difficulty in adopting the utterly unknown term Yahowáh, *against* which the Calcutta Bible Society has decided.

J. A. S.

Banáras, 15th July, 1843.

RIGHT HONORABLE AND MY VERY GOOD LORD.

Saturday, the day after my coming to *Dort*, I went to *Festus Hommius*, and delivered him your Honour’s Letters, upon perusal of which, he liberally promised me an index of all whatsoever had passed in the Synod until my coming to Town. The time of making his promise good was Saturday morning. When I saw it came not at the time, after dinner I wrote a little note unto him, to put him in mind of his promise, but yet I heard nothing of him. I suppose this falls

out by reason of his multiplicity of business, not that he would slight your Lordship, though I remember in a speech that passed between him and me, he told me that there passed among the Brethren of the Synod a consent *De non eliminandis*, &c. of not divulging of any passage till all was done, which I interpreted as spoken only upon the by, not with any intent of hindering any intelligence which should be given your Honour. I dealt with Mr. *Praeses* and with *Testus* for a copy of Martinus Gregorii, his oration: the answer from them both was the same, that he would not at any hand be entreated to deliver a copy of it, no not so much as the sum of it: whether it was because of some matter that was in it, as that he spoke somewhat roundly in disgrace of the Spaniard, or that the politics have some end in it, or that he himself is desirous to have it thought that he delivered it only *ex tempore*, or for what other reason I know not. As concerning what has passed in the Synod, till I hear farther from *Festus*, I will acquaint your Honour with what passed there since my coming.

On Saturday $\frac{1}{4}$ of this present, in the morning the Deputies met, and debated some things of no great moment, concerning their intended translation of the Bible. The first thing proposed was, whether the name *Jehovah* should be retained or translated, or rendered by the Dutch word *Heere*, as the Greek *κυριος*, the English *Lord*. The *Praeses* thought fit it should be rendered *Heere*, because the Holy Ghost in the New Testament, citing some things out of the Old, renders the Hebrew *Jehovah* by the Greek *κυριος*, according as the Septuagint had done. This past for current, till it came to *Martinus* of *Breme*, who divided the sentence, and thought that it might ordinarily so be rendered, if some places were excepted. And to this purpose he cited some places of Scripture, where the word *Jehovah* had a peculiar energy and force, which the Belgick *Heere* could not attain unto. To the same effect did others speak: and great disputations would have arisen about this point, as whether the name *Jehovah* had any points of its own, or borrowed his points from *Elohim* and *Adonai*, and the like, but that the *Praeses* still cut them off. It was at length by the greater part concluded, that it should be rendered by the Belgick *Heere*, which was always to be express in capital characters, and concerning this the reader should be advertised farther in the preface. And when there should be in any place some peculiar force in that word which the Belgick word did not express, of this the reader should be admonished by a marginal gloss.

The second proposal was, whether the *Hebrew proper Names* should be retained, or translated likewise into Dutch. It was concluded they should be retained, for avoiding of all unnecessary novelty and alteration. The third proposal was, whether the *ancient division of chapters* should remain, for many Hebrew copies differed from our common one in this point, and sometimes the old division did seem somewhat inconvenient, as that somewhere it brake off in the midst of a matter, somewhere in the midst of a sentence. It was concluded that the old division should remain. For there would arise great confusion in quotations, if the number of chapters and verses should alter.

As for the variety of other copies, and convenient division, of this the reader should be advertised in the margin. The fourth proposal was, whether there might not be added some *Appendices* to the Bible, as chorographical and topographical Tables, Genealogies, and the like. It was thought fit they should, provided that in the Tables and Maps there were no Pictures and Babies, for avoiding superstition. The fifth proposal was concerning the appointing of persons fit for the work of translation. The *Praeses* willed that every province should exhibit by bill the names of those who they knew in their provinces were of sufficiency for the translation, which forthwith was done, and the names that were exhibited were all pronounced in the Synod; but out of these who should be chosen for the work was deferred, until the next session appointed upon the Monday following; and so with prayer they brake up the meeting.

As I have done in this session, so will I do in all the rest, if I shall get convenient place where I may stand and note. For, for any thing I see mine own notes must be my chiefest help. The matters are but small, but I suppose will amend when the Armenian Party shall make their appearance. Here is your Honour's old friend come to town, and passes under the name of a Doctor of Physick. He is to dine with my Lord Bishop this day, but I have discovered him unto his Lordship what he is. I have presumed to keep *Daniel* with me longer than I determined at my departure; the reason is, because I am unskilful of the streets, and I have not Dutch enough to enquire my way; I will shortly send him home. What shall be done in the following sessions, I will not fail to inform your Lordship by the next messenger, in the mean time, while I humbly take my leave.

Yours Honour's Chaplain, and bounden in all Duty,

JO. HALES.

Dort, this $\frac{1}{2}$ ^o/₈ November, 1618.

V.—*Brief outlines of Christianity.*

OUTLINE IV.—THE CHRISTIAN RECORD, OR THE BIBLE.

“THE BIBLE” is the hallowed and emphatic *name* attached by Christians to the supreme Record of their faith. Other books may be subordinately good or useful; and, as such, may have their measure of esteem, as borrowed lights and inferior helps; but, when we would teach Christian truth in its most pure, direct and effective form, our text-book must be the BIBLE. This book surpasses all others in the regards of the Christian, as the sun in the day-sky out-shines the multitude of stars in the firmament of midnight: and as there is but one such luminary to our natural eye on this earth, so is there but one such book to the spiritual mind: and as the one is called THE SUN, so is the other named “THE BIBLE”—that is, THE BOOK.

2. In *form* the Bible is singular:—the most singular of all books that have ever appeared in the world. It is a collection of writings, by

various authors, and of various date, flourishing through a period of fifteen hundred years; and comprehending in it, if we conclude prophetic history, a narrative or prediction of all the chief events from the creation to the end of this world. The first writer, Moses, flourished about 1500 years before the Christian era, (about 600 years before Hesiod and Homer, and 1000 years before Herodotus, the oldest secular historian;) and the latest the apostle John, closed the writing of the Bible about the year 90 of our era. All those writers were of one particular nation, the Jews—a people who survived during all that time, and who still exist in a scattered form over the world. These distinct writings are about sixty-six in number;—and the probable number of separate writers about thirty. These are all marked by such peculiarity of style, as to indicate individuality of authorship, antiquity of reference, and progressive change in the course of time.

3. The Bible is *divided* into two principal parts, the Old Testament and the New Testament; and under these are all the subordinate parts arranged, according to the time when they were written. The term “Testament,” taken in its original design, or more generic use, may signify “Constitution;” and has for its primary idea, a certain gracious dispensation of God, or fixed order of procedure, in accordance with which He has purposed to act; and which he mercifully reveals, in order that it may be an object of faith and expectation to his people; that through correspondence with it they may enjoy certain present and future benefits. Such a constitution may be termed a “Covenant,” because of the mutual relationships and steadfast obligations involved in its very structure:—or it may even be termed a “Testament,” in the strictest sense of that word, as the grand object is to bestow large blessings most freely through the death, either in prospect, or in retrospect, of ONE as Testator, even the LORD JESUS CHRIST.

4. THE OLD TESTAMENT records and illustrates Christianity chiefly in its *prospective* form. It teaches how, during a period of four thousand years, from nearly the beginning of the world, God presented a future Saviour to the faith of men; and now He overruled all things by way of preparation for the Advent of that Saviour into the world to complete the grand work of human Redemption; and it teaches also how men were affected by this remarkable providence of God in so far as they were acquainted with its nature or understood its design—and what was the condition of those who were strangers to the whole constitution of grace.

5. THE NEW TESTAMENT records and illustrates Christianity chiefly in a *retrospective* or narrative form—as a permanent and complete dispensation of grace and salvation towards the world, which has been in all respects executed, and in all points established by the actual advent of the LORD JESUS CHRIST,—and in accordance with which God now transacts, and will continue to transact, with men until the end of the world. Its grand subject is, the sacrifice of CHRIST for the sins of men, and Salvation by faith in that sacrificed ONE:—and it is so far also prospective in its character as to teach, that He will again appear on the earth, to wind up the whole dispensation which he has begun. Thus is the New Testament now the chief basis of Christian faith and

practice ; whilst the older scriptures are an endless source of illustration, instruction, meditation, delight and communion with God.

6. The Bible was *originally written* in but two languages, the Hebrew and the Greek : the Old Testament (with a very slight exception) in the former ; which was the early language of the Jewish nation ;— the New Testament, which was intended for more immediate and general diffusion, in the latter tongue, which, about the time when that volume was being written, had become an almost universal medium of intercourse and knowledge amongst the more educated portion of the Roman World. The Scriptures still exist in this original form ; and in their first languages form the grand standard of appeal, to determine all disputes about the true and proper meaning of Scripture words and terms : but they have also been translated into the languages of all civilized nations, and are now further in the course of being translated into the remaining dialects of the known world. Such is the tendency of Evangelistic Christianity.

7. The Scriptures of both Testaments were *collected*, secured and acknowledged at a very early period after they had been severally completed—and we have in existence lists of the books so received in those ancient times corresponding with those which we now own to constitute the Bible. The Jewish Church had its canon of Scripture formed about four hundred years before the advent of CHRIST ; of which there even existed (with some corruptions) a Greek translation, commonly called the Septuagint, about 300 years before the same era. The canon of the New Testament was formed soon after the Apostolic age, that is after the first century of the Christian Church, gradually and most carefully, at a time when there was the fullest opportunity of deciding what were genuine books and what were not : and we have, from that time, the combined and uninterrupted testimony of friends and foes as to what constituted the Holy Scriptures in the Church of CHRIST. The hesitation which for a time existed in regard to the reception of one or two books, only shews the care that was exercised in making a rigid collection ; and the total rejection of certain apocryphal writings shews that this rigour was carried out into full execution on behalf of the genuineness and authenticity of the gospel record of faith.

8. Like nature, also the work of God, the Bible presents a *variety* of matter and form to the mind of the interested reader ; and thereby attracts, refreshes, and enlivens the soul.—(1.) We have *History*, or a narrative of God's providence and man's conduct, for four thousand years.—(2.) We have *Prophecy* or a prospective narrative of things either once future, and now past, or still future, and so remaining to be fulfilled.—(3.) We have *Doctrine*, or a system of teaching, on the most important, solemn and inaccessible and yet desirable of all subjects, connected with God, salvation and eternal existence.—(4.) We have *Devotion*, in many lessons and specimens of spiritual intercourse—the intercourse of personal prayer or social worship, as subsisting between good men and God.—(5.) We have *precepts*, teaching us how to walk in all the details of this life, so as to please God as our Heavenly Father.—(6.) We have also *promises*, exceeding great and pre-

cious, conveying to us all that assurance of present grace from day to day, and of future glory through all eternity, which in our present condition we can possibly need. How rich a collection, how splendid a treasury of truth, is such a volume! Well was it said of "the blessed" man, even when the Bible was but a little book, "His delight is the Law of the LORD; and in his Law doth he meditate day and night." "O how love I thy Law! it is my meditation all the day."

9. But the Scriptures are no less marked by an extraordinary *unity* of texture, than by a great variety of form. As all the varied members of the human frame constitute but one body, and as it is also manifest this very union was the grand object of their separate construction; so it is with the Bible:—its many writings all help each other, join on to each other, and make together one complete book. This unity it is more easy to feel than to describe, more easy to perceive than to define: but we may say thus much regarding it:—(1.) There is evident in the Scriptures a unity of *progress* or development, in the order of new subjects introduced, or in the further advancement of former ones.—(2.) A unity of *dependence* or relationship, in so far as the several parts mutually illustrate, explain, confirm or attest each other.—(3.) A unity of *character* or internal consistency, so that all the parts, rightly considered, are found to be worthy of each other, and the evident goodness of the whole to consist of the tributary goodness of each of those parts.—(4.) A unity of *design* or tendency, in that the whole of Scripture seems working towards one end—the glory of God in the condemnation of sin, and in the salvation of the sinner.—(5.) And thus finally, a unity of *mind*—of ONE pervasive, influential MIND, actuating the whole from first to last—and that, the mind of GOD. Such unity amidst diversity is to be found in all that God has made;—and as is this world of nature around us, so is this Bible before us, ONE, and OF ONE.

10. The *Divine Inspiration* of the Christian Scriptures is that however which constitutes their grand peculiarity, and which renders them an infallible basis of religious faith. By inspiration we mean, according to the very simple definition of the Bible itself, that, "Holy men of God spake (or wrote) as they were *moved by the Holy Ghost*"—they were influenced and directed by the HOLY SPIRIT within them, to say what they did say, and to write what they did write, in such a manner that what proceeded from them was truly *the word of God*, and not the word of man. The mode of this spiritual action on the soul of man by the SPIRIT OF GOD may be to us, and doubtless is, a profound secret, and which probably even consciousness itself was not able to solve to those who were its immediate subjects; yet the fact may not, on that ground alone, be disputed or denied. That God has such power of self-revelation—that HE must have ready access to the spirits which himself has made—that HE may have exercised that power in the way of inspiration—and that such inspiration, if it has taken place, may be capable of proof and become subject of evidence, are positions which even reason can in the abstract maintain: that God *has* employed that peculiar power for the purpose of revealing his own will to man,—that such revelation *is* contained in the Scriptures of

the Old and New Testament—and that these Scriptures, although written by men, were so the result of a divine agency moving the writers' minds, that they truly constitute Divine Truth, the very "Word of God," is what the Bible asserts concerning itself when it says, "All Scripture is given by Inspiration of God."

11. Where the highest claims are thus made, the strongest *proof* may justly be demanded. In regard to the truth of the Bible's claims, the evidence is vast, clear, strong and cumulative. This subject however is so large, that it is generally studied as a distinct branch of the Christian system;—and in these doctrinal outlines we can do no more, at present, than trace out a faint sketch to be elsewhere filled up. Besides, as a general rule, it will be found, that the evidences of Christianity will be best understood after its record has been in substance studied, and its doctrines have been in their connection apprehended. Proof will always be ineffective, where the matter to be proven is not distinctly perceived;—and especially when the evidence is so interwoven with the case itself, as to enter into its very substance:—so is it with all forms of *self-evidence*. Nay, in the great majority of cases, or at least in very many instances, we know, that the study of the Bible alone has been sufficient to produce perfect conviction; and not a few enemies of Christianity who have sat down to expose its falsehood by the examination of its record, have arisen again enthusiastic believers and devoted apostles of its peculiar doctrines. There is a *self-evidencing* power in the Bible, of a peculiarly spiritual kind, which steals into the humble and candid soul, and takes possession of its affections and convictions in the name of that God who is its author; His supremacy, blessedness, excellency, and peculiar glory, beam forth from it: His holiness, righteousness, mercy and truth, proclaim the divine presence throughout:—and the very fear, shame, hatred, joy, sorrow, anxiety, hope, delight, longing, and struggling, which occupy or agitate the soul in the perusal of that book, indicate the workings of the power of truth, the self-evidence of active Godhead.

12. But we may here at least name, if we do not enlarge upon, the *general evidence* by which the divine authority of the Bible may be maintained when necessary.—(1.) We can by history and internal evidence, prove the *antiquity* of the Bible—that it was written as it professes, of old.—(2.) We can by the same means prove its *succession* of parts—that it came forth gradually, in portions.—(3.) We can prove its *original acceptance*—that the parties to whom it was given were constrained to acknowledge its divinity amidst great inducements to the contrary.—(4.) We can prove its *genuineness*, or its purity of preservation as coming from its first writers.—(5.) We can prove its *credibility*, or that the human testimony on which it rests is worthy of credit.—(6.) We can prove its *miraculous* attestation—by miracles of power, as in raising the dead—by miracles of knowledge, as in predicting the future.—(7.) We can prove the *mutual testimony* of its parts—how the later support the older books, and how the New Testament when proved is sufficient of itself alone to prove the Old to be true also.—(8.) We can prove its *divine uniformity*, as seen in its ana-

logy to the grand works of God in nature, and its harmony with the dispensations of God in providence.—(9.) We can prove its *sufficiency* for its avowed end—as seen, known, and attested in the lives of multitudes of those who have been converted and transformed by its doctrine.—(10.) We can prove its *spiritual reality*, by conscious experience in ourselves, feeling the actual truth and substantial power of all that it reveals to our faith.—(11.) We can prove its *supremacy of character*—as hated by bad men, feared by guilty men, sought after by penitent men, enquired into by wise men, delighted in by holy men, circulated by all the most benevolent men, and triumphantly published, manifested, dispersed like the light of Heaven, before the faces of all men.—(12.) We can demonstrate the *pure divinity* of its peculiar glory, in the person and character of the LORD JESUS CHRIST—a Being, whom it was impossible for sinful men to imagine—a Being who is beyond the utmost stretch of a saint's imitation to follow—a Being whose history it would be as impossible to suppose before we had read it, as it seems impossible to doubt, after it has been read—a Being the most unlike in character to all other men, and the most like unto God that has ever appeared on the earth—a Being concerning whom there was the evidence of Godhead that He was “God manifest in the flesh”—and concerning whose Book there is now the evidence, that it is the very and the only BOOK OF GOD.

13. A Record thus divine, must be regarded as *supreme* in authority, and *exclusive* in faith—the sole standard of the common Christianity of the universal Church of God. The antichristian party would conjoin with it, as of equal authority, certain Traditions, the inventions of their forefathers, which they designate as the unwritten word of God; but the Christian rejects all these, and lives upon the written, proven word of God, even the BIBLE. To it he gives a simple, direct, and absolute obedience; and on this principle, that, when once its divinity has been made manifest to his conscience, his only duty is to enquire, *what does it say, what does it mean, what does it offer, what does it require?* To aid Him in this important and vital enquiry, he knows that the Original Inspirer is also the Great inward Teacher of the Scriptures—even “the SPIRIT OF TRUTH who guides unto all Truth”—and to Him he earnestly applies, that He may teach him His own word—saying, “Give me understanding according to Thy word!” The result is, the conscious fulfilment, in his own soul, of that brief but comprehensive assertion of the holy apostle,—“All scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for conviction and for instruction in Righteousness—that the man of God may be perfect, thoroughly furnished unto all good works!”

VI.—*The South Sea Islands.*

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

To the accompanying letter from one of the interesting Islands of the South Seas, for which I request insertion in your next issue, conceiving it to contain matter that will prove most gratifying to your readers, additional interest will be given by the consideration of that most afflicting event which has so recently awakened all the best feelings of the Christian public in this direction—I mean the forcible seizure of the Island of Tahiti and its dependancies by the French admiral Thouars. Nine and forty years ago those lovely islands, that as beauteous gems stud the bosom of the Southern Pacific, were first visited by the messengers of the Gospel of peace—who came not as geographical discoverers, scientific observers, or curious travellers, still less as wanton invaders, or ruthless murderers, lustful corrupters or selfish and cruel venders of the waters of death, but as heralds of Heaven's mercy, as dispensers of the healing balm for every wound of the human soul, and of the waters of immortal life "without money and without price." Fifteen long years they laboured, under trials of faith, patience and zeal, unnumbered and inappreciable to the inexperienced: some were soon called to their rest; the love of some waxed cold, or their perseverance was worn out in the contest with ignorance and barbarity, with licentiousness and frivolity; still was the enterprize unabandoned; "Truth is great and must prevail," their watch-word; "Mighty is the word of God to the pulling down of strongholds," their support, they carried it on amidst good report and evil report. "They trusted in God and were strengthened"—nor was their confidence put to shame. At length the dawn appeared, so long and anxiously watched for amid the darkness and fearfulness of that long night of toil and danger: then a glorious morning came; the sun of righteousness arose with moral healing in his wings of heavenly light and freshness. For the first time in the lapse of ages, might it be said by any unseen but not inattentive angelic visitant of earth, of a child of the ocean—"behold he prayeth!" The directors of the London Missionary Society, whose first efforts in that new career of Christian Missions which has since been so gloriously enlarged and extended, were, after fifteen years of disappointed hope, in actual debate upon the question whether the South Sea Mission should not be given up as a failure, their agents withdrawn and sent to some more promising field;

nay, a Christian philanthropist of an ordinary standard, the late eminent Joseph Hardcastle, Esq. the long tried friend and zealous treasurer of the Society, had even arrived at the conclusion that the £30,000 expended on that Mission might as well, for any evidence of beneficial result, have been thrown into the sea, to say nothing of the valuable lives that had been lost in the service, the toils and sufferings of others yet surviving, and the sacrifices of all. Precisely at that very time was there a vessel upon the ocean bearing to Britain the intelligence that *Otaheite* had received the gospel! That Pomare, the king, had professed himself a believer, supported by many of his chiefs; and that a few at least of his people had given hopeful evidence of real conversion to God! Thus was the ancient 'Jehovah jireh' again exemplified, as when the arm of the Father of the faithful was arrested in the instant when his lifted hand was about to strike the sacrificial knife into the bosom of his son! Then "God had provided himself a *lamb*"—now a *people*—and man's extremity was once more, as our fathers have said, God's opportunity. Since then island after island has fallen before the standard of the Redeemer, the Prince of peace—new islands have been discovered and old ones successively visited by the heralds of eternal mercy. Idolatry from many has been wholly banished. The idols have been so literally "abolished" that their very forms and names and characters are forgotten, save by a few here and there among the most aged, who, "yet remember the former things, though they are no more." Tens of thousands have been taught in the schools of the Missions to read in their own melodious "tongue wherein they were born," of the wonderful works and saving grace of God—numerous chapels have been erected in every quarter—churches of true believers have been everywhere formed—thousands from them have passed on to God and are now in glory around the throne—and further thousands now fill their places—

Those sing the Lamb in hymns above,
And these in hymns below.

Concurrently with the progress of Christianity has civilization, too, advanced. Industry in cultivation and the arts of life—the blessings of regular Government and equal law, of trade and commerce, and above all of purified social and domestic life have followed in the train of religion, as they ever have done and must do—and perhaps on this fair earth no fairer spots exist than the Society Islands: though yet in the infancy of improvement, theirs is a vigorous and healthy infancy; and the Christians of Europe were confidently expecting that at no distant period, the infant would have become a strong man, able

to go alone ; in other words the period was rapidly advancing when the South Seas would have been independent of foreign aid for the maintenance and extension of the gospel through its thousand islands. Alas ! how has this hope been suddenly chilled in our bosoms ! All along “the white man” has been the greatest bane of those interesting islands. The intemperate and impure that man our South Sea whalers and our ships generally, have been the steady enemies of our Missionaries and the opponents of the gospel of purity and temperance. And now the many-headed hydra, the great dragon that seeks to devour the woman and her child, opens its fearful jaws : apostate Popery seeks here also to blight the fair promise of a gospel harvest, and to supersede with her crucifixes and genuflexions, her holy water and wafers, her mummeries and processions, the simplicity of intelligent scriptural Christianity—taking away the word of God and substituting lying legends, shutting up the fountain of healing, and consolation, and giving her false sacraments of delusion instead—and a “most Christian” state is her servile agent in accomplishing the foul deed of devastation ! Still is it delightful to read of the noble remonstrances of the Protestant Christians of France ; of their disinterested zeal and holy indignation ; their determined support of the pure gospel of the common salvation—and great as are and must be our apprehensions that wily jesuitism, united with French licentiousness and irreligion, will too well co-operate in mischievous influence among a simple people yet in the early stages of social and religious advancement, timid, poor and at the mercy of the strong and the cunning ; still we have hope that if *British* Missions are disturbed and rendered inefficient by vexatious interference or paralyzing regulations or despotic rule or calumnious insinuation, the Protestants of France will put forth an energy and a zeal equal to the emergency, and yet preserve and advance the scriptural Christianity of the South Seas.

I had not intended, dear friends, to do more than introduce the accompanying letter recently received from Upolu one of the Samoan group, and addressed to a brother Missionary, formerly a fellow-student of the writer, now labouring in this country. There is matter in it that is rather of a domestic character than bearing upon Missionary labours or successes. But, to my mind, the beauty and interest of the latter are always greatly increased by their association with the genuine feelings of nature. It is the glory of true religion that it cultivates not suppresses, directs not overpowers, sanctifies and refines not mortifies and roots out, the passions and feelings of the human heart. The friend to whom the letter is addressed has left it at my disposal, and I cannot but think your read-

ers will have as much gratification as I have had myself in its perusal.

I am, dear friends,

Yours faithfully,

W. MORTON.

Samoa Islands, Upolu Lepa, March 2d, 1842.

MY DEAR BROTHER B———,

I received your letter dated May 19th, 1840, by the *Camden*, in the month of August last year. The brig has not yet arrived to convey letters, &c., to the Colony. I mention this to shew that though years may elapse between the sending of your letter, and your receiving a reply, the delay does not arise from neglect: no, dear brother, the friendship commenced when we were chums in smoky yet pleasantly remembered Airdale, cannot be broken; its foundations are too broad and deeply laid to be easily shaken. Though we may never again meet on earth, and our *tabernacles* fall into ruins in widely separated portions of this world, yet I trust *one* habitation awaits us where, in holier society, and amidst more rapturous scenes, our friendship begun in time shall be renewed and consummated amid the realities and glories of Eternity. The perusal of your letter gave me much pleasure; but a line or two stating that your health was good, would have greatly increased that pleasure. I was pained to learn just before leaving London that serious apprehensions had been entertained respecting you, lest an entire failure should lead to a speedy return home. I hope, through the blessing of God all such apprehensions have long since passed away. It was affecting to my mind that the same arrival of letters which conveyed the intelligence of dear brother W.'s happiness with his Eliza, brought me the account of her death! How uncertain and transitory is all earthly good! I have enjoyed good health hitherto, but at present am unwell. It is nearly five weeks since I have been able to do any thing in the shape of work; but through mercy I am now a little better. My dear partner is recovering from her *second* confinement, which took place on the 4th ultimo. We have now two lovely little ones; yes *I say so*, and who should know so well? A boy, two years old next month, named William, and a little girl just introduced into this world, named Margaret Ann, Oh for grace to train them up in the fear of the Lord, free from the abominations of the heathen who surround us! I can hardly write for my little boy running about me and tempting me to play with him. At present he is "puipua," (confined) between my knees, so you must excuse the writing. But hark! the little girl is crying, I must go and see what is the matter. But I think I hear you say "what is all this to me?" why, my dear brother, I *wish* it to be something to you, and I hope you can, before this reaches you, enter into the feelings such little incidents excite. Again has my little Willy run into his hiding place under my loose coat, to my pleased annoyance! But excuse me; Believe me, (to use your own expressive quotation) I do "pity the sorrows of a poor lone man," and therefore wish you to be even as I

am, not excluding these bonds ! But the Work—*The Work*—Yes, I have indulged in trifling too long and must now come to more important details. I sympathise with you, my dear B——, in the obstacles you have to encounter in India. But is not India, with its vast multitudes, given to the Saviour ? Were there none of its countless population in his vision when “ for the joy that was set before him, he endured the cross, despising the shame ? ” Yes, dear brother, there can be no doubt on our minds here—go on in faith and patience. Brighter glories are to be won in India than have ever attended British Arms. The missionary of the cross shall reap more illustrious laurels in British India, than were gained by the (so called) splendid triumphs of a Cornwallis or a Wellesley.

“ Jesus shall reign where’ver the sun
Does his successive journies run.”

I do bless the Lord for what we have seen here. True we have not such a vast field to labour in as you have in India. A number equal to the whole population of Samoa might die in a famine at Calcutta, and hardly be missed. Yet the worth of souls is the same everywhere, and therefore we rejoice in seeing many, apparently with sincerity, turning to the Lord. It will, I know, be gratifying to you to have a short account of *my* station, so I will give it you in a few words. You must know Upolu, where I reside, is the central Island of the group, is about 130 miles in circumference, and has probably 35,000 inhabitants. Nearly the whole of the villages are on the sea shore. My district is the Eastern end, and is called O le fale Atua. It extends over nearly 50 miles of coast, has 46 villages, and about 15,000 inhabitants. I have 35 Teachers, who labour under my directions, and who come to me weekly for instruction, and for sermons which they afterwards preach in their several districts. In some future letter I will give you an account of the plans we follow in carrying on our work here. I preached my first sermon when I had been six weeks resident in my district, and four months after landing on the Islands.* I formed

* It is to be considered that the languages of the S. seas are vastly more simple and easy both of utterance and acquisition than the cultivated dialects of the East. The *character* employed, too, is the *Roman* ; the *vocabulary* limited ; and our good brother had besides, it is probable, been studying the language on his passage. Possibly, too, he had made good use of his native assistant Evangelists, and of course had written out, with their assistance, what he thus delivered. I have often both wondered and regretted that the practice which was pursued by all the old Missionaries down the Coast, Ziegenbalg and Grundler, Schwartz, &c. as well as by Elliot and Brainerd in America, of employing interpreters in preaching even before the language has been acquired, has fallen into such general disuse, if indeed it was ever at all adopted in *this* part of India. My opinion is that much good would result from its restoration. A Missionary is so long, at the least 12 to 18 months ordinarily, before he is competent to address even a written discourse in Bengali or Tamil, &c. to the multitudes around him, that his first ardent sympathies, which would have lent such force and energy to his addresses, have had but too much time to cool down in the meanwhile, under the joint influence of an enervating and depressing climate and a daily extending perception of all the worst features in the native character.

a church after I had been here a short time, having a few teachers and their wives who were members of churches with other brethren, but appointed to labour here. Our number at commencement was 15, which through the blessing of God has increased to 213, with at present more than 100 candidates. I have baptised upwards of 400, and have a great number of candidates for the same ordinance.† There is a spirit of enquiry abroad here which, under God, must lead to much good. We have adversaries, as well as an open door, in Samoa; and are called to pass through trials as well as our brethren in other places. But is it surprising if, in following him who, although spotless, endured the contradiction of sinners against himself, we should sometimes have to pass through trials? O no—may we have grace to say “none of these things move me!” In answer to your promised account of missionary work in India, I shall endeavour to send you a more detailed one of our proceedings in Samoa. But you will excuse my now closing, when I tell you the *Camden* brought us more than 50 letters her last trip, which, if I can, I must answer this time. Mrs. Harbutt joins me in the most heartfelt expressions of Christian affection. Dear brother, farewell! may the blessing of God rest on you and on your labours, is the prayer of, your’s affectionately,

WM. HARBUTT.

Besides, by using an interpreter, the agent himself would be largely, I think, benefited, in being supplied with more correct trains of thought and exposition than his own mind would probably furnish, until after long training in the duties of an exhorter; while the Missionary would learn almost as much of the native tongue from noting the speech and ideas of his interpreter as from his labours at the desk, if not more; and at the same time be less likely to fail in catching the proper intonation and accentuation of the language. He would be readily initiated in the use of native modes of construction, similes and metaphors, &c. and would so, I think, be much sooner qualified to lay aside his crutches and walk alone in his future efforts, than in any other mode that could be adopted.—W. M.

† It is to be recollected that the tremendous obstacle of *caste* has no existence among these simple islanders; and that they have,—in very remarkable ways, as shown in Mr. Williams’s most delightfully interesting volume,—been “*prepared*” for the reception of the gospel; and also that the European Missionary appears always in the light of a benefactor, and at all events of a superior, bringing with him arts and aids and advantages which secure him a favourable lodgment in the minds of his hearers in the first instance: and that, in the proper sense of the term, a *priesthood*, interested in and zealous to maintain the indigenous superstition, does not exist. These and other circumstances greatly lessen the difficulty and shorten the delay of Missionary success among these interesting islanders. Their united effect is to oppose a far smaller amount of impediment to the Missionary, and to lay open, as it were, the minds of the people to an immediate and direct application of the saving truths of the gospel, which alone are, in all cases, the actual efficient means employed by the Spirit of truth in enlightening the ignorance and softening the obduracy and quickening the deadness of the sinner’s soul.—W. M.

REVIEW.

Wilson on the Pársí Religion.

(Concluded from page 428.)

III. The next charge which our author brings against the Pársís is the *worship of the elements and heavenly bodies*, and of the spiritual beings who are said to preside over them. This charge is fully established by the testimony of the Greeks and Romans, and of the Fathers and historians of the Christian Church; and the attempted palliation of the historian Gibbon and of Dr. Hyde, only serves to confirm it. The Musalmán testimony is on the same side; and what is of itself quite sufficient for our author's purpose, irrespective of all ancient and all modern testimony, the avowed practice of Pársís themselves,—notwithstanding the attempted vindication “of Edalji Daráñji, and the perversions and explanations of Dosabhái and Aspandiáñji,”—fully establishes the same charge. (See pp. 197—208 inclusive, with the author's commentary upon the opinions, therein unfolded, pp. 214—244 inclusive.) We think it unnecessary to quote more on this subject than the following translation of the *Shlokas* said to have been presented to the Ráná of Sanján by the Pársí refugees, when they first landed in Guzerat, and the account given by Mr. Lord.

“First, let us know the faith that is yours; after that we shall make a place ready for you. The next condition is, that in order to remain here, you leave off the language of your country, that you give up the language of Irán, and acquire the language of Hind. The third condition regards the dress of women, which must be like that of our women. Fourthly these weapons and these swords must be unopened and unwor in any place. Fifthly, when a child is married, the marriage procession must be at night. If these conditions are accepted by you, my city is open for your reception. When the dastur heard all these things from the Rái (prince,) being without resource he accepted the proposals. Then the chief Mobed thus addressed him, “Listen, O wise prince, to what I relate of our faith. Be not thou afraid of us; no evil will accrue from us in this place. We shall be friends to all Hindustán. We will scatter the heads of your enemies in every place. Be assured that we are the worshippers of Yazdán. On account of our faith have we fled from the unbelievers [the Musalmáns]; we have abandoned all our possessions; we have encountered many difficulties by the way; house, and land, and possession, all we have abandoned. O prince of excellent fortune, we are the poor descendants of Jamshíd. *We give reverence (adab dárem) to the moon and sun. Three other things we hold in estimation (nekú medáram,) the cow, water, and fire. We worship (parastish mekunam) fire and water; also the cow, the sun, and moon. Whatever God has created in the world, we bear worship to it (namázush mebarem.) This kusti (ciucture) composed of seventy-two*

threads, we bind on with a heart full of gladness. Our wives when they are in their courses *look not on the sun, nor on the skies, nor on the moon. From fire and water, they remain at a distance, since those things are of the essence of glory.* From all things they carefully abstain in the light of day and the darkness of night; they abstain till their courses are completed. *When they have purified themselves, they look on fire and on the sun.* Moreover, the woman who bears a child, must observe restriction forty days, the same restriction as a woman in her courses; and she must remain retired and in seclusion. When a woman bears a child before her time is fulfilled, she is not permitted to go abroad or move out; nor is she allowed to converse with any one. That woman must observe a strict abstinence; forty-one days must she therein abide. And whatever besides were their observances and rites, the same did the dastur recite to the Rájá."

The Pársis gave a similar account of themselves to the English who particularly examined into their creed, when they first came into contact with them in India. Mr. Lord represents a Dastur as saying, that "Forasmuch as fire was delivered to Zartusht their lawgiver, from God Almighty, who pronounced it to be His virtue and His excellency, and that there was a law delivered for the worship of this fire, confirmed by so many miracles, that therefore they should hold it in holy reverence, and worship it as a part of God, who is of the same substance; and that they should love all things that resemble it, or were like unto it, as the sun and moon which proceed from it."

The author next shews that fire, one of the principal objects of worship, is not the glory or substance of God;—that it is not a superintendent and preserver of man;—that it is unreasonable to worship angels who are said to preside over *it*, or any other of the works of God;—that even Dosabhái is ashamed of the honours conferred on fire in the Vendidad. The blasphemous nature of fire-worship is illustrated by a translation of Atish-Behram Níáish. The unquenchable fires of Azar-Baiján are accounted for and explained. The worthlessness of the legend of the Sháhnámah respecting the *Atish-Burjin-Meher* is exhibited. Some observations on the origin of the worship of the heavenly host and the elements follow, and then the author closes the 4th chapter with the following valuable observations:

Observations of this kind, it would be by no means difficult to extend. What were the *temptations* to the sin of the worship of the elements and the heavenly hosts, intelligent Pársis themselves may understand, by referring to what the writers against whom we contend, vainly set forth as *apologies and defences*. Temptations, however, they must see and remember, form no vindication of error and transgression. They are not to be yielded to, but opposed. However apparent may be the influences and effects of the elements; whatever may be the usefulness of fire and light; and however glorious and wonderful may be the sun, and the moon, and the stars, both in their appearance and movements; however exalted may be the angels and archangels of God, both in their endowments and service,—they are merely the *creatures* of the Almighty, possessed of a derivative excellence, and not worthy of receiving the smallest portion of our worship, but fitted to call it directly forth in behalf of Jehovah, the Lord of all. All that I have said to the Pársis on this subject, I most affectionately and

solemnly beseech them to consider. When in expectation of being heard, they address one of the elements, they speak to what may be present, but to what cannot listen, what has no intelligence, what has no life, and what can give them no reply. When they address an angel, they speak to one of whose presence they can have no assurance, who may be millions of miles distant from them when they call upon him; with whom no communication can be maintained, who may be engaged, and wholly occupied, with other concerns than those to which they may be directing his attention; who according to their own notions may have several thousand persons all begging for his favour and assistance at the same moment; who may be waiting to minister in some far distant world, according to the express commands of God; and who may be thus altogether unable to render the least assistance. The calling on the name of the creature in supplication, it must consequently appear, is unreasonable, and in the highest degree derogatory to God, who alone has the knowledge, presence, goodness and power, required by the hearer and answerer of prayer. If figurative language is at any time to be used in worship, it must declaratively enhance, and not detract from, the glory of God. A truly pious spirit, when led in the highest ecstasy of devotion, to employ such language, instead of *praying* to the works of God, and *looking to them for help, will call upon them to praise the Lord*. "Praise ye the LORD, Praise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights. Praise ye him, all his angels: praise ye him all his hosts. Praise ye him, sun and moon; praise him, all ye stars of light. Praise him, ye heavens of heavens, and ye waters that be above the heavens. Let them praise the name of the LORD: for he commanded, and they were created. He hath also established them for ever and ever: he hath made a decree which shall not pass. Praise the LORD from the earth, ye dragons, and all deeps: fire, and hail; snow, and vapours; stormy wind fulfilling his word: mountains, and all hills; fruitful trees, and all cedars: beasts, and all cattle; creeping things, and flying fowl: kings of the earth, and all people; princes, and all judges of the earth: both young men, and maidens; old men, and children: let them praise the name of the LORD: for his name alone is excellent; his glory is above the earth and heaven." (Psalm cxlviii. 1—13.)

IV. In the fifth chapter, the charge of *general polytheism* is made against the Pársís, and the evidence by which it is substantiated brings us to the conclusion that men distinguished for acuteness and intelligence, in all the affairs of worldly business, may, notwithstanding, themselves be the dupes of the most ridiculous absurdities, the most childish observances, in matters of religion;—that men who in controversy would have us regard them as imbued with the lofty ideas of pure Theism, are in secret, under the covert of forms and ceremonies, indulging wantonly and presumptuously in the worship of creatures; sheltering themselves the while under the most palpable sophisms. Error once begun, there is no saying where it may end,—no absurdity too great not to be practised,—no delusion so palpable as not to enslave the superstitious votary.

One error respecting the nature of God, and the honour which is exclusively his due, is frequently the prolific parent of a multitude of errors of a similar character. As soon as men imagine that the Creator has little or no concern in the direct support and government of the works of his

almighty power, and as soon as they permit any of these works, of whatever character they may be, to share in the reverence, love, praise, adoration, and service, which belong to himself as the universal Lord, there is no end to the *number*, and there is scarcely any restriction as to the *kind* of the objects of their worship. This observation is strikingly applicable to the religious degeneracy which appears among the Pársis. When they conceive of God as absorbed in his own being and unmindful of the concerns of the universe, and introduce imaginary beings to act as the guardians and superintendents of the different departments of nature, they do not hesitate to multiply these beings, according to their views of the extent of the number of the departments over which they are required to preside. When forgetting the spirituality of God, they conceive the elements around them to be substantially his soul, his glory, and his power, they do not hesitate to recognize as an object of worship, every object in which they appear to be particularly developed, or even embodied. In this way they deify the whole of the material world, and the different agencies by which it is acted upon, giving their special regard to what appears in their own eyes the most brilliant and useful. And in the same manner, they deify the imaginary prototype and the intellect and soul of man, and the soul or life of the various sentient and intelligent creatures which they suppose to exist throughout the earth and the heavens, and, some of which, like the bráhmaus, they conceive to have existed long before they appeared in their present forms. The objects of their religious worship and reverence may consequently be said to be *innumerable*. It is no easy task even to *classify* them. When hastily making the attempt on a former occasion, I wrote as follows :—

“ Among the objects of their worship, they recognize the seven Amsháspands (including Hormazd), to whom the seven first days of the month are sacred ; a multitude of Izads, to the chief of whom, Depádar, Ádar, Awá, Khúrshíd, Mohur, Tír, Gosh, Dépméher, Méher (Mithra), Sarosh, Rashné, Farvardín, Béhrám, Rám, Govád, (Vád), Depdín, Din, Ashasang, Astád, Ásmán, Zamiád, Mábraspand, and Andirán, the remaining days of the months are sacred, and to whom they ascribe the presidency over various localities and pursuits ; the five Gēhs and other divisions of Time-with-bounds ; Zarvána-Ákarana, or Time-without-bounds ; the five Elements of nature—fire, earth, water, air, and ether ;* the mighty Wind of Sapandár ; Anagar Rocháo, or Primitive Light ; the Sun, especially at its rising and setting ; the Moon, particularly when first visible, and when at its full ; the Stars, and particularly the Tashtar, and all the other heavenly bodies ; the sacred fires of Béhrám, and Ádaráu ; the Ocean, and the Rivers of the earth ; the exalted Mountains and wide-spreading Valleys ; the whole World on which we dwell ; the trees, plants, and other Vegetables by which it is adorned, and especially the favorite Hom and its juice Perahom ; the Flocks and Herds, which are the children of Bahman, and particularly the sacred white bull, and all the irrational animals, terrestrial and aquatic ; the intelligent and brave companion of man, the Dog, the great protector from the assaults of devils, and which if it does not receive the first portion of food taken into the hand at every meal, will oppose the passage of departed souls over the bridge of Chinavad ; the bridge of Chinavad itself ; the Resurrection ; the mystical word Hunavar, by which Hormazd fought against Ahriman ; Zartusht, and the whole law of the Mazdayasuians imparted to Zartusht, and the holy Dasturs by whom it is recited ; departed Spirits, of whom forgiveness is entreated for injuries inflicted on them ; the Farubars, or pro-

* The idea of worshipping ether, they seem to have got from the Hindus. It is specified in the Sanján Shlokas ; but it does not occur in the ancient writings of the Pársis.

totypes, of these spirits, the Faruhar and body and throne of Hormazd himself, and all the Faruhars of all the imaginary celestial and terrestrial beings ; and, in short, the whole visible and invisible creation attributed to Hormazd. Though they do not worship idols, the 'works of men's hands,' more determined and devoted polytheists than they are, the page of history does not reveal to us ; and were it not that they abhor what they conceive to be the evil Principle and his works, and seem, in this country at least, to have generally avoided the metaphysical subtleties by which many around us are bewildered, they might be set down as pantheists both spiritual and material, mystical and practical."

The determined polytheism alluded to in the conclusion of this quotation is fully established in the sequel of the chapter, by quotations from the Zand Avasta. Let the reader peruse the translation of the first Há of the Yaçna, the great liturgical work of the Pársís, given at pages 255, 256, 257, 258, 259, 260 ; and also the translation of the 71 Há of the Izashné, at pp. 261, 262, 263, 264, 265, and then judge for himself as to the polytheism of the Pársís. Our author affirms that there are hundreds of a similar import to be found in the liturgical and doctrinal works contained in the Zand Avasta. We farther solicit the attention of our readers to the following quotations.

If any person should ask, What is the *kind* of worship rendered by the Pársís to all these deities, and deified objects, I would beg him again to look to these and similar passages for the reply. The more fully they are examined in the original Zand, or in any of the Pahlaví, Sanskrit, Persian, Gujaráti, French, or English translations, which have been, or can be made of them, the more clearly will they be seen to illustrate and establish the following observations, to which I request particular attention.

1. The objects of worship are *jumbled and confounded together* in such a manner as must lead to the degradation,—supposing them to be capable of it,—of those of them who possess the highest station and character, and the consequent exaltation of those who are of lowest rank and influence.

The worshipper at one moment calls upon Hormazd, at the next, upon his own ghost ; at one moment on an archangel, at the next on a sturdy bull ; at one time on the brilliant sun, at the next on a blazing fire ; at one moment on a lofty and stupendous mountain, at the next on a darksome cave ; at one moment on the ocean, at the next on a well or spring ; at one moment on Time-without-bounds, at the next on the passing hour ; at one moment on the greatest master of purity, at the next on every master of purity ; at one moment on the whole creation given by Hormazd, at the next on the five pure Gáthas ; at one moment on the whole Vandidád, at the next on the Satut-Yaçt. If the great thus mentioned have any understanding, they must view themselves reproached, and if the mean have any modesty and shame, they must view themselves as wantonly and cruelly exposed, by the company in which they are placed.

Not only are all distinctions among the different objects of worship referred to in the liturgical and doctrinal works of the Pársís nearly, or altogether, levelled by their being jumbled and confounded together by the strangest and most unsuitable associations ; but the same result is brought about by the fact, that *the different objects of worship, of whatever nature they may be, have actually applied to them, without the least distinction, the same terms expressive of respect, of worship, prayer, supplication,*

praise, invocation, glory reverence, adoration, celebration, exaltation, recognition, commemoration, and benediction.

Not only are the different objects of worship recognized by the "sacred" books of the Pársis, unsuitably confounded together in these books, and the same terms of worship indiscriminately applied to them; but *the service of the inferior objects occupies more space in them than that of the highest.*

I have already proved, that the authorities on which the Pársi religion is founded, represent Hormazd as a secondary divinity. But allowing, for the sake of argument, that he is the primary deity of the Zoroastrians, I would ask, how it appears, that compared with that of his alleged animate and inanimate *creatures*, his service, in point of extent, occupies so often only an inferior place in the liturgical forms of the Pársis. In most of these professedly devotional pieces, his worship has only the twentieth, or thirtieth part of the space devoted to it that is assigned to that of the amsháspands, izads, elements, and other objects which are addressed. In some of the articles in fact, he is set aside, by a mere apocryphal address, or *satáishné*, at the beginning, and is not again once mentioned throughout. Let the Pársis consider the words which they utter when they pray, and they will be convinced that this is the case. Let them, respecting each sentence, ask themselves, To whom does it appertain? and they will find that the general answer must be "the creature," and that too without any reference to the Creator! The mention of God's works, real or imaginary, which they will find in their books, is not that in which these works are indirectly referred to as proofs and illustrations of the wisdom, power, goodness, and faithfulness of God, but that in which the works, are directly and expressly addressed, and praised, and supplicated.

Our author enters into minute and lengthened criticism in support of the views which he brings forward. And before further remonstrance with his opponents, he introduces their explanations and attempted defences, and then shows at length that the Polytheism of the Pársi worshippers is altogether indefensible, and that even his opponents admit the principal points at issue between them and him. The following exposition is worthy of quotation:—

We have now seen that the Pársis, who follow their sacred books, "have lords many and gods many," whom they indiscriminately worship and serve, and also that when engaged in their devotions, their time is principally spent in addressing the creature to the neglect of the Creator. We are consequently authorized, nay, we are imperatively called upon by the interests of truth, to class them among Polytheists, against whose errors, with zeal for the glory of Jehovah and the benevolent desire to promote the best interests of our fellow-men, we must ever protest. I beg my native readers attentively to consider the line of argument which we have pursued, impartially to weigh the evidence which we have adduced, and solely and prayerfully to view the conclusion at which we have arrived. I especially beg those of them whose understandings have been in some degree enlightened, who are beginning to be so ashamed of the religious services of their tribe as if possible to consider them entirely symbolical, or commemorative, and who have any anxiety about the infinitely precious interests of their never-dying souls, to avoid contributing in the smallest degree to the evasion of the truth. The fundamental principle of religion, as handed down by tradition, as proved by the unity and harmony and regularity which prevail throughout the whole extent of the vast universe falling under our

notice, or set forth in the book of real inspiration, is, **THERE IS ONLY ONE GOD.** This God alone is able to hear and answer prayer. He is to be supremely honoured, and he is to be exclusively honoured, in divine worship. His inalienable glory is thus to be recognized, and devoutly acknowledged. It is essential to his right service, that he should ever meet with this regard. Nothing but an indisposition to hold communion with him, an aversion to view the glory of his infinite majesty and unspotted holiness, a disregard of his omnipresence and omniscience, and a distrust of his compassion and grace, have led mankind to worship other gods, to call upon the names of angels, archangels, or men,—upon the elements or energies of that nature which He appoints and controls, and which is merely the index of his will,—or upon any of the multifarious works of his boundless wisdom and power. May men everywhere recognize his character, providence, and law, and see their responsibility for all their gifts, endowments, capacities and possessions! May they believe the revelation of his will! May they repent of their sins, receive the Saviour into their hearts, and obtain the pardon of their transgressions, and the sanctification of their whole man, through his infinite merits, and love and serve God, and God alone, with their whole souls!

The chapter concludes with an exposition of Christ's instructions on prayer, called forth by a foolish allusion made by Dossabhái to the conversation between Dr. Tamponet and Voltaire. The chapter concludes with the following sentences, referring to our Lord's prayer:—

How comprehensive and important are the petitions thus addressed to the seat of heavenly grace! Three of them, it will be observed, respect the glory of God, as it refers to his character, his government, and his will. Three of them respect the wants of the unworthy supplicant. One of these is connected with the interests of time, and two of them with the interests of eternity. The subordination of temporal to spiritual blessings is thus exhibited, and all is consistent with the actual necessities of man, and his relation to God. Will any Pársi venture to say that this is the case with a single prayer contained in the Zand-Avastá?

V. The 6th chapter contains a "review of the Historical, Doctrinal and Ceremonial Discoveries and Institutes of the Vendidad, embracing an analysis of that work, according to the order of its "Fargards," or sections. In this elaborate analysis we have the political and social influences of the Pársi faith placed before us. The view of it fills the mind with humiliating sorrow. No worship of images made by the hands of men is enjoined. But a superstitious ritual, equally degrading and equally absurd as that of the idolater, is enjoined upon the worshipper. Tenets irreconcilable with philosophy and common sense are enjoined, with all the mock solemnity of assumed divine authority. Our space does not permit us to enter particularly into the details which the learning and assiduity of Dr. Wilson has prepared for his readers. Those who are interested in the inquiry must read for themselves. We cannot however resist the desire to place before our readers the author's concluding observations on the Vendidad:—

Such is a candid analysis of the contents of the *Vandidad*, faithfully prepared, after a careful examination of the original *Zand*, with most of the helps to a right understanding of its contents, which both Asia and Europe have provided. It is utterly impossible for a *Parsi*, of any considerable intelligence, to peruse it with that perception of its accuracy which inquiry will undoubtedly impart, without coming speedily to the conclusion, that the *Vandidad* is not only, both in style and in substance, destitute of all claims to be considered as a revelation from God, but that it is from beginning to end most singularly despicable as a human composition. The information which it gives on the most important subjects,—as the character of God, the nature of his providence and law, and the method of his grace, and the responsibility and destiny of man,—is extremely meagre and unsatisfactory, and most frequently unreasonable and erroneous to the greatest extent; and those who make it the rule of their faith and obedience, are not only involved in most distressing doubts, but in insuperable difficulties. Instead of exalting and glorifying the Creator, by declaring the unity of his nature, the perfection and infinity of his attributes of wisdom, power, holiness, justice, goodness, and truth, and extending the universality of his providence to every object and event, it represents him as existing in a state of almost total inactivity, as having both a good and evil offspring, presiding over their respective works of creation, which are endowed with qualities analogous to the opposite characters of their authors, and differing little in their properties from the pure and impure angels and archangels with which they are associated. Many of the works of God himself, it ascribes to the devil. The honours of God, it bestows on the elements of nature, the genii who are supposed to preside over them, and the different forms which they have assumed under the creative energy of him who called them into existence and is supreme in their disposal, arrangement, and combinations. The preservation of their imagined purity, is the principal object of its care and concern, and it is more occupied about the disposal of the carcasses of men and dogs, than the guidance of the soul in this life, and its weal or woe in that which is to come. It exalts ceremony far above morality; and the rites which it establishes and recommends, are in general not only devoid of all sober import, but absurd and irrational, both in their own forms and those to which they direct attention. A spirit of suitable and exalted devotion, it neither begets nor directs; while it teaches that sounds, and smells, and ablutions are effectual in the riddance of evil. Its code of human conduct, is not only defective, as entirely silent on the supreme love, and gratitude, and reverence, and service which are due to God, and the affection, like that which we bear to ourselves, which we owe to our fellow-men; but it is inequitable in most of its foundations, and unholy and unjust in many of its special prescriptions. It enters into no historical details, respecting either nations, communities, or individuals, which are calculated to illustrate the ways of God to man; and it affords no virtuous examples deserving of the slightest imitation, or even attention. Its tendency is not to humble the sinner in the sight of God, to convince him of his depravity and guilt, and to lead him to put to himself the solemn and infinitely important question, *What must I do to be saved?* It reveals to him no divine Redeemer, able and willing to save unto the uttermost all that come unto God through him; but it teaches man to depend for deliverance on the paltry atonements which he himself can make, and on the punishments which may be inflicted on him by the priest or magistrate, the ceremonies which may be performed on his behalf by his friends after his removal from this earthly scene, or on the sufferings of hell itself, which are supposed at once to satisfy God, and to purify the offender. It shows not how mercy can be vouchsafed to the transgressor, and yet the authority of the law sus-

tained ; how God can be just, and yet the justifier of the ungodly ; how the sinner can be delivered from the power of sin, at the same time that he is freed from its curse. It is profitable neither for doctrine, nor reproof, nor correction, nor instruction in righteousness. It neither produces sobriety of thought or feeling ; nor affords innocent amusement or occupation. It is only because with most of the Pársís, it is in an unknown tongue, that its perusal is tolerated. It is muttered by the priest, but it is not understood by the people ; and it is arbitrarily interpreted according to the degree of ignorance or knowledge, of the stupidity or intelligence, of the superstition or reason of those who may venture to inquire about its meaning. A knowledge of its real contents in the case of every serious reader, as we have already hinted, must be destructive not only of the belief which may have been reposed in it as a supposed revelation from God, but of the respect which may have been felt for it, as a work the composition of man left to the sole guidance of his own faculties.

It is as the friend of truth, and as having already adduced ample reasons for the verdict which I crave, that I write thus respecting its demerits. Learned Europeans of every shade of belief, from that of the wavering sceptic to that of the confirmed Christian, have reprobated it in terms of severity fully as emphatic and expressive as any which I have thought it right to employ. Richardson, to whose Persian and Arabic Dictionary appeals have frequently been made by my opponents, we have seen asking respecting a passage of the *Avastá*, "Can human credulity suppose this to be the composition of Zoroaster, or of any man who had pretensions to common sense ?" Gibbon, who is as prone to palliate that which is questionable, as he is disposed to disparage that which is excellent in religion, we have found speaking of "that motley composition" (the *Zand-Avastá*) "as dictated by reason and passion, by enthusiasm and by selfish motives," and as containing only "some useful and sublime truths, disgraced by a mixture of the most abject and dangerous superstition." Sir William Jones, the prince and pioneer of modern orientalist, and who was unrivalled in his day for his scholarship and taste, we have seen declare, that the books of the *Avastá* "contain nothing which corresponds with the character of a philosopher, and of a legislator," and that "either Zoroaster had not common sense, or he did not write the book which you attribute to him."* Major-General Vans Kennedy, than whom no one is better acquainted with the mythology of the ancient world, says, "That the religion of Zardusht existed nearly in the same state as that in which the Pársís have preserved it to the present day, some centuries before the Christian era, I believe ; but I as firmly believe that the *Zendavesta* is not only a spurious production of comparatively modern times, but that it is also in every respect totally unworthy of attention, for I concur entirely in the justness of this dilemma, proposed by Sir W. Jones to Anquetil du Perron."† The Abbé Foucher, says, "The books of Zoroaster, so barren on the subject of the moral virtues, treat to a fastidious extent of the arbitrary and superstitious ceremonies prescribed by Law ; and it is to this they reduce all the religious virtues. Whilst they denounce some gross vices, both opposed to society and to good manners, they denounce with the same severity the most indifferent acts. To strike a dog or not to feed it, is a crime as great

* Contrast this with what this profound and tasteful scholar says of the *Bible*. "I have regularly and attentively read the Holy Scriptures, and am of opinion, this volume, independently of its divine origin, contains more sublimity and beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever language they have been composed." See *Life of Sir William Jones*, prefixed to his works.

† On the Affinity between Ancient and Hindu mythology, p. 401.

as to kill a man, or to suffer him to die of hunger; to bury, or to throw into water the corpse of man or a brute, is a profanation as great as to practise magic. If we were to judge from the Zand books of the doctrine of the ancient Persians on morality, we could but form a wretched idea of it indeed. But the great philosophers, and especially Xenophon, give us a more favorable picture; and even if we grant the picture to be too bright, we must allow it to retain some resemblance. From this I conclude either that the Persians studied their moral laws in some other books than the Avastá, or that this work of which we have but small extracts in the Zand books, contained other important facts which have not reached to our time.* The religion of the Pársis, we have found, the Honorable Mr. Elphinstone, whom they themselves hold in the greatest respect, and who had many opportunities of observing its practical developments, while he was Governor of this presidency, declare to have "nothing inspiring or encouraging," and adding that according to it, "the powers of good and evil are so equally matched, that the constant attention of every man is necessary to defend himself by puerile ceremonies against the malignant spirits from whom his deity is too weak to protect him.† Hundreds of passages of an import similar to those which I have now quoted, it would not be difficult to produce. I conclude by asking the Pársis to seek for a rightful interpretation of the Avastá before they again hire the priests to recite it on their behalf. If, with an earnest desire to discover the truth, they will engage in this pursuit, they will be more disposed to feed the flame of the atishgâhs with their papers and parchments than with the fragrant sandal-wood.

VI. The 7th Chapter opens up to us the Pársí notions of man, in his present state, with respect to responsibility, depravity, and guilt, and details what means their religion discloses for his salvation. This is a most interesting chapter; for the author not only combats error, whether it be that of the French Savant, or that of the Pársí Dastur, but he also calls the attention of his readers to the *true and living way*. He not only shows the insufficient nature of the provision which the *Mazdayaçni* religion provides for fallen man but directs the minds of his readers to that scheme of mercy and love unfolded in the glorious gospel of the Son of God. He sets before them Christ crucified, in all the fulness of his mediatorial character, in all the benevolence of his unfathomable love to fallen men. Who will not join in earnest prayer, that the word of truth thus, in all the earnestness of Christian love, laid before these benighted members of the human family, may be blessed not only for delivering them from error, but through God's all-powerful grace, for their reception of the truth, and their growth in saving knowledge.

VII. In the concluding chapter, the author assails the fundamentals of the Pársí faith, showing from internal evidence that the Zand-Avasta cannot be regarded as a divine revelation. He then impugns the genuineness and authenticity of that assumed-to-be sacred record, notices and reviews all the

* Memoires de Litterature, vol. xxxix, pp. 793—4.

† Hist. of India, vol. i, p. 512.

authorities to which his opponents have appealed, especially the Shahnámah of Firdausi, and the Zartushtnámah. The Pársís it appears lay great stress upon the Shahnámah! What do they make of the following intimation.

The rites of fire commence, the faithful few,
Dismayed, the *Gaber's* (Zoroaster's) impious altars view.
* * * * *

The faith of fire-diffusing fills the land
And Iran worships at her king's command.
Enshrined 'mid prophets sits the *priest of guile*,
Fills falsehood's cup and spreads the ready wile.

EASTWICK'S TRANS.

The *Zartusht Námah* is just about as veracious as the stories regarding Jack the Giant killer. A conglomeration of sillier trash has scarcely ever been appealed to by any advocate of any cause. Aspandíárji appeals to other authorities still,—the *Rauzat-as-safá*, for instance. The author of that work is certainly very extraordinary in his mode of tendering support to the Mazdayaṣni faith. He states that Gushtásp “engaged in one *criminal undertaking*, namely, his adopting the faith of Zartusht.” He represents Zartusht as acting by the suggestion of *Satan*. He says in another place, “The guebres (*on whom be the curses of the Almighty!*) relate *strange things of Zartusht*.” The other authorities to which the Pársí controversialists appeal are equally unfortunate. Their own authenticity and genuineness is often doubtful, or evidently not capable of being established, or internal evidence leads us to consign them at once to the categories of childish legends, absurd stories, or foolish fables. Here again our author, with the earnestness and fidelity of a teacher of truth, calls the attention of his Pársí opponents to the “argument for the Divine Mission of Christ,”—unfolding the Divine Authority of the Christian Scriptures; and appealing to his native readers with the earnestness and affection breathed forth in these concluding pages.

In taking leave of my native readers, I beg to assure them that it is the desire of promoting their best interest,—the welfare of their own immortal souls in time and eternity,—which has been the animating principle of the endeavour which I have now made to expose the errors into which they have fallen from the vain traditions received from their fathers, and to set forth and defend the truth of God. It is Christian love, let me tell them, in language which I have already used at a meeting of natives,—including some of the most enlightened members of their community,—which is also the animating principle of the patrons and supporters of the different Christian Missions which have been established throughout the world. This sacred principle, breathing the most fervent desires for the welfare of India, inhabits the breasts and animates the exertions of hundreds of our countrymen scattered throughout the length and breadth of this land, and of hundreds,—indeed I may say millions,—sojourning in the more highly favoured land

of Britain, and other countries of Europe. Some of the blessings which this love offers to you, you can understand, and even appreciate. You attach a high value to the knowledge of literature, science, and philosophy, which we seek to diffuse. You delight to have unfolded to your view, and submitted to your inspection, the mysteries of nature, so multifarious and glorious; the essays and productions of human genius and learning; the records of the history of our race connected with the different countries of the world; and the application of art to the promotion of the economic well-being of man. But you do not yet fully understand and appreciate the magnitude of the other blessings of which we seek to put you in possession, and which are of infinite, eternal, consequence; those blessings which have respect to God, our responsibility to his law, our access to his grace, and our own final destiny. Would that you were acquainted with their true nature, and could place upon them their true value, and were disposed to give us credit for that benevolence, in the exercise of which we offer them to you and press them on your acceptance! With reference to this last matter, I would bespeak from you all a moment's consideration, by putting to you a very plain and intelligible case. Suppose a dreadful disease to exist in this country, and to commit its ravages among all classes of society, high and low, rich and poor, young and old, arresting them in their enjoyments and occupations, and consigning them to a fearful and untimely grave; suppose that in the providence of God, we were to discover a remedy, an unfailing specific, for this disease; and suppose that we were to come forward to declare our discovery to you, and our readiness to explain its efficacy, and to give you the advantage of its application,—would you not, in these circumstances, give us your anxious attention, and deliberately consider the claims which we might advance, and earnestly desire to see them established? And would you not, on the other hand, visit us with your most decided disapprobation, were we to conceal from you our discovery, or withhold from you its advantages? Now, what, let me ask, is the state of the case with regard to the moral situation in which we find you to be placed? We see that, like ourselves, you are sinners, the workers of iniquity, and those who have withheld from God the love, and reverence, and service, which are his due; and that consequently his displeasure rests upon you, and that if his divine justice be alone that attribute with which you have to deal, you must be doomed to unspeakable suffering, to an eternal dying, to a perpetual residence in that place where God has forgotten to be gracious, and where his mercy is clean gone forever. We believe that you imperiously need salvation; and we believe that we know where salvation is to be found. We have heard with our ears, and have received the report into our souls, that “God so loved the world as to give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” We believe that an actual incarnation of the Godhead has occurred for the salvation of man, in the person of the Lord Jesus Christ, who when he graciously stood in the room of sinners, allowed the demonstration of the evil of sin, and the exhibition of its punishment, to alight on his own devoted head, and thus gave satisfaction to the offended justice of his Father. We have experienced the preciousness of his grace; and, in his holy Gospel, we find him saying to ourselves, and to all, “Him that cometh unto me I will in no wise cast out,” and commanding his disciples to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. We have found the Gospel of Christ efficacious for the regeneration and salvation of man in all the diversity of circumstances in which he can be placed. We have seen its powerful workings among yourselves, and others of your countrymen. We offer it to you, and we press it on your accep-

tance. Our desire to discharge our duty, and to promote your salvation, urges us to the course which we pursue. Will you respect our motives, and avail yourselves of the unspeakably precious blessings which we hold forth? The wonder, my friends, is not that we do something on your behalf, not that we do that which is considerable in the eyes of our fellows; but that we do not feel constrained to devote all our energies, and all our faculties, and all our influence to the sacred work in which we are engaged, that we are not constrained by the mercies of God to present ourselves, on your behalf, a living sacrifice, holy, and acceptable unto God, through Jesus Christ! What we do imperfectly accomplish, I beseech you, do not yet despise. Consider, I entreat you, the testimony of which we are the bearers. Christianity comes before you recommended by the judgment, as well as offered by the benevolence, of Britain, of Europe, and of America. Imagine not that its high and exclusive claims, and self-denying demands, have been accepted without inquiry,—without the most careful and profound investigation. Those mighty minds, which have penetrated the innermost recesses of their own being, which have analyzed the most secret springs of human thought and feeling and action; which have so sagaciously philosophized on the changes of society, and the advancement and decline of the nations of the earth; which have surveyed the whole face of the world on which we dwell, and the countless diversities of beings which inhabit its wide domains; which have dived into the recesses of the deep, and explored the caverns of the earth; and which have measured and weighed the masses of the worlds which roll in the heaven above, and observed and developed the laws which regulate their mighty movements,—those great minds, I say, which have engaged in all this research, and achieved all these wonders, have not vainly and inconsiderately surrendered their faith to the religion of the Bible. No; they have considered and weighed its claims, before they have pronounced their judgment. Its authority has been established in their view by irrefragable evidence. They acknowledge it to be the source of all the hopes of salvation which they are permitted to cherish, and of all that national greatness and majesty which you yourselves cannot but admire. The Bible, in the providence of God, comes before you with their united, their strong, recommendation; and it becomes you seriously to entertain the question of its divine origin, to see whether or not it is fitted to allay the fears of your conscience, to satisfy your desires for happiness, and to confer upon you all the spiritual blessings of which you stand in need. There is such a thing as heavenly truth, and there is such an agent as the Spirit of truth; and it becomes you to consider what homage and obedience you are prepared to render to them, while they address your fears and hopes, and offer to direct you to an abundant supply of all your necessities. There is such an hour as death, and such a transaction as judgment; and it becomes you to think of your preparation to encounter their solemnities, and to meet your doom. I could not resist this opportunity of giving you one word of affectionate warning, of inviting you to look to Him, who now says to you, “Turn you at my reproof; behold, I will pour out my Spirit upon you, I will make known my words unto you;” but who may afterwards address to you the sentence of condemnation, for mercies despised, and privileges abused, and deliverance rejected, and declare to you the loss, the eternal loss, of your own souls.

VIII. The appendix contains much valuable matter. 1. A translation of the *Zartusht Námah*, valuable as a document, unfolding to European investigators the nature of that authority which Zartusht established in Persia, and the means by which

his influence is believed to have been secured. 2. A valuable comment on what is called the Anti-conversion Memorial. 3. Miscellaneous remarks on certain passages of the Pársí controversialists. 4. Esnik on Zeruána Akarana and the two principles. 5. Translation of the Sifat-i-Sirozah of the Pársís. 6. View of the Pársí religion, from the Ilma-i-Islam. 7. Prophecies respecting Christ with their fulfilment. 8. Select list of works on the Evidences of Christianity, &c. 9. Historical Legends of Persia from Kayomars to the Muhammedan conquest.

We have fears that our lengthened notice of Dr. Wilson's valuable exposure may have excited feelings of tedium in some of those readers who have been lead to peruse the previous remarks. But we could not feel that justice could be done to the learned author in shorter space. He has, we are convinced, nobly achieved his task. We pray that his labours may be the means of awakening not only Pársís but even Musalmáns and Hindus to earnest inquiry; and that his health may be fully restored by his present sojourn in his native land; so that he may, with renewed vigour again occupy his station as a valuable Missionary and able advocate of the truth, as it is in the Lord Jesus. We strongly recommend to all lovers of that truth,—to all interested in the great question of evangelizing the world,—and also to the scholar, antiquary, and historian, the valuable work with which our attention has just been occupied. Its merit and usefulness will, we are convinced, be more and more apparent.

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Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta intends to leave this city for the Upper Provinces in September.—We regret to announce the death of Mrs. Winslow, the wife of our esteemed friend the Rev. M. Winslow of the American Mission at Madras.—The Rev. J. Smith, of the London Society's Mission at Madras, left Vizagapatam on the *Favorite*, previously to the late gale, since which no intelligence has been heard of the vessel—no hope, it is to be feared, can be entertained of our brother beloved. *He* was a living and a shining light.—Rev. W. Buyers and Mrs. B. (of Benares) sailed for India on the *Ellenborough* in the beginning of June.—Rev. A. F. Lacroix and family will leave for India in September; Mr. L. will be accompanied by three or four laborers for Calcutta.—The Rev. J. H. Chandler, accompanied by Mrs. Chandler, has come round from Maulmain with a view to proceed hence to Siam.

2.—MONTHLY MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held at the Lal Bazar Chapel, on Monday evening, the 3rd ultimo. The address was delivered by the Rev. D. Ewart;—subject, the importance of the study of prophecy. Mr. Ewart illustrated his subject by a reference to the fulfilment of the prophecies of Daniel and the Apocalypse in connexion with Muhammadanism. The devotional services were conducted by the Rev. W. Yates, D. D. and the Rev. T. Boaz.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 5th ultimo. The Rev. J. Campbell addressed the assembly on the subject of preaching to the heathen. The manner and the difficulties attending the work were especially dwelt upon. Mr. C. exhorted the members of the church to accompany the missionaries in their preaching labors. This was the custom in former years, and one that we hope may be again commenced. Mr. Boaz urged, from the facts and statements brought forward, the *necessity* of the church in India taking up and carrying on the work of missions to the heathen and Moslems. He more especially called upon the young men of the churches to come forward and devote themselves to the work of the ministry.—The Rev. Messrs. J. Brooks and T. Boaz engaged in the devotional services.—C. C. A.

Monthly Church Missionary Prayer Meeting.—The communications made by the Missionaries and others at the last Prayer Meeting, were partly of a painful and partly of a pleasing character, but all very important. It was exceedingly painful to hear of the numerous cases of cholera and small-pox which had taken place at different stations, and which had proved fatal to many among the native flocks: still it was pleasing to hear that those in whom the disease had terminated fatally had all departed in the faith and hope of the Gospel—that as they had lived in the service of Christ, so they had died in the faith of Christ, and are no doubt gone to be with Him for ever;—thus furnishing additional proof of the value of the gospel to the Heathen, as well as additional evidence that God is with his Missionary servants in this part of the world, and that he does not suffer them to labor in vain and spend their strength for nought.

Mr. Leupolt's Journal which was read at the Meeting, shews that although the writer is absent in body, from his post in the Missionary field, yet that his heart is still in the work and his spirit fully alive to the high and holy purpose to which he has been called. Like Henry Martyn, he contemplates every thing, and every aspect of society with the eye of a Missionary of the Cross and in the light of Eternity. To him "the field is the world," and therefore while searching for health in a "land that mourneth" he bears about with him "the precious seed" and scatters it abroad whenever an opportunity offers, not doubting but that ultimately it will spring up and yield fruit according to the faith with which it is imparted and received. "Blessed are they that sow beside all waters."

The attendance was good, but not so good as might have been expected considering the numerous congregations the Meeting is supposed to represent. However, we came away cheered by the hope that a great work is going on unseen by the bodily eye;—that an under current of the water of life is forcing its way silently but effectually in different directions, and that it will eventually issue in the fertilizing of this vast moral wilderness and in causing it to become as the garden of the Lord.—*Christian Intelligencer for July.*

3.—CALCUTTA TEMPERANCE HOME.

The Committee of the Calcutta Temperance Society have long been anxious to try the experiment of a Temperance Home; this they have at length been enabled to compass. The Committee have obtained a house, upon very moderate rent, in a central locality, the commencement of the Rádhá Bazar—they have also been fortunate in obtaining the services of an individual on a very limited salary well suited to superintend the establishment. The greatest economy will be exercised in every department of the institution. The object of the Temperance Home is to provide a place of resort and temporary residence for sailors, soldiers, and others, free from the temptations and mischiefs connected with the sale of ardent spirits. Temperate refreshments will be always provided at the Home. The charges will be reasonable, and every means employed to render it a *home* to the temperate and peaceful, who may be occasionally resident in Calcutta. It is hoped that it may prove a place of resort for soldiers from the neighbouring stations who may have occasion to visit Calcutta. It will be also a Sailor's Home, and within its walls, we trust, many a sailor and soldier will meet, and reside in peace and brotherly affection. A circular will, we understand, be issued by the Committee in the course of a few days.

When the Sailor's Home was established, those who wished well to the institution materially relieved the funds by gifts of furniture, books, periodicals and the Calcutta or other newspapers—those favorable to the Temperance Home may aid it in a similar manner, as the cost for fitting up will necessarily be heavy at the commencement. Subscriptions and donations can be forwarded to the Temperance Home, Rádhá Bazar, or to the Secretaries of the Calcutta Temperance Society.—C. C. A.

4.—DR. DUFF'S LECTURES ON MENTAL AND MORAL PHILOSOPHY.

The Rev. Dr. Duff has, with one slight interruption, for the last eight months, been delivering a course of lectures on Mental and Moral Philosophy, to the educated native youth of Calcutta, at the General Assembly's Institution. The lectures have been remarkably well attended, increasingly so up to the last, which was the largest audience. The course has been suspended until after the rains, when it is the intention of this indefatigable friend to the enlightenment and happiness of the youth of India to resume this pleasant but laborious effort to guide the mind into a right estimate of its own powers and responsibilities.—*Ibid.*

5.—OPENING OF "CHRIST'S CHURCH," JESSORE.

Our readers will remember that the Archdeacon while on a visit to the station of Jessore, in July last year, laid the foundation stone of a small Church to be called "Christ's Church." This Church is now completed, and it is represented as quite a picture in the station—a beautiful little gothic building with a tower placed in a central part so as to be seen from almost every residence.

The Archdeacon on a visit to Jessore, opened the building on the 28th of May last. During his visit he preached a course of six sermons on the following important subjects.

(I.) The earthly temple.—God's promise and presence in reference to it. 1 Kings ix. 3. (II.) The blessing communicated there, viz. PEACE. Haggai ii. 9. (III.) The true worshippers. 1 John iii. 2. (IV.) The influence of the services as exemplified in the world. 2 Cor. v. 14 and 15. (V.) The great Agent and Author of all good—the Holy Ghost. Isaiah xxxii. 15. (VI.) The heavenly temple.—Its happiness, &c. Rev. vii. 15.

Almost the whole of the residents were present on every occasion, as also at the Holy Sacrament administered on Whit Sunday.

The elegant little building has cost about 4000 Rupees. The whole of which (with the exception of 400 Rupees from the Church Building Fund) has been raised by the residents at the station and the Indigo Planters in the district.

Nothing can reflect greater credit upon the benevolence and piety of the individuals than this care "for the house of their God," and if their pious intention be carried into effect, of providing at their own charge by a percentage on their salaries a Clergyman to give them weekly duty—to visit the indigo Planters,—and to raise up schools in the district, &c. &c. it will indeed be an example worthy of imitation throughout India. In the mean while, the Government permits a Chaplain from the Presidency to visit them once a quarter. "May God remember them concerning this, and not wipe out their good deeds that they have done for the house of their God, and for the offices thereof."—*Christian Intelligencer for July.*

6.—THE LATE MR. G. S. HUTTEMAN.

We this week have to record the death of one of the oldest and most exemplary Christians in Calcutta, Mr. G. S. Hutteman of the Old Church. Mr. H. had reached the advanced age of seventy-four, fifty years of which he had spent in India. He was a man bold for the truth; the very element in which he lived and moved was religion. His life, and a long one it was, was useful and his end pre-eminently peace. He literally fell asleep in Jesus, full of faith and hope. One of his last expressions, as far as it could be distinguished was—"I want to go to heaven." May our lives be like his and our last end as peacefully hopeful.—C. C. A.

7.—PUSEYISM AND THE CORRESPONDENTS OF THE HURKARU.

The *Hurkaru* has lately opened its pages to a discussion on the subject of Puseyism. The principal disputants have appeared under the signatures of No PUSEYITE, who is evidently one of the ultra of that party—ANTI-PUSEYITE and A PROTESTANT. The object of ANTI-PUSEYITE and A PROTESTANT has been to exhibit the unscriptural and Popish tendency of the Puseyite School, which they have done in a very lucid and conclusive manner. No PUSEYITE, like all the advocates of the Oxford heresies, aims to show that the views and practices upheld by the semi-Romanists, are not inconsistent with the Rubric and canons of the English Church. In confirmation of this he has quoted bishops, and dragged into the discussion the caricatured covenanters of Sir Walter Scott's novels. His opponents have brought his statements and views to the standard of the unerring Word and left him not only without a foundation but without a shelter. The issue of this as of all similar discussions, is to prove that all systems claiming to be truly and only Christian, based upon the additions or inventions of man, when brought to the only standard of Christian truth, the Holy Scriptures, are found wanting. The letters of A PROTESTANT on the beauties of Puseyism, which have appeared in the course of the discussion, have been reprinted in a separate form, and can be had at the *Hurkaru* office or at our Publishers—Price three annas. We hope the pamphlet will be widely circulated.—*Ibid.*

8.—THE NATIVE COMMUNITY—WANT OF ENERGY THE CAUSE OF NON-SUCCESS OF EFFORTS TO BENEFIT THE COUNTRY THROUGH NATIVE AGENCY.

To all interested in the real welfare of the people of this country, the *inertness* of the natives is one of the most dispiriting difficulties with which

they feel they have to contend. Nor is this confined to the masses; it affects, we regret to state, many of those who have enjoyed the advantages of a liberal and religious education, and from whom better things might be hoped. With a few bright exceptions, the mass of natives want that energy without which they can never hope to confer much real good on their country. The natives of India are not deficient in intelligence or perseverance in the prosecution of those objects in which they feel an interest, but they lack energy, and more especially in reference to those subjects in the prosecution of which *they* can chiefly benefit their country. We did entertain the hope, though it was almost hoping against hope, that the recent political movements in the Native Community would have produced more substantial fruits in the way of effort than previous excitements had done. The presence of Mr. Thompson and his stirring appeals, we had hoped, would have issued in some enlarged Catholic and efficient plans for diffusing the blessings of education, civil and religious liberty, and true piety through Native Agency, amongst the native community. The stirring, and, to the natives of India, hopeful character of the times, we had indulged the hope, would have stimulated them to energetic efforts; we fear, however, neither these, nor other exciting causes have effected that which must be accomplished ere India derives much real benefit from the intelligence and wealth of her own children, viz. *energetic feeling and effort* for the real welfare and prosperity of the whole country on the part of the native community.

This train of reflection has been induced by some recent occurrences. We learn from the *Madras Circulator* that a spirited native gentleman, attached to that presidency, had twice endeavored to convene a meeting of his countrymen to award thanks to Mr. Sullivan for his disinterested efforts in endeavoring to obtain for them the privileges of occupying equal ground with Europeans in the administrative offices of the country. In both instances his efforts had failed; and it is stated that even if an address should be drawn up, the native community will be indebted for it to a spirited European friend to the natives. This indifference is the more marked, when we bear in mind the subject on which they were called to express their sentiments; and that Mr. Sullivan was attached to the Madras Presidency. The Meeting in Calcutta on the same subject although tolerably attended, was not characterized by that warmth of feeling and energy which we should have expected on such an occasion. Another instance may be found in the case of Mr. Hare. He was, on the showing of the Natives themselves, a most devoted friend to their general interests; and in the matter of education he lived amongst and for them. A twelve month has now elapsed since his death, and from of the thousands who were loud in his praise, 15,777 rupees have been raised for a testimonial; 8,550 only of which has, as yet, been collected. Nor have the gathered sums, so far as the public are informed, been expended. On the 1st of June, the anniversary of his death, a meeting was convened of those who had benefitted by his labors, for the purpose, according to the French custom, of lavishing eulogies on the excellencies of the deceased. At this meeting, if we recollect right, not more than a mere handful (40) attended; the principal speaker was a Native Christian preacher, the Rev. K. M. Banerjee, who appears generally to take the lead in the way of energy, as well as talent, of his young and more liberal countrymen. We might add to this other and more recent cases, these serve to show a fearful lack of energy in the native community; we hope that the Bengal British India Society and the Landholder's Society, will not allow the embers of native energy, which have of late been enkindled, to languish and die: and even, in these Societies we would rather see the whole direction in the

hands of the people, did they put their shoulders to the wheel, than under the management of other than native agency. What we would urge the native community to, is to walk alone, to attempt to benefit their country, not by fair speeches and public exhibitions merely, but by pursuing such a course as shall ensure them the attachment of their countrymen and the respect of the authorities, which will more effectively secure that which they desire for themselves and their friends for them,—a large share in the offices of the country; than all other efforts however legitimate or well directed they may be, can effect.

We write not in a querulous or disputatious mood, but in sorrow; our hope deferred in this matter maketh the heart sick.—When will the wealth, intelligence and improved condition of the people of India be brought to bear on the true welfare of the country? When to that intelligence, wealth, education, privilege and religious knowledge, shall be added the *energy* which is now lacking.—C. C. A.

[Whilst agreeing in the general design of this Extract, we are not to be understood as passing any opinion on the individual men or efforts referred to in it.—Ed. C.C.O.]

9.—BAPTISM OF A HINDOO.

On Sabbath evening last, (July 16th) the ordinance of Baptism was administered to a young Hindu at the General Assembly's Institution. Several ladies and gentlemen were present upon the occasion, together with above two hundred of the countrymen of the young convert. The service commenced with singing, which was followed by an impressive prayer by the Rev. Dr. Duff. The Rev. Doctor then delivered a very appropriate address on the nature and obligations of Baptism. An other prayer followed, after which the candidate came forward, and in answers to questions put to him by the Rev. T. Smith, most firmly and solemnly made a renunciation of the religion of his fathers, and a formal and public avowal of the chief doctrines of the Christian faith. The ordinance was then administered by the Rev. T. Smith in the usual mode and with the ordinary prayers accompanying. Mr. Smith next delivered an address of considerable length to the native audience, pointing out some of the errors and absurdities of Hinduism, stating the lasting blessings and joys conferred by Christianity, and exhorting them to the rejection of the one and acceptance of the other, in imitation of the glorious example of their countryman, who had on the occasion publicly avowed that choice. The young man who was thus introduced into the pale of the Christian Church, has for a long time been a student of the General Assembly's Institution, and it was not without the greatest caution and amplest external proofs, that the worthy Missionaries connected with the institution consented to his admission as a candidate for Baptism.—*Hurkaru, July 26.*

10.—MADRAS—THE REV. JOHN SMITH.

It is with the deepest regret we observe, that very little hopes are entertained for the safety of the Barque *Favorite*, which left Vizagapatam for Madras about the time our Coast was swept by the late storm. Nay, the *Favorite* for some time has been given up for lost, but the friends of the Passengers on board notwithstanding the absence of all accounts of the vessel, have continued to cling to the fond, but delusive hope, that she had put into some Port, or at all events, had escaped the fate which befell so many other craft. The painful fact however can no longer be disguised from those who have been hoping against hope. Of the number who have perished by shipwreck, during the recent gale, none will be more lamented than the Rev. John Smith of the London Missionary Society. This

most faithful and zealous Minister, proceeded from Madras in the early part of May to Vizagapatam, accompanied by the Rev. M. Winslow, for the purpose of Ordaining two young candidates for the Missionary Service under the auspices of the London Missionary Society. The Rev. M. Winslow returned in safety to Madras, but the Rev. J. Smith after travelling by land a considerable way down towards Madras, was taken sick and obliged to retrace his steps to Vizagapatam,—he afterwards embarked on board the Barque *Favorite*, which put to sea in the late storm, and has never since been heard of.—*Circulator*.

11.—THE FREE PRESBYTERIAN CHURCH OF SCOTLAND: ITS REASONS OF SEPARATION, AND FIRST GENERAL ASSEMBLY.

The crisis is past—the expected event has taken place—the *Old Scottish Establishment* has been forsaken by more than four hundred, (444) of her best ministers—and a FREE PRESBYTERIAN CHURCH has been formed. On Thursday, the 18th of May last, this external separation of two parties, long before separated in principle, was finally completed; and now they stand forth as two, each with its own distinctive character, to be judged of by all men, according to its spiritual or ecclesiastical worth. We know where our own sympathies, and (we believe may safely say) the sympathies of most of our readers lie: but we shall give no special expression to these at present. Silent contemplation of an event like this, on its first occurrence, is far more natural and far more profitable for all; save when immediate relationships or other near responsibilities are concerned, and may demand a different course of action—a course more noble, but also more painful than the other. In our present notice of the subject, we confine ourselves to a simple Extract—but one of no small interest, as embodying in brief, and emphatic form the reasons, the precise reasons, why the four hundred ministers have separated from that Establishment which they once so fondly upheld—and why they have constituted themselves in another and a FREE Church.

Those reasons, it will be perceived, were read by the Moderator of the Assembly, on behalf of himself and those who agreed with him, publicly—first in the old Assembly and then in the New;—and the document is worthy of being thus recorded, if for no other reason, than to preserve the basis of a most serious important event in the history of the Church of Christ:—

“Dr. WALSH, the MODERATOR, having then constituted the Assembly by prayer, said,—According to the usual form of proceeding, this is the time to make up the roll; but in consequence of certain proceedings affecting our rights and privileges, and which proceedings have been sanctioned by Government and the Legislature, and more especially in respect that there has been an infringement on the liberties and constitution of the Church, so that we could not now constitute a court without a violation of the terms of the union between Church and State in this land, as now authoritatively declared, I must PROTEST against our proceeding farther. The reasons that have led me to this conclusion are fully set forth in the document which I hold in my hand, and which, with your permission, I shall now proceed to read:—

“We, the undersigned ministers and elders, chosen as Commissioners to the General Assembly of the Church of Scotland, indicted to meet this

day, but precluded from holding the said Assembly by reason of the circumstances hereinafter set forth, in consequence of which a free Assembly of the Church of Scotland, in accordance with the laws and constitution of the said Church, cannot at this time be holden—considering that the Legislature, by their rejection of the Claims of Right adopted by the last General Assembly of the said Church, and their refusal to give redress and protection against the jurisdiction assumed, and the coercion of late repeatedly attempted to be exercised over the Courts of the Church in matters spiritual by the Civil Courts, have recognised and fixed the conditions of the Church Establishment as henceforward to subsist in Scotland to be such as these have been pronounced and declared by the said Civil Courts in their several recent decisions, in regard to matters spiritual and ecclesiastical, whereby it has been *inter alia* declared:—

“ 1st. That the Courts of the Church as now established, and members thereof, are liable to be coerced by the Civil Courts in the exercise of their spiritual functions, and in particular in their admission to the office of the holy ministry, and the constitution of the pastoral relation, and that they are subject to be compelled to intrude ministers on reclaiming congregations in opposition to the fundamental principles of the Church and their views of the word of God, and to the liberties of Christ's people.

“ 2d. That the said Civil Courts have power to interfere with, and interdict the preaching of, the Gospel and administration of ordinances as authorized and enjoined by the Church Courts of the Establishment.

“ 3d. That the said Civil Courts have power to suspend spiritual censures pronounced by the Church Courts of the Establishment against ministers and probationers of the Church, and to interdict their execution as to spiritual effects, functions, and privileges.

“ 4th. That the said Civil Courts have power to reduce and set aside the sentences of the Church Courts of the Establishment, deposing ministers from the office of the holy ministry, and depriving probationers of their license to preach the Gospel, with reference to the spiritual status, functions, and privileges of such ministers and probationers—restoring them to the spiritual office and status of which the Church Courts have deprived them.

“ 5th. That the said Civil Courts have power to determine on the right to sit as members of the Supreme and other Judicatories of the Church by law established, and to issue interdicts against sitting and voting therein, irrespective of the judgment and determination of the said Judicatories.

“ 6th. That the said Civil Courts have power to supersede the majority of a Church Court of the Establishment, in regard to the exercise of its spiritual functions as a Church Court, and to authorize the minority to exercise the said functions, in opposition to the Court itself, and to the superior Judicatories of the Establishment.

“ 7th. That the said Civil Courts have power to stay processes of discipline pending before Courts of the Church by law established, and to interdict such Courts from proceeding therein.

“ 8th. That no pastor of a congregation can be admitted into the Church Courts of the Establishment and allowed to rule, as well as to teach, agreeable to the institution of the office by the Head of the Church, nor to sit in any of the Judicatories of the Church, inferior or supreme, and that no additional provision can be made for the exercise of spiritual discipline among members of the Church, though not affecting any patrimonial interests, and no alteration introduced in the state of pastoral superintendence and spiritual discipline in any parish, without the coercion of a Civil Court.

“ All which jurisdiction and power on the part of the said Civil Courts severally above specified, whatever proceeding may have given occasion to

its exercise, is, in our opinion, in itself inconsistent with Christian liberty, with the authority which the Head of the Church hath conferred on the Church alone.

“ And farther, considering that a General Assembly, composed in accordance with the laws and fundamental principles of the Church, in part of Commissioners themselves admitted without the sanction of the Civil Court, or chosen by Presbyteries, composed in part of members not having that sanction, cannot be constituted as an Assembly of the Establishment, without disregarding the law and the legal conditions of the same as now fixed and declared.

“ And farther, considering that such Commissioners as aforesaid would, as members of an Assembly of the Establishment, be liable to be interdicted from exercising their functions, and to be subjected to civil coercion at the instance of any individual having interest who might apply to the Civil Courts for that purpose.

“ And considering further, that civil coercion has already been in divers instances applied for and used, whereby certain Commissioners returned to the Assembly this day appointed to have been holden, have been interdicted from claiming their seats, and from sitting and voting therein, and certain Presbyteries have been by interdicts directed against the members prevented from freely choosing Commissioners to the said Assembly, whereby the freedom of such Assembly, and the liberty of election thereto, has been forcibly obstructed and taken away.

“ And further, considering that in these circumstances, a free Assembly of the Church of Scotland, by law established, cannot at this time be holden, and that any assembly in accordance with the fundamental principles of the Church, cannot be constituted in connexion with the State without violating the conditions which must now, since the rejection by the Legislature of the Church's claim of right, be held to be the conditions of the Establishment.

“ And considering that while heretofore as members of Church Judicatories, ratified by law and recognised by the constitution of the kingdom, we held ourselves entitled and bound to exercise and maintain the jurisdiction vested in these Judicatories with the sanction of the constitution, notwithstanding the decrees as to matters spiritual and ecclesiastical of the Civil Courts, because we could not see that the State had required submission thereto as a condition of the establishment, but, on the contrary, were satisfied that the State by the Acts of the Parliament of Scotland, for ever and unalterably secured to this nation by the Treaty of Union, had repudiated any power in the Civil Courts to pronounce such decrees, we are now constrained to acknowledge it to be the mind and will of the State, as recently declared, that such submission should and does form a condition of the Establishment, and of the possession of the benefits thereof, and that as we cannot, without committing what we believe to be sin—in opposition to God's law—in disregard of the honour and authority of Christ's Crown, and in violation of our own solemn vows, comply with this condition, we cannot in conscience continue connected with and retain the benefits of the Establishment, to which such condition is attached.

“ We, therefore, the ministers and elders aforesaid, on this, the first occasion since the rejection by the Legislature of the Church's Claim of Right, when the Commissioners chosen from throughout the bounds of the Church to the General Assembly appointed to have been this day holden, are convened together, do protest that the conditions aforesaid, while we deem them contrary to and subversive of the settlement of Church Government, effected at the Revolution, and solemnly guaranteed by the Act of Security and Treaty of Union, are also at variance with God's word, in

opposition to the doctrines and fundamental principles of the Church of Scotland, inconsistent with the freedom essential to the right constitution of a Church of Christ, and incompatible with the government which he, as the Head of his Church, hath therein appointed distinct from the civil magistrate.

"And we further protest, that any Assembly constituted in submission to the conditions now declared to be law, and under the civil coercion which has been brought to bear in the election of Commissioners to the Assembly this day appointed to have been holden, and on the Commissioners chosen thereto, is not and shall not be deemed a free and lawful Assembly of the Church of Scotland, according to the original and fundamental principles thereof, and that the claim, declaration, and protest of the General Assembly, which convened at Edinburgh in May, 1842, as the act of a free and lawful Assembly of the said Church, shall be holden as setting forth the true constitution of the said Church, and that the said claim, along with the laws of the Church now subsisting, shall in nowise be affected by whatsoever acts and proceedings of any Assembly constituted under the conditions now declared to be the law, and in submission to the coercion now imposed on the Establishment.

"And finally, while firmly asserting the right and duty of the civil magistrate to maintain and support an establishment of religion in accordance with God's word, and reserving to ourselves and our successors to strive by all lawful means, as opportunity shall in God's good providence be offered, to secure the performance of this duty agreeably to the Scriptures, and in implement of the statutes of the kingdom of Scotland and the obligation of the Treaty of Union as understood by us and our ancestors, but acknowledging that we do not hold ourselves at liberty to retain the benefits of the Establishment while we cannot comply with the conditions now to be deemed thereto attached: We PROTEST that in the circumstances in which we are placed, it is and shall be lawful for us and such other Commissioners chosen to the Assembly appointed to have been this day holden, as may concur with us, to withdraw to a separate place of meeting, for the purpose of taking steps for ourselves and all who adhere to us—maintaining with us the Confession of Faith and Standards of the Church of Scotland, as heretofore understood—for separating in an orderly way from the Establishment; and thereupon adopting such measures as may be competent to us in humble dependence on God's grace and the aid of the Holy Spirit for the advancement of his glory, the extension of the Gospel of our Lord and Saviour, and the administration of the affairs of Christ's house, according to his holy word; and we do now withdraw accordingly, humbly and solemnly acknowledging the hand of the Lord in the things which have come upon us, because of our manifold sins, and the sins of this Church and nation; but at the same time with an assured conviction that we are not responsible for any consequences that may follow from this our enforced separation from an Establishment which we loved and prized—through interference with conscience, the dishonour done to Christ's Crown, and the rejection of his sole and supreme authority as King in his Church."

12.—THE CHURCH MISSIONARY SOCIETY—PUSEYISM AND THE BISHOPS.

(Communicated.)—The income of the Church Missionary Society was very large last year—but the Committee at home, we regret to hear, are at variance with the bench of Bishops. The Committee lately dismissed Mr. Humphreys, one of their Missionaries at Madras, in consequence of his having imbibed Puseyite notions. To this the Bishops object and assert that no Missionary can be discharged from the service of the Society, with-

out their sanction. The Committee on the other hand maintain that they have power to do this, independent of the authority of the Bishops; and the latter declare, that if this principle is recognised, they will ordain no more Missionaries for the Society. The Committee have avowed their determination to abide by it, and say that in this case they will send to Germany for Missionaries and to America for ordination—thus the matter rests for the present, what the end will be is known only to the Lord, but it is feared by some persons, that it may eventually break up this noble institution. We from the first feared this would be the result of the union of the Bishops with this Society, which has been the very life and soul of religion in the Episcopal Establishment of late years. May the Spirit of Christ be in the midst of the council of the Committee.—C. C. A.

13.—IDOLATRY IN INDIA.

Below will be found a letter from that indefatigable friend to Christianity in India, John Poynder; we insert it to show the advocates of the disconnection of Government from the idolatries of the land, that their work is not yet finished even in the Bengal Presidency—and also to show them that Mr. Poynder, though feeble with age, does not allow one stone to remain unturned until he shall, with the blessing of God, have completed that work which he has so boldly and successfully advocated for many years. May all interested in the same cause in India be stirred up to agitation on other branches of iniquitous idolatrous practice, which are either tacitly sanctioned or might be ameliorated or suppressed by the Government, without more than a murmur from the interested, and with thanks from thousands of now suffering mankind.

To the Editor of the Record.—SIR,—Permit me to suggest—especially as the Spring Meetings approach—the importance of this great country at length speaking out upon the abuse of Lord Auckland having confirmed, for all time, the annual payment of 6,000*l.* to the detestable idol of Juggernaut. I have long examined all the little evidence which has been produced for the existence of any supposed “pledge” for this payment, which Lord Auckland assumes as the only basis of his argument in rejecting the plan of his own Government for abandoning such a payment; and it is the honest conviction of my mind—first, that no pledge was ever given: and, secondly, that if it had, it would have been invalid *per se*, as contrary to the prior obligation of Great Britain to bless India with Christianity, and only to tolerate Heathenism, with its idolatrous and bloody rites, till it should yield to better light, but not, in the meantime, to encourage and pay for its open maintenance and support.

I have now called in vain, for years, in my place in the India House, for the production of this imaginary pledge; and have therefore a right to conclude that “*de non apparentibus et non existentibus eadem est ratio*”—and yet, as late as the last Court, when I was absent from illness, a military man, of the old school, declared himself “under an impression that a pledge had been entered into by Mr. Harcourt and Colouel Melville forty years back;” as if these men (of whom we hear for the first time) held a general retainer for idolatry, in virtue of which they claimed to sanction and perpetuate such deeds of darkness, bloodshed, and vice, as are still carried on at Juggernaut with British money, and under British influence.

Allow me to add, that I think the great mistake of the Christian public has been, that it has been content to rely upon the exciting representations of our Annual Meetings, and then has thought itself dispensed from any more exertion till the stirring statements of another year; whereas the obvious duty of our chief religious bodies was rather to petition the Legislature, the Crown, and the India Company, as they have not yet done, and

as individuals cannot. I am old enough, Sir, to remember the astonishing effect produced in a single night, when a Bill of Lord Sidmouth was successfully opposed by an influx of Petitions arriving from all England against a measure which (quite contrary, I am sure, to that nobleman's desire) would have had a most mischievous effect on the privileges of a great and influential body of Christians. Had the sound part of our beloved country ever really felt this incubus of Juggernaut as it ought to have done, under the fruitful mass of evidence collected by Parliament, Dr. Buchanan, Mr. Grant, Bishops Heber and Wilson, the Christian Knowledge Society, the Baptist Missionaries, the Church Missionary Society, the *Friend of India*, and from numerous other sources, is it conceivable that, in the largest corporate body in England, I should have been left (after three months' notice) in a very small majority at the India House (chiefly composed by the Directors themselves), when I attempted a year back, to impress upon the Proprietors the duty of declaring against this decree of Lord Auckland, and that, under the production of proofs which no man ventured to deny, and in the absence of "pledges," which no man was able to produce?

I earnestly entreat the different religious bodies who may meet their constituents in May, to consider their own responsibility as professing Christians, and the solemn obligations of our Christian country in this matter. They have every encouragement to proceed; for already far more has been effected, by the power of God, than could have been expected by the most sanguine, in the saving of 700* miserable women annually, for many years past, from a fiery death; in the rescue of innumerable infants from the sharks at Saugor; in the extinction of military and civil honours (often on the Sabbath) to the Rajahs, and on the Heathen festivals; in the abolition of the pilgrim tax, and (as I hope) of the many Government taxes on murderous penances, idolatrous stations, processions, oblations and endless other Heathen rites, from all which, Christian England derived a large revenue.

Still, let our watch word be—

"Nil actum reputans dum quid superesset agendum."

The account we had of the very last car festival at Juggernaut is quite as awful as any which has preceded it—the same deplorable consumption of human life by cholera, famine, exhaustion, and the tropical rains—the same loathsome orgies of lust and profligacy—the same delusion practised by the pilgrim-hunters, and the same shameless plundering by the priests, of miserable devotees; and, in the midst of all this guilt and misery, the same heartless curiosity of Europeans in attending, on their gaily-caparisoned elephants, to witness the triumph of "the god of this world" over the souls and bodies of his deluded worshippers—it being notorious that the very presence of these "baptized Infidels" (to quote Dr. Young) is always adduced by the Hindoos and their priests, as of itself the best evidence that, in thus patronising and paying for Juggernaut, the English can feel no desire (as certainly such Anglo-Indians do not) to put an end to his triumphs, or to think any better of their own revelation from Heaven than of this most degrading and destructive idolatry.

I have the honour to be, Sir, your most obedient servant,

New Bridge-street, March 28, 1843.

JOHN POYNDEE.

* The actual number, recorded by the House of Commons, giving the name, caste, age, and residence, of every woman, was, on an average of the preceding ten years, precisely 666 per annum (the number of the beast!); but I put it at 700, because the returns to Parliament did not comprise the immolations which went on in all the countries not under the immediate government of the Company—so that I am still quite under the mark.

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