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NEW SERIES, VOL. IV. No. 45.—OLD SERIES, VOL. XII. No. 136.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

SEPTEMBER, 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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The United Monthly Missionary Prayer Meetings will (D. V.) be held on the first Monday in every month at the following places:—

Sept. 4th, at the Circular Road Chapel;

Oct. 1st, at the Lal Bazar Chapel;

Nov. 5th, at the Union Chapel, Dharamtalá.

} Service to commence at half  
past seven o'clock.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society is held on the evening of the Wednesday immediately preceding the second Sabbath of each month. Time of service half past seven o'clock.

The Church Missionary Prayer Meeting will be held (D. V.) at the Old Church Rooms, on Tuesday evening, the 5th instant;—service to commence at 7 o'clock.

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

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

THE  
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NEW SERIES, VOL. IV. No. 45.—OLD SERIES, VOL. XII. No. 136.

SEPTEMBER, 1843.

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I.—*Some remarks on the Interpretation of Providence.*

Happy the man who sees a God employed  
In all the good and ill that chequers life.—*Cowper.*

The denial of what is called a special providence, is tantamount to the denial of all providential government whatever; for how can God's will determine any event without also determining all its foregoing causes? If the breach of a single link in the chain, even the smallest, be a thing conceivable otherwise than as by God's sole and absolute appointment, then is it a thing conceivable that the purposes of the Almighty are dependent for fulfilment, not entirely on His own will, but partly at least on the will of another!—an absurdity almost too profane for utterance.

But it is not in man to acknowledge God his Maker, at any time or under any circumstances, if he can possibly contrive to banish the unwelcome image from his thoughts. When he cannot entirely succeed in this impious endeavour—when some sudden and signal display of divine power, presses on his reluctant mind the solemn fact that verily there is a God that judgeth in the earth—he still admits no more than he can possibly help; he allows that *great* events are indeed the work of a “presiding providence,” but he treats with scorn the idea that a God should abase himself by taking an active, intimate, and universal concern in all the veriest trifles of life—circumstances in fact, of a character so trivial that fancy cannot collapse sufficiently to apprehend their littleness. The assertion of a providential government extending to matters so utterly insignificant as the numbering of the hairs of our head—is, to the view of the natural man, nothing more or less than an insult to the Divine Majesty, which, in *his* opinion, ought to reside far aloof, at high and lordly distance above all sublunary affairs of less importance at least than the fate of armies, or the overthrow of thrones.

And extending this mean conception of the Deity, so as to embody before his “mind's eye” a complete, consistent, and well-proportioned image—an image as unlike and as dishonorable to the Living God,

as that which was once worshipped by assembled nations in the plain of Dura,—no wonder that insulted Reason herself cries out at last in disgust and abhorrence at the work of her own hands, 'There is no God;'—and seeks desperate refuge from idolatry and superstition, in infidelity and atheism.

"*Our Father* which art in Heaven!" forgive the guilty ignorance of thy apostate creatures in robbing thee of thy highest glory while they pretend to honor thee! Thou hast brought forth *children*, and behold how they rebel against thee! Well spake the Lord by the mouth of the holy prophet—"If I *am* a *Father*, where is my honour?" uttered indeed? Oh what hath Sin done to our world, when man's Where approach now to a recognition of the being and authority of nearest degrades Him to the idea of a petty selfish tyrant, not only a God, down to our paltry and erroneous notions of high and low, great and small—but devoid of every moral attribute calculated to awaken confidence or to touch the heart.

But the God of the Bible is revealed to us as a God whose infinite mind embraces at once *all* being in its ken and government; under whose omniscient and omnipotent control, *all* events in time and eternity, are marshalled in a wondrous and inevitable sequence, harmoniously working out that one, great and only worthy end of all—the divine glory; and—what is to us the most affecting and endearing of all these revelations—as a God whose very name is love, whose paternal care and goodness as the Creator of all things, are worthy of the most unbounded trust, adoration and gratitude of all his intelligent children—and whose truly divine sympathy with the pure happiness of all his creatures, secures the fullest supply of every fitting want of every individual even of the meanest order of sentient beings throughout the vast range of his universe. O Lord, *our* Lord, how excellent is thy name in all the earth! Who would not fear thee, and glorify thy name, for thou only art holy—wonderful in counsel, and excellent in working! There is none beside thee!

Sin indeed has entered, and death by sin, marring this fair scene of things. But still the dependence of all his creatures on this infinitely good and great God, for life and breath and all things, is their true felicity, though man rebels against it; and not content with asserting an abstract *right* over himself and all that is entrusted to him by his Creator, actually affects to possess the *power* also. "Our lips are our own; who is lord over us?" says man; while the Bible in every page declares God to be the sole and absolute proprietor of all his creatures. "I will walk in the imagination of my heart, and as seemeth good in my own eyes," says man; "It is *not* in man," says God, "that walketh to direct his own steps." "By the strength of my hand," says man, "have I done it, and by my wisdom, for I am prudent;" "The wisdom of this world is foolishness with God," replies the Holy Oracle—"thou couldest have no power at all, except it were given thee from above."

Let God, then, be true, and every man a liar (Rom. iii. 4) who contends with him, (Isaiah xlv. 9); and humbly acknowledging that all things that come to pass, do so by his direct appointment or express

permission—let us now simply enquire whether we are *at liberty* to seek for a revelation of God's mind or will, in his acts of providence; and if so, what *may be the right method* of obtaining this highly important knowledge. Our remarks on both points, will merely hint the course open before us; the Christian reader will feel deep interest in pursuing the enquiry for himself.

That God *may* be read in his works, is not only true, but we are taught that it is most criminal to neglect this study. What saith the scripture?

“(The wicked) will not seek after God: . . . thy judgments are far above out of his sight.” Ps. x. 5.

“(The wicked) regard not the works of the Lord, nor the operation of his hands.” Ps. xxviii. 5.

“O Lord, how great are thy works! a brutish man knoweth not, neither doth a fool understand this.” Ps. xcii. 5, 6.

“Come, behold the works of the Lord, what desolations he hath made in the earth.” Ps. xlvi. 8.

“(The ungodly) regard not the works of the Lord, neither consider the operation of his hands.” Isa. v. 12.

“Lord, when thy hand is lifted up, they will not see.” Isa. xxvi. 11.

“O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times?” Matt. xvi. 3.

These Scriptures may suffice for the first point; though every narrative in the Bible affords living illustrations of the exercise of this duty and privilege, much more emphatic than isolated precepts. The reader will find great delight and profit, by God's blessing, in perusing those sacred histories with attention to this very lesson. The second part of our enquiry, is, in fact, entirely dependent for solution on this circumstance; for it is Bible light alone that must guide us herein.

But it is of much importance first to observe that the study of God's works as a revelation of himself, though most clearly enjoined, has *not* for its object or its reward, the gratification of a vain and impious curiosity prying into the divine purposes and decrees.—We are not to imagine, in the outrageous pride of our hearts, that the Almighty invites us to inspect the awful record of his eternal councils. *All* that we are commanded and privileged to seek in the volume of nature and providence, is such an increase in our knowledge of God's holy character, as will advance us in resemblance to it, and quicken us to every duty as his responsible creatures;—a clearer view of his blessed will concerning us, and of how best to conform ourselves thereto. These practical lessons of heavenly wisdom—let it be repeated—are all that God's Word undertakes to guide us in learning from God's Works; and in as far as the soul inclines to this instruction, so far does the entrance of God's Word give light—and no further; all, at least, beyond this, is but conjecture from imperfect analogy, and *may* border on presumptuous speculation regarding those secret things which belong unto the Lord our God alone.

This enquiry therefore, is a matter altogether of personal religion. The correspondence between our own spiritual state, and that which may be exhibited in the Bible in any one case, as warranting such or

such a particular interpretation of a providence similar to what we are ourselves experiencing—*this* is the key to the whole investigation. It is not one of the least blessings which attends the study of God's Works, that if studied aright, they necessarily send us both to God's Word, and into our own bosoms by self-examination. The more clearly we ascertain by solemn and careful heart-searching, how we really stand in the sight of God—the greater will be our certainty in the discoveries which the Bible makes to us, of God's precise will regarding us in any of the dispensations of his providence. But if neglecting to search into our own true character, we venture to put any construction we please on whatever event in life befalls us—merely because we find an instance of a like event in the Bible, bearing that particular meaning to the conscience of some one person in old time—but without ascertaining that that person's spiritual state and our own resemble—we shall be in imminent danger of committing a threefold sin; misapplying the Word of God to justify a delusion—mistaking the true meaning, and forfeiting the intended blessing, of an event in providence—and hardening our souls in a slothful and wilful ignorance of their true condition.

Afflictive Providences are those which ordinarily call most loudly on our attention. Let us try to illustrate the above remarks by applying them to an instance of this kind.

Generally and ultimately, the Christian knows that "*all things work together for his good*;" he is also aware, however, of another scripture which intimates that it is to those "*who are exercised*" by affliction, that "*it yieldeth (in due time) the peaceable fruit of righteousness.*" He therefore greatly desires to be thus exercised by the affliction in order to secure the blessing promised; and in the day of trouble prays to God for this spiritual benefit with intensest earnestness—"shew me wherefore thou contendest with me." (Job x. 2.) Searching the Holy Oracles for a reply, the enquirer perceives that God sends affliction to his children for *many* different purposes. Here then he is sorely perplexed, not knowing which of these purposes may be the design in his present experience. At one time we read in the Bible of temporal suffering appointed to teach humility and quicken dependence on God. In the case of another, we see that God is hereby opening the ear to discipline, and commanding his backsliding child to return from iniquity. (Job xxxvi. 10.) Again we see the rod sent to arouse the impenitent to reflection—how often are God's children "*chosen in the furnace of affliction!*" Another is admonished by calamity, of his past sins and their deserts, so infinitely beyond the punishment now inflicted for them. Again, suffering is ordained, that practical experience in this severe school, may qualify the learner to instruct others how to hear the rod and him who hath appointed it. (2 Cor. i. 3, 4.) And we may occasionally see an eminent saint tried with some great, some fiery trial, such as baffles all sense in its quest of deliverance, and perhaps tears up every tenderest feeling of the human heart within him by the roots, as if for no other purpose than this—but is it not enough?—that the sublime serenity of his all-conquering and unconquerable faith in God, may be to the higher praise of the glory

of His grace. *Such* was the furnace through which the Father of the faithful was led, and apparently for this great end above any other.

Now from these, and the many other blessed purposes for which afflictive providences are clearly designed—it is the duty of the learner by earnest study of the Word, with fervent and humble prayer, and rigid self-examination—to make that selection which his own soul's actual need points out as fittest for him at the particular time. The result by God's blessing is inevitable. He *does* hereby learn the very lesson which the Lord designed to teach him. He *does* now know the will of God concerning him in this dispensation; and it will in due time yield the peaceable fruit of righteousness in his life and character.

What is said of afflictions may be easily applied to all providential dealings whatever, for in one sense the whole of our earthly pilgrimage is one continued course of probation and trial only. We shall notice then but one other case, and because at first view it may appear one in which the method we recommend for interpreting providence must certainly fail. What if all the heart-searchings, the supplications, and the study of the Bible be in vain? We long to know what God would have us to do, to be, or to suffer; but Alas! he seems to speak to us in an unknown tongue altogether: our most laborious and painful endeavours, our most anxious longings to understand what he says to us, are all fruitless. Is it then a lost trial? a message sent from God in vain? It may be far otherwise. There is a lesson among the last which God teaches his children, and it is this—to *walk in darkness and have no light, and yet to trust in the Lord and stay one's self upon his God*, (Isa. l. 10); to say with Job, "though he slay me, yet will I trust in him." (Job xiii. 15). Christian biography can scarcely present a nobler instance of triumphant faith in God, when His hand was mysteriously heavy on the sufferer, than that of the eminent Dr. Payson of Portland U. S., who in a brief interval of pain in the illness which proved his last, was asked if he "could discern for what reason God was thus trying him?" "No!" he replied immediately, with a smile of perfect peace, "I can discover no particular reason; *but I am as well satisfied as if I saw ten thousand. God's will is the very perfection of reason.*" A sentence richer in heavenly wisdom never fell from uninspired lips.

In the present most eventful day, God seems to call on men by his providences in a peculiarly solemn manner. Oh that those startling events may send us all to our Bibles and to our knees, with deeper earnestness in our enquiry as to His divine will—and impress us with more watchfulness and devotedness in all our endeavours to serve him. In days of national gloom, Daniel and Nehemiah humbled each *himself* before God, and made *his* confession: let us individually do so too. For, brethren, yourselves know perfectly that the day of the Lord cometh as a thief in the night; and there are many omens of its approach already discernible to those who are not in wilful darkness. Oh then, watch unto prayer, and be ready. Blessed are those servants, whom the Lord, when he cometh, shall find watching.

## II.—*The May Meetings.*

If some men were asked to designate the glory of England, they would point to her victorious armies, her vast and still accumulating wealth, and the extent of her growing dominions; but others—the real benefactors of her immense family—would rather direct attention to her schools, her charities, and her missions. These confer on her a moral and enduring lustre, which neither martial prowess, nor mercantile enterprise, nor political empire, have ever been able to impart. It is desirable that causes so great and worthy in themselves, so salutary in their results, and so essential to the best interests of the nation, should receive the strongest support the British press can render them. We have therefore resolved on giving their proceedings a place in our columns, and to continue, as occasion may require, to give their sacred labours the publicity which their paramount importance demands.

The May meetings may be considered in the light of a great Parliament of Benevolence sitting in committees for the amendment of the philanthropic constitution of the state, and the distribution of the *million* of money placed, for the most part by the poor of the land, at their disposal. These sittings are attended by such multitudes of persons from all parts of the country, that during their continuance the aspects of the streets of London lose much of their dingy metropolitan air, and assume the healthful jocund look of a provincial festival. They are held in various large chapels, the halls of the mission houses, Crosby Hall, the schools of various denominations, but chiefly in Exeter Hall, which was built a few years since expressly for their accommodation.

This year an unusual degree of excitement has prevailed amongst them in consequence of the danger to which the Protestant missions and schools in the Pacific are believed to be exposed by the Propagandism of Rome and the French occupancy of Tahiti, and also, by the injury which it is supposed will be done to the Sunday-schools, and to the schools of Dissenters generally, by the operation of the proposed Factories Education Bill. On these topics we feel that the zeal of our friends has in some degree outrun their ordinary discretion, and that on both points their very commendable but ill-considered fears are destined to speedy disappointment.

The first meeting deserving general attention, and one which, considering the deplorable ignorance of Irish peasantry, we commend to the charitable sympathies of our readers, was that of the

### *Baptist Irish Society,*

Founded in 1813 by Ivimey, the historian of the Baptists, for "giving the people something better than political institutions"—to give them the power of reading the Bible by native teachers "who do not go with the aspect, and under the shield of coercive authority." It was held in Finsbury Chapel, April 25, D. W. Wire in the chair. The meeting was addressed by the Rev. Messrs. Davies, Mursell, Overbury, Webb, Mulhein, Pottinger, Trestrail, and Edwards. The report stated that the society had continued such schools as the increasing care of the National Board of Education in Ireland had felt it expedient for the committee to maintain, and that though the number had decreased, there was an increase of efficiency and usefulness. In twenty-four schools there were 2191 on the books, at the average age of ten years; more than 1720 were Roman Catholics, 697 had repeated considerable portions of the word of God, and most of them were situated where there were no other means of education within reach; the funds were reported to be in a depressed state, the liabi-

lities exceeding £1500 over and above the ordinary expenditure of the society.

The speakers were enthusiastic in their testimony to the social and intellectual capacities of the poor people. "It is impossible," said Mr. Mursell, "to mingle with them without loving them. There is a vivacity about them that is perfectly enchanting. I feel that I am a great lump of lead when I get into the vicinity of Irishmen. No one can associate with them without catching something of their spirit, and wishing he resembled, more than he does, their hospitality. Their minds are pre-occupied with ideas relating to Christianity and its duties, but all their ideas are distorted—their ideas are upside down. There is a confused conception of the importance of religion, but they have not the slightest idea of what is meant by it—of its principles, its spirit, its doctrines and precepts."

The business concluded by the expression of a hope that, if we would do good to Ireland with regard to her morals, we must have hearts to feel for her temporal interests; and not only raise our prayers for her mental emancipation, but stretch forth our hands for her political advancement.

#### *Baptist Missionary Society.*

April 27th, at Exeter Hall.—J. L. Phillips, Esq., in the chair. The meeting was addressed by the Revs. J. Edwards, Dr. Alder, Dr. Leif-child, C. M. Birrell, J. Clarke, J. P. Mursell, C. Elven, Dr. Murch, Dr. Steane, Henry Kensall, Esq., and W. B. Gurney, Esq.

The Rev. J. Angus read the report, which stated that the progress of the society had been uninterrupted in its position and prospects, and was never more calculated to encourage and stimulate the exertions of its friends. The total number of missionaries sent out by the society has been 169. There were in India 79 schools, containing 2789 children, being 4 schools more than last year. 173 members had been added to the churches, now numbering 1350. Four missionaries and 8 teachers were to be employed, from Jamaica, at Fernando Po; and the committee had decided upon purchasing a vessel for the use of the mission in Western Africa. The West India missions were reported in a flourishing state; the total number of members was 33,658, being a clear increase of 1855, while the number of inquirers was 14,353. There were 6944 children in the mission schools, and 13,402 in the Sunday-schools, the expenses of the mission being now entirely borne by the native churches.

Reference was made to the missions at Trinidad, Hayti, South America, and Canada, all being in a flourishing condition. The total amount of the jubilee fund collected this year was reported as £32,500, and the receipts for the year at £21,198 3s. 10d. There had been added to the churches during the year 3569, making a total in all the churches of 36,622. There were 18,000 inquirers, 165 stations, 79 missionaries, 59 female missionaries, 137 day schools; 155 schoolmasters, 10,226 children in the day schools, and about 15,000 in the Sunday-schools; and 90,000 volumes of the Scriptures had been printed.

#### *Home and Colonial Infant School Society.*

Monday, May 1st.—Earl of Chichester in the chair. The friends of this admirable institution assembled in their school-house in Gray's-inn-lane, and associated with the business of the day, an examination of the pupils and teachers, and an inspection of the domestic economy of the establishment. It was stated by the secretary that the society, which had only been established seven years, was instituted for the double purpose of training children to become teachers in schools, and for educating teachers themselves in the true principles of their "high

vocation;" and that it is now the only one in England training *masters* and *mistresses* for infant schools. That about fifty teachers and three hundred children are at present under its charge, and that it proposes to extend its operations by the establishment or assistance of auxiliary institutions, and by the appointment of travelling inspectors to further the development of their principles in general schools. The Bishop of Norwich, in a short but able speech, commended the society to the patronage of the Government and the favour of the public, and very happily ridiculed the notion, that education apart from religion could be considered the education fitted for a moral being. An interesting Hindoo girl, named Rabece, was examined by the meeting, and exhibited great proficiency in various branches of knowledge. This child, on the completion of her education, is to be sent back to India, to become a teacher of religion and civilization to her benighted caste. At the conclusion of the meeting the children were admitted to the gymnasia and play-ground, and in a very few minutes gave the spectators good evidence that their physical education had not been neglected.

*Church Missionary Society.*

May 2nd. Exeter Hall.—Earl of Chichester in the chair. The meeting was addressed by the Bishop of Winchester, the Archdeacon of Derby, Lord Sandon, and the Rev. Messrs. Hanson, Dean of St. Patrick's; J. J. Neithecht, F. Close, and J. C. Colquhoun, Esq., M. P.

The report stated the income during the past year had exceeded £115,000; a sum unprecedented in the history of this or any other religious society. In New Zealand, Eastern and Western Africa, Greece, India, and elsewhere, the missions were encouraging, and the call for missionaries more urgent than ever. The society was about to turn its attention to China, towards a mission in which country an individual who wished to be unknown, had presented the munificent sum of £6000. His Majesty the King of Prussia had presented the society with £100, and become an annual subscriber of £25.

This was decidedly the grandest meeting of the season. We never saw so intelligent a multitude, or one more resolutely bent on doing good. Britain—the land of Bibles and the "fane of Charity"—has great reason to exult in such noble-minded gatherings.

*Christian Instruction Society.*

May 2nd. Finsbury Chapel.—F. Challis, Esq., in the chair. The meeting was addressed by the Rev. Messrs. J. Burnet, Dr. Leifchild, Dr. Cox, J. Smith, Dr. Campbell, T. Smith, and J. Blackburn.

The report stated that the society had in connection with it 107 associations, 14 missionaries, 2411 visitors, 59,946 families, and 123 stations for preaching and prayer. During the year 1421 copies of the Scriptures were distributed, 2686 children directed to Sabbath or day schools, and 3635 cases of urgent distress were relieved by the agencies of the society. During the summer months five tents were employed for the public preaching of the Gospel in the neighbourhood round the City. It may be supposed that not less than 20,000 persons listened to the Gospel through this instrumentality alone.

The total receipts of the year were £1152 6s. 7d., and the expenditure £1192 5s. 6d., leaving the society in debt £39 18s. 11d.

*British and Foreign Bible Society.*

May 3rd. Exeter Hall.—Lord Bexley in the chair. The meeting was addressed by the Bishop of Winchester, Lord Morpeth, the Rev. Professor Sark, of the University of Bonn, the Dean of Salisbury, the Rev. A. Tidman,

Mr. Jacobs, F. Close, Dr. Hannah, A. Anson, J. Milsom, Esq., the Earl of Chichester, and Dr. Steinkopf.

The report stated that, during the year, 727,830 Bibles and Testaments had issued from the depository at home, and 254,230 from the *depôts* abroad, making together 982,060; and that the total issues since the commencement of the society in 1804 was 15,020,994; while the receipts for the year, from all sources, was stated to be £92,476 2s. 8d.

The number of languages and dialects in which this sacred institution now print and circulate the Scriptures is 137! No stronger fact can be urged on the public on behalf of the claims of the society on the enlarged support of every Christian.

#### *The Religious Tract Society.*

May 5th. Exeter Hall.—John Labouchere, Esq., in the chair. This important society was, as it deserves, most numerously attended, and the multitudinous details of its vast operations listened to with a patience which their grave importance deserved.

An abstract of the annual report of the society was read by Mr. Jones, the corresponding secretary and superintendent. It briefly referred to the operations of this society and its auxiliaries in China, Java, Burmah, Assam, India, Ceylon, Australasia, New Zealand, South Sea Islands, West and South Africa, Spanish America, West Indies, New Providence, the United States of America, British North America, Newfoundland, Labrador, France, Switzerland, Belgium, Spain, Portugal, Italy, Hungary, Carinthia, Lower Saxony, Wirtemberg, Iceland, Denmark, Russia, the Mediterranean and adjacent countries. In noticing the home proceedings the committee expressed their regret at the retirement of Mr. John Davis, the society's superintendent, the duties of which office he discharged for nearly twenty-four years in a faithful and conscientious manner. The following grants of publications were reported:—for Sabbath-day circulation, soldiers, sailors, and rivermen, Home Missionary, District Visiting, City and Town Missions, Christian Instruction, and other kindred Societies, British emigrants, prisoners, hospitals, workhouses, railway workmen, fairs, races, foreigners in England, special occasions at public executions, convict ships, and other important objects, amounting to 1,677,936; grants to Scotland, Wales, and Ireland, 302,557. The value of the foregoing grants is £2,668 18s. One hundred and six libraries have been granted during the year to schools, destitute districts, and union houses; also a grant of books, value £60, at half-price, has been made, to form libraries for the police. The report further stated the proposals of the committee for the formation of factory libraries, and the issue of cheap books, and their efforts to counteract those principles which are opposed to the Reformation. The new publications of the year were 218; publications circulated amount to 16,469,551, making the total circulation of the society, in nearly ninety languages, including the issues of foreign societies, assisted by the parent institution, to amount to nearly 377,000,000. The total benevolent income of the year amounts to £4980 15s. 10d.; special donations received for China to 31st of March, £1747 4s. 4d.; proceeds of sales, £43,064 14s. 9d.; gratuitous issues amount to £6649 7s. 1d., being £1668 11s. 3d. beyond the amount of the benevolent contributions, without any charge or expenses whatever thereon; legacies, £999 19s. Total receipts, £52,605 7s. 9d.

#### *British and Foreign School Society.*

May 8th.—Lord John Russell in the chair. The meeting was addressed by Earl Fitzwilliam, Rev. Dr. Reed, Hon. and Rev. Baptist Noel, Rev. Dr. Alder, John Barton, Esq., Rev. Samuel Green, — Cheatham, Esq., Lord Monteaule, Rev. John Burnet, and Colonel Fox, M. P.

The report stated that the financial affairs were far from discouraging, and that the appearance of the schools throughout the country indicated improvement, and that the practicability and usefulness of the system on which they were founded were fully proved by continued experience. It also adverted to the educational measure introduced into Parliament by Sir James Graham, the spirit and tendency of which it condemned: the society had watched with anxiety the movements of Government with respect to education, and whatever might ultimately be the nature of those movements, the committee wished that no amount of aid which Government might grant would ever induce the society to compromise in the smallest degree the great principles which had regulated it from its institution.

*Wesleyan Missionary Society.*

The Annual Meeting of this body was held on Monday, at Exeter Hall. The number of persons present could not have been less than 3,000. In the absence of Sir G. Rose, (who was prevented from presiding by a recent domestic calamity) the chair was taken by Mr. J. P. Plumptre, M. P.

The report stated that in Ireland the 52 schools under the care of the Society contained more than 4,000 scholars, half of whom were now able to read the sacred Scriptures. In France the Wesleyan Mission presented an encouraging aspect. In Ceylon and India a large measure of success had attended the diligent labours of the provisional committee. In Australia and Van Diemen's Land the missions generally were in a very prosperous state. In New Holland the want of additional labourers was greatly felt, and pressing applications made to the committee to send out four missionaries more. From other parts of Australia there were also calls for a greater number of missionaries. The effect produced by the distribution of the new Testament, in the Native language, was one of the most interesting features of the efforts of the Society in New Zealand. At Cloudy Bay, in the Middle Island, where 400 copies had been distributed, there were no less than 700 eager competitors, and nothing could surpass the expression of gratitude of the successful applicants to the British and Foreign Bible Society for its munificent grant.

The report then detailed the proceedings of the Romish emissaries at Vavau and Tahiti. It went on to state that the recent unjust assumption of French dominion in Tahiti, had increased the apprehension of the committee respecting their Polynesian mission. They had united with the directors of the London Society in a deputation to Sir R. Peel and Lord Aberdeen, for the purpose of representing the danger to which their Missionaries were exposed in Polynesia by the proceeding of the French in supporting, by an armed force, the emissaries of the Romish church, and of soliciting the protection of the Government.

At the Cape of Good Hope additional missionaries had been imperatively needed; but in consequence of the want of adequate funds, the committee were unable to increase the existing mission establishments. In the Albany and Caffraria districts, the missions had been for several years steadily rising in importance. Upwards of 30,000 Natives of both sexes were under instruction in Caffraria, and the word of life was preached to them in the vernacular tongue.

In Sierra Leone the mission was in a prosperous state. The Gold Coast mission was also full of promise. The mission school in Kumasi, though yet viewed by some of the chiefs with jealousy, was in successful operation. One of the king's nephews manifested a strong desire to become a Christian, and the king himself evinced the greatest kindness for the missionaries. On a recent occasion he dressed himself in European costume, and proceeded in the carriage presented to him by the missionary committee to the sacred

town of Bantama. According to custom, a human sacrifice would have been offered on the occasion, but the king forbade it, saying to the executioner, "I am going to travel in white man's way and dress in white man's way; and we must adopt white man's fashions and not kill a man to-day."

After adverting to the destruction of Cape Haytian, the report stated that the missionary cause in the West Indies was prosperous. In Jamaica, especially, a marked improvement appeared.

In British North America, throughout the districts of Canada, Nova Scotia, New Brunswick, and Newfoundland, the missionary labours were generally crowned with success, as also in the territories of the Hudson's Bay Company. The financial statement was next read, which declared the receipts from all sources since Christmas last—£68,253, being a decrease of £3,434; expenditure, £103,663; increase £1,909 6s. being a deficiency for the last year of £2,410. In 1841 there was a surplus of £2,933, which would liquidate that deficiency and leave a balance of £523 to the credit of the society. The meeting was then addressed by a number of missionaries recently returned from distant parts of the globe. Among them was a Native Indian chief, who appeared in the dress of his country, and whose address, detailing the state of feeling among his countrymen, was listened to with the liveliest interest.

#### *Sunday-school Union.*

May 4th. Exeter Hall.—Viscount Morpeth in the chair. The meeting was addressed by the Rev. J. W. Richardson, Rev. J. Smith, Rev. G. Smith, of Poplar, Rev. T. Archer, Rev. Dr. Cox, Rev. Dr. Jenkyn, and Charles Hindley, Esq., M. P.

The hall was densely crowded, and hundreds were compelled to go away without being able to get near the doors.

W. H. Watson, Esq., one of the secretaries, read an abstract of the report, which was of the most cheering and animating character. Numerous applications for assistance had been received from Denmark, Belgium, France, Corfu, Van Diemen's Land, Antigua, Jamaica, the United States, Nova Scotia, and Canada. Cash grants had been made towards the erection of Sunday-schools amounting to £254, making a total sum allotted to that purpose of £5,073. 103 Sunday-school libraries had also been granted during the year, making, in all, 966, at a pecuniary loss to the society of £299. The schools thus assisted contained, 14,661 scholars, 8259 of whom could read the Scriptures. The report also stated that within a circle of five miles from the General Post-office there were 491 schools, containing 90,052 scholars and 9,346 teachers. The sales of publications at the Depository had amounted to £8,827, being a decrease of £727 on the sales of previous years, occasioned by the prevailing distress in those parts of the country where Sunday-schools are so generally established. The total receipts of the Benevolent Fund were £1474 10s. 7½d. The report also referred to the Factories Education Bill now before Parliament, and stated the proceedings of the Union with regard to the obnoxious clauses of that bill; which, upon being read, were received with general hisses, while the efforts of the committee to overthrow them were loudly cheered.

The proceedings of the evening generally demonstrated that the onward progress of the Sunday-school system was triumphantly successful. The Rev. J. Smith stated, "that the late Recorder of the City of London did not remember, during the whole time he held that important office, ever trying a person who had been educated in a Sunday-school; and that it was ascertained correctly some time ago that no person's name could be found in the books of Newgate for five successive years who had been trained in a Sunday-school; while among the convicts in Van Diemen's Land,

amounting to 14,000 and upwards, very few could read at all; and during the year the country had expended £850,000 to punish crime in one form or other."

*Naval and Military Bible Society.*

May 9th. Hanover-square Rooms.—Marquis of Cholmondeley in the chair. The meeting was addressed by Captain Sir Edward Parry, R. N., the Rev. E. Sidney, Captain Jenkin Jones, R. N., the Rev. J. H. Davies, and Captain Fishbourne, R. N. Lieut.-Col. LeBlanc, one of the secretaries, read the report, when, among other interesting circumstances, was stated that the society had furnished 1,757 Bibles to 41 regiments in the army, and 250 to the East India Company's troops; 150 copies had been sent for the use of the soldiers attending the Scotch church at Woolwich; 54 Bibles and Testaments for a regimental school at Plymouth, and 300 for the Royal Marines at Woolwich; 825 copies among 21 of her Majesty's ships, and 36 steam-packets had received 1,437 copies, and 12 New York Packets 108 copies; to the Sailors' Home in London, and schools at various places, 178 copies; the issues to merchant seamen, &c., amounted to 4,992 copies, and 2353 among the boatmen engaged in the inland navigation of our rivers and canals. The total distribution for the year has been 11,472 Bibles and Testaments. The receipts were stated to be £3,251 5s., and the expenditure £3220 16s. 10d., which, with the last year's balance, left £52 18s. 9d. at the disposal of the Society.

*London Missionary Society.*

May 11th.—Sir George Grey, Bart., in the chair. The speakers were C. Hindley, Esq., M. P., Rev. E. Bickersteth, Rev. J. J. Freeman, Rev. W. Bunting, Rev. James Parsons, Rev. J. Angus, Rev. J. B. Condit, from Portland, United States, Rev. J. Sherman, Rev. A. F. Lacroix; and at the adjourned meeting at Finsbury Chapel, the chair was taken by F. Smith, Esq., and the speakers were the Rev. S. Thodey, Rev. W. Stallybrass, Rev. J. Alexander, Rev. S. Hayward, Rev. J. J. Freeman, Rev. W. Buyers, Rev. J. Arundel, Rev. G. Gogerly, and Rev. G. Christie.

The Rev. A. Tidman read an abstract of the report, which commenced by noticing the proceedings in the South Sea Islands. After noticing the French aggression upon Tahiti, it stated that in the islands where the Gospel had been introduced in later years, and which had hitherto been preserved from the evils of Popery, the rich reward already realized had been abundant, and the prospects of extensive success were most cheering. In the island of Tanna, on which the enterprising Williams had planted the Christian standard the day before his martyrdom, two missionaries from England were now stationed. It had been decided to send to China as soon as possible ten or twelve additional labourers, and the best endeavours were now being made to engage men duly qualified for that important enterprize. Though still called to mourn over the obstacles to success in India by the debasing idolatries of the country, the directors were still permitted to rejoice in the progressive diminution of the difficulties with which they had to contend. In South Africa the desert had begun to blossom as the rose. Madagascar still remained under the cloud of that dark and mysterious dispensation which deprived the people of their teachers, and exposed them to vengeance of their enemies. Five additional martyrdoms had taken place during the year. The directors had sent to various parts of the world missionaries with their families, amounting (exclusive of children) to twenty-three individuals. The total receipts for the year were £78,450 18s. 8d., and the expenditure £85,442 5s.

The Rev. J. J. Freeman gave a most interesting account of his late visit to the Society's stations in the West Indies, and described the zeal and perseverance manifested by the emancipated negroes to build their own places of worship, and render themselves free from the necessity of burdening the society for their maintenance, and stated that ere long they would be in a position to effect this great object, so that the resources hitherto expended on them will henceforth be available for other fields. He looked with admiration on the large amounts which these West India churches had so cheerfully contributed to the support of the institutions of religion, which, since the year 1834 alone, in connexion with the various missions of the different denominations in Jamaica and Guiana, could not be less than the magnificent sum of £250,000; and not only this, but they had also cheerfully paid, and more than paid, all the expenses of his (Mr. Freeman's visit) as a deputation, so that no portion of it should fall on the funds of the parent society.

The museum of this admirable society has latterly become an indispensable appendage to the great anniversary meeting. It is very rich in the natural history of the Polynesian Islands; and its Tahitian collection rivals, in extent and usefulness, the collections of Captain Cook in the British Museum. Thither, after their meetings, the friends of the mission are wont to repair, to revive their sympathies by an actual inspection of those idol gods, which it is the first aim of the society "utterly to abolish."

#### *Home Missionary Society.*

May 16th. Exeter Hall.—W. A. Hankey, Esq., in the chair. Speakers, Dr. Leifchild, Dr. Morison, Rev. G. Smith, Rev. H. Richards.

Dr. Mattheson read the report, which stated that during the past year three stations had ceased to be connected with the society and three new ones had been formed; ten grants of money had ceased and eight new ones allowed; four missionaries had withdrawn from the society and thirteen others engaged, making eighty in all, in addition to seventy itinerant preachers; ten students were at present in training: a systematic opposition to the society had sprung up in various places. While the committee had pleasure in recording that the number of Sunday-schools had increased to 310, the number of teachers to 1700, and the number of scholars to 17,000; 61 new chapels had been opened, and 655 towns, villages, and hamlets were visited every Sunday by the society's agents. The income had exceeded that of any previous year, and amounted to £7780, while the expenditure had been £9334.

We regret to say that, notwithstanding the truly British character of this institution, and its peculiar claims upon the sympathy and support of the Christian Church, the body of the hall was not more than half full on this interesting anniversary.

#### *The British and Foreign Sailors' Society*

Had an encouraging meeting at the Hall of Commerce, C. Hindley, Esq., M. P., in the chair. It was numerously attended, and addressed by Rev. G. Smith, Rev. J. P. Dobson, Rev. E. E. Adams from St. Petersburg, Rev. J. Burnet, J. Payne, Esq., Rev. Mr. Morriss, Rear-Admiral Young, &c.

The Rev. Mr. Ferguson read the report, which stated that a larger measure of success had attended the labours of the society among seamen than during any former year. Hundreds of Bethel captains were now solemnly pledged to the cause, and both Bethel captains and Bethel ships were multiplying every year. The benefits of tract distribution were beyond dispute. On board ships, sailing to almost every port in the world, there were between 500 and 600 loan libraries. During the past year the day and Sunday schools had been placed on a more efficient plan of operation. In con-

nection with the sailors' chapel a Christian society had been formed, and nearly 200 seamen enrolled as communicants. The report detailed the society's proceedings at Newcastle-upon-Tyne, Sunderland, Scarborough, Whitby, North and South Shields, &c. The foreign operations were then brought under review, and illustrated the beneficial results accruing from the labours of the institution.

The Naval Bible Society we have already noticed. To these have since been added, meetings of the destitute Sailors' Asylum, the Sailors' Home, and the Episcopal Floating Chapel Societies. In the success of these institutions we are bound, as a maritime people, to feel the deepest interest: for though it be true that

" A little white angel who sits up aloft  
Will ever take care of poor Jack,"

yet it is equally true that such aid must necessarily be rendered through human instrumentality.

The Episcopal Floating Church was originally a sloop of war in the royal service, and known in the narrow seas by the very un-Christian name of *Brazen*, where she signalized herself in many desperate encounters. But now her "battered hulk," unfit for sea, has been quietly moored in the pool of London, to serve the peaceful uses of a Christian congregation. She has accommodation for about 500 persons, and is regularly attended by the inmates of the Destitute Sailors' Asylum and Sailors' Home, the Sailors' Orphan Girls' School, and by a changing multitude of sailors from "off shore" and "afloat" in the tiers of ships in the neighbourhood. Boats are provided on Sundays at the Tower Stairs for the free passage of sailors or their connections who may wish to attend the ship service. The church contains a small organ, and the services, which are under the direct superintendence of the Bishop of London, are performed in a very suitable and efficient manner.

#### *The Irish Evangelical Society.*

May 9th. Finsbury Chapel.—C. Hindley, Esq., M.P., in the chair. The attendance, as usual, was very numerous, and the meeting was addressed by the Rev. T. Adkins, Rev. J. Blackburn, Rev. J. Sherman, Rev. Dr. Morison, Rev. J. Burnet, Rev. W. Gawthorne, Rev. J. James, and T. M. Coombs, Esq.

The Rev. G. Smith read the report, which gave a brief account of the labours of the agents, and an encouraging view of the stations occupied by them. These stations are formed in different parts of the country, some of them in districts in which the native Irish language is spoken. In these latter the efforts of the missionaries are especially acceptable. Reference was made to the labours of the Rev. J. Godkin, whose successful talents as a lecturer are well known and appreciated. The report alluded to the great lack of books universally found, and the intention of the committee to attempt the sale of useful and religious works, on a plan similar to that pursued by the *colporteurs* of France. The state of the funds was such as to demand the grateful acknowledgments of the committee, and to awaken confidence for the future. The report concluded with a powerful appeal to the friends of truth for larger contributions to enable the committee during the ensuing year to carry out the more extensive operations contemplated.

#### *The London City Mission.*

The London City Mission was held on Thursday, May 11th, at Exeter Hall, J. P. Plumtre, Esq., M. P., in the chair. The moral destitution

which is known to prevail in large districts of the metropolis, and the danger which it necessarily portends to the stability of the civil peace, tended to give it this additional interest.

The meeting was addressed by the Rev. E. Bickersteth, Rev. R. Young, Rev. W. Carus Wilson, W. Evans, Esq. M. P., Rev. Thomas Mortimer, Hon. and Rev. Baptist Noel, Rev. Dr. Morison, Rev. David Drummond, Rev. John Cumming, Rev. J. Garwood, and Rev. R. Ainslie.

The report contained many deeply interesting statements. It mentioned that a tract had been addressed to the policemen of London, and a copy given to every one of them, about 6,000 in all. Each division of the force had also been provided with a library, the expense being divided between this institution and the Religious Tract Society. The society has now 82 missionaries employed, and in classifying the results of the year's labours it appears that in cases of outward reformation of dishonest and intemperate persons the number is 486. Persons who had formerly made a profession of religion, but had lapsed into iniquity, 111 have been reclaimed. 2,898 children had been sent to different Sunday schools. There had been 532 instances of usefulness among the neglected poor in affliction and death, not one of whom had any other spiritual instruction but from the missionaries. 1,409 adults visited had died, and 363 of these cases were truly hopeful. 27,197 visits had been paid to the sick and dying. 8606 prayer meetings had been held in the houses of the poor, and 1,268 persons induced to attend public worship who had before neglected it, 411,824 tracts had been given away, 163 persons had been led, through the instrumentality of the mission, to make a public profession of Christianity, in all 364,369 visits had been paid by the missionaries. The receipts for the year had been £6,741 5s. 5d., being an increase on the previous year of £1,202, the expenditure was £6,092 12s. 9d. ; an elderly female in humble circumstances had put by a farthing a day and sent 365 as her contribution for the year, and the Tash-street Working Mens' Association had paid in £44 towards the support of a missionary in St. Giles's.

It was forcibly put to the meeting that the important operations of the society must, when understood, commend themselves to the sympathy and support not only of every Christian, but every patriotic lover of his country, since it attacks crime in its strongholds, and in the genuine spirit of love leads men to see the error of their ways and teaches them to understand the duty which they owe to one another and to their country. "I think," said the Rev. E. Bickersteth, "of 2,100,000 souls in London with only 350,000 gathered in any place of worship whatever, and I feel that there must be an immense mass of heathenism in the Christian metropolis of the world: the scenes described by the missionaries are perfectly horrible; instances are given of houses with eight rooms, containing from 10 to 12 families, the rooms being only divided by a blanket let down in the middle; and in one house of seven rooms there are seven or eight persons living and sleeping in each room." These, and many other scenes of an equally revolting description, which cannot be heard without a shudder, are detailed by the missionaries, and upon which the Rev. David Drummond remarked—"This is but the lifting up of the corner of the veil that hides the iniquity of London. What would it be if before our eyes, the whole were displayed?" An inquiry, which received a dreadful emphasis from a statement made by the Rev. Baptist Noel, who said "that a portion of St. Giles, to which his attention had been drawn, containing 119 houses, was inhabited by 500 families, of whose members 538 adults were unable to read: 239 children, from eight to fourteen years of age, unable to read, and who have never attended Sabbath or day schools; and 280 families unprovided with the Scriptures. *Out of the whole number, comprehend-*

*ing upwards of 2000 souls, only four individuals attended any place of worship; and those were Roman Catholics!"*

#### *The Colonial Missionary Society*

assembled in Finsbury Chapel on May 13th. Lord Morpeth in the chair. The meeting was addressed by C. Hindley, Esq. M. P., Rev. Dr. Vaughan, Rev. T. Binney, Rev. J. Burnet Rev. T. Adkins, Rev. J. J. Freeman, Rev. J. Hill, J. R. Mills, Esq. Rev. T. Smith.

Rev. A. Wells read the report. It gave a concise history of the society's labours at its various stations in Canada, New Zealand, and South Australia, during the past year. Such had been the depressed state of the colonies, that considerable aid had been required by the missionaries from the parent society; there were, however, indications of renewed prosperity, and it was therefore hoped that the demands during the succeeding year being decreased, fresh scenes of usefulness might be occupied. There had been a very serious decline in the amount of funds received, and had it not been for a legacy of £500 bequeathed by the late Mrs. James, of Birmingham, the institution would have been £1000 in debt.

#### *The Indigent Blind Visiting Society*

held their anniversary on Tuesday, May 16th, at the Music Hall, Store-street, Lord Ashley in the chair. The object of the society is to assist and ameliorate the condition of the blind poor resident in London and its vicinity—1st, by providing them with Bibles and Testaments of the authorised version, without note or comment; 2nd, with daily readers of the same; 3rd, with conductors to church; by recommending suitable objects to the blind asylum, and by affording temporal relief in necessitous cases. It appeared from the statement of the speakers that it has been calculated there are upwards of four thousand blind persons in or near the vicinity of the metropolis, but not more than one hundred and twenty of that number are as yet, owing to the poverty of the society, brought within the sphere of its beneficent operations. The noble institution in St. George's Fields for the education and support of the indigent blind received many grateful notices from the company.

#### *The British and Foreign Temperance Society.*

May 23rd. Music Hall, Store-street.—Lord Teignmouth in the chair, in the absence of the Bishop of Norwich, who had been announced.

The report stated that in 1832 the number of persons charged with drunkenness was 32,636, in 1842 it was 12,338, being a decrease of 20,298. The decrease in the number of beer-shops in England and Wales, in 1843, as compared with the preceding year, was 2,499, and 8,830 as compared with 1839. The total quantity of malt converted into liquor in all the distilleries of the kingdom, in 1840, was 3,947,000 quarters, in 1841 it was 3,796,000 quarters, a decrease of 150,000 quarters. The consumption of spirits, in 1830, was not so much, by 5,000,000 gallons, as in 1820; and in 1840 the decrease, as compared with 1830, was 2,087,000 gallons. Illicit distillation has increased in Ireland: 143 persons had been charged with that crime in the three months ending January, 1842, and 1040 were similarly charged in the corresponding quarter of the present year. The principles of the society were progressing throughout Europe. The receipts of the year amounted to only £473 18s. 6½d., and the expenditure to £451 3s. 2d. A debt was due by the society, amounting to £212 8s. The Rev. W. Rothery, Rev. Owen Clarke, and other ministers and gentlemen made energetic appeals to the meeting upon the great principles of temperance, which were heartily responded to by the assembly; and, after a vote of

thanks to the chairman, and briefly acknowledged by him, the meeting separated.

*London Welsh Auxiliary Bible Society.*

W. Bulkeley Hughes, Esq., in the chair. The report exhibited a very satisfactory picture of the progress of Scriptural knowledge and morality in the more neglected regions of the principality. The Rev. Henry Richard, alluding to this happy state of things, said that he must be allowed to state his belief that the peasantry and the great mass of the inhabitants of the principality possessed a much higher and more extensive knowledge of Scripture than the same class of people in England. He had heard calculations made as to the state of education in Wales from the parochial returns of the number of persons who could attach their own signatures to the marriage register. But, he must be allowed to demur, in the most distinct language, to that mode of testing the amount of education existing in Wales; for it must be borne in mind that writing, to the great body of the peasantry, was an acquirement of comparatively little consequence, living, as they did, from age to age, amongst their own friends and kindred; and, though very many amongst these people might be found incapable of writing even their own names, yet it would be found that all, from the highest to the lowest, were well able to peruse the Scriptures in their native language; aye, and some of the peasant boys of that mountain land might puzzle, with their intuitive knowledge of Scripture, some very wise and learned theologians.

Allusion was then made to the desirableness of extending a knowledge of the native language among the resident gentry and landed proprietors: for, "how otherwise could they form a correct idea of the wants and wishes of the people?" The meeting concluded with the expression of a hope that nothing would ever deter the Welsh residents of London from prosecuting their labours in behalf of the Bible Society, and that, despite every obstacle that might arise, they would ever bear in mind the noble maxim of their celebrated poet—

Yn mlaen a chwi, fel milwyr da,  
Yn llon, er gwaetha'r lliid.

*Royal Society for the Prevention of Cruelty to Animals*

held its annual meeting on the 18th, in Hanover-square Rooms, the Earl of Carnarvon in the chair. The society appeared, from the report, to have done much good in the prosecution and punishment of several flagrant cases of cruelty to horses; in the suppression of cock-fighting and other brutalizing sports; and generally in the better ordering of our markets, race-courses, and cattle-fairs. The funds, however, were in great need of support.

*Peace Society.*

May 23rd, the twenty-eighth annual meeting of the Peace Society was held at Devonshire House, Houndsditch. The spacious edifice was crowded by a highly respectable auditory, chiefly consisting of members of the Society of Friends. S. Gurney, Esq., in the chair.

The Rev. J. Jefferson (Secretary) read the report. It commenced by paying a well-deserved tribute to the memory of the late Rev. N. M. Harry, who was for some years the efficient secretary of the society. The labours of Mr. Rigaud, one of the society's agents, were then detailed. The agency fund had been increased, but additional subscriptions were needed, in order to carry out the design. The general operations had been

carried on with considerable encouragement. The publications of the society had been circulated to at least as great an extent as in former years. The American Peace Society continued to labour with assiduity and zeal, and with much success. In France it was hoped that there was an increased feeling in favour of peace. The report then expressed the gratification of the committee at the termination of the wars in Afghanistan and China, and after alluding with approbation to the formation of a society for the prevention of duelling, concluded by calling attention to the ensuing Peace Convention. From the cash account it appeared that the total receipts for general purposes during the past year were £675 2s. 10d.; the expenditure, £659 12s. 1d.; leaving a balance in hand of £15 10s. 9d.: but the society was under liabilities to the amount of £350. On account of the agency fund, there had been received £173 13s.; expended, £216; leaving a balance against the fund of £43 7s.

Mr. Ryland (agent to the society), in explaining his labours, said:—I shall confine myself to that part of the society's proceedings which has reference to the Continent of Europe, and where I have been privileged to labour. It is evident to all, that if we wish to effect a peace between two parties at variance, there must be a corresponding feeling of peace on both sides; and therefore it is not sufficient that we should disseminate these principles in our own land, but extend them to others. To corroborate the statement contained in the report, as to the improvement in public feeling respecting peace in the important kingdom of France, I will briefly contrast things as they were with what they now are. When I first visited Paris, in the latter end of the year 1840, the war spirit was most prevalent. In every *café* that I entered I heard rarely anything but bitter invectives against England. At that time there took place the military triumphal procession to accompany the mortal remains of Napoleon to their final deposit in a magnificent mausoleum, stirring up all the former martial spirit of the French nation. Most of the English had quitted Paris; and to show the state of the public mind, I may mention that a little boy in a Sunday-school one afternoon came strutting up to his teacher and said, as if he could hardly contain himself, "*Il nous faut la guerre*"—(We must have war.) "Why so?" said the teacher. "*Notre honneur est blessé*"—(Our honour is wounded.) How many wars, however, have actually been undertaken on no better a pretext. But, on our visiting France last month, I found a visible improvement in many respects. I may instance the sentiments put forth in the French journals; and the completion and opening of the Paris and Rouen railway, which was undertaken by French and British capitalists, and formed by French and British labour. (Cheers.) It is evident also in the plans and projects brought before the Chambers of France, which have reference to internal improvements, and to the extension of manufactures and commerce.

Mr. Buckingham, Henry Macnamara, Esq. (author of the Prize Essay on Peace,) Rev. J. Barat, and others addressed the meeting on behalf of that "sweet peace," which

Lays the rough paths of peevish nature even,

to the great satisfaction of their hearers, especially the ladies.

#### *Caledonian Asylum.*

On Saturday, the 27th, the twenty-fifth anniversary of the institution was celebrated at the Freemasons' Tavern. A numerous body of gentlemen, friends to the institution, and many of whom wore the national costume, partook of an excellent dinner, which was put on table in a manner highly creditable to the proprietors of the tavern.

General the Hon. Sir A. Duff, G. C. H., who presided, was supported on his right and left by Sir James Riddell, the Hon. J. Buller Johnson, Major Anderson, Captain C. Forbes, and Messrs. Walker, J. Gordon Duff, H. Longlands, and J. Matthison. The healths of "the Queen," "Queen Dowager," "Prince Albert," and "the Prince of Wales" having been proposed and drunk with every demonstration of loyalty, the hon. chairman rose to propose "the memory of the late Duke of Sussex, the late president and patron of the institution," which being received in solemn silence and with every demonstration of respect, Sir Alexander then gave the toast of the evening, "Prosperity to the Caledonian Asylum, and may the offspring of the brave never want a protector." In proposing this toast the chairman observed, that it was unnecessary to waste much breath in recommending to Scotchmen an institution so valuable, and so entirely national in its character; it would be only necessary to recal to their minds the object for which the charity was instituted to induce every Scotchman to open his purse liberally, and he would assure them that it would not be throwing money away. The object of the Caledonian Asylum was to support and educate the children of soldiers, sailors, and marines, natives of Scotland, who had died or been disabled in the service of their country, and the orphans and children of indigent Scotch parents, resident in London, not entitled to parochial relief; and he was sure he should not have to appeal in vain to his countrymen to support, as far as their means would allow, so valuable, so admirable an institution. At the present moment, though they had room for a much larger number of children, prudence compelled them to restrict their inmates to about 90 boys, who in the Caledonian Asylum received a good, plain, sound, and religious education. At the last examination of the children he had himself attended, and he could, therefore, speak to the excellence of the system pursued, and to the progress and attainments of the scholars. (Applause.)

The inmates of the school, clad in the national garb, to the number of 90, were then introduced, and were marched round the room, headed by the pipers, and a more healthy and handsome body of children could not be found any where; indeed their fine appearance was as remarkable as it was creditable to those who had the care of them.

On their disappearance from the room, Major Anderson rose and said that there could be but one opinion upon the way in which this charity was carried out as regarded the boys; but why was not the charity extended to girls? He was quite sure that funds could be raised to extend the benefits of the asylum to them, and for his part he was fully ready to contribute in carrying out such a desirable object. (Loud cheers.)

Mr. G. Duff read the report of the situation of the establishment as regarded funds, by which it appeared that in the course of the past year the income derived by the asylum from dividends in stock, donations, subscriptions, and produce of the Caledonian ball amounted to £1763, whilst the expenditure was £1765.

A list of subscriptions was then read, in which we remarked the names of the Duke of Cambridge for £10 10s.; Mr. J. Matthison, 100 guineas; Captain Forbes, 50 guineas; Mr. A. Grant, 20 guineas, and numerous other gentlemen for various liberal donations. We understood the sums collected at the dinner to amount to upwards of £564 for the charity, and £150 (£100 of which was subscribed by Major Anderson) towards the fund for the extension of its benefits to girls.—*London Illustrated News*.

III.—*The Cause of Christ and the Cause of Satan ; or, the hopes and expectations of the righteous and the wicked,—with special reference to the defeats and triumphs that signalize the History of Redemption.\**

"The hope of the righteous shall be gladness ; but the expectation of the wicked shall perish."—*Proverbs* x. 28.

I address myself to the feelings of many here present, when I say, that there exists the desire and the hope of once more re-visiting their native land. Apart, altogether, from recollections of the olden time, which serve to enshrine it in the memory, as the land of noble thought and noble daring—the land where, pre eminently, were fought the battles of civil right and religious liberty—it has other and peculiar claims that tend to embalm it in the affections of the heart. It is the cradle of their infant days, the nursery of their youthful imaginings ;—and with it are linked the fondnesses of parental love—the endearments of family ties—the sympathies of generous friendship—and all the numberless and nameless associations that belong to the emphatic word, "home."

Now, the fancy may be a singular one.—It may even be allowed to exceed the bounds of what is probable, or possible—and yet, for the sake of illustration, I feel strongly prompted to give it expression.

Suppose, then, that as in times past, so now, small groups of homeward voyagers ever and anon leave these shores—flushed with joy, and buoyant with the hope of soon mingling with those scenes, that witnessed the pastimes of youth, and are still hallowed by the presence of beloved friends. Suppose that, on reaching a certain line on the ocean, every company in succession, and without any exception, becomes suddenly affected in new and unwonted ways. Suppose that all, both passengers and crew, have the whole frame and disposition of their minds strangely modified and changed. Suppose that, by the spell of some potent enchanter, or other hidden and mysterious influence, all their remembrances of the past are obliterated ; all their plans, designs, and intentions for the future, wholly effaced ; and amid this total wreck, alike of the past and the future, nought is left to the unhappy men, but the consciousness of the passing present. It is easy to perceive that, in such a case, further progress in the voyage, and further advance in the course originally prescribed, would be at an end. You next behold the little communities of every vessel, variously inclined, and variously occupied :—some employed in gilding and garnishing their floating tenements ; others, in fashioning and refashioning ornaments and robes for the body :—some engaged in pursuing or watching the movements of the tenants of the deep ; and others, gliding indolently and carelessly along as winds or currents may direct :—some, moored by a foreign strand, idly gazing at the heavens or musing and meditating what may be their origin and destiny ; and others, propelled

\* A Discourse or Address delivered on Sunday, 13th August, by the Rev. Dr. Duff, at the first meeting for public worship, in connection with the Free Protestant Church of Scotland, Calcutta.

by more active instincts, tracing the windings of the neighbouring shore, or wandering by the river's bank, or gathering the fruit from every tree, or cropping the beauties of every flower, or gaily basking on some sunny bank. But enough.—Who could behold such a spectacle—a spectacle of such pleasing illusion and fascinating delirium,—without shedding the tears of commiseration over the unhappy beings, who, in all their dreams, never once dream of home, or of the anxious dwellers there, that wonder, and still wonder on, at the *long, long* delay? And, who would not pray, if prayer could aught avail, that some mightier Power might arise, who would dissolve the spell, and dissipate the enchantment, and restore these wanderers to the wonted exercise of reason and memory—to the joys of their native land—to the bosom of their kindred and their friends?

Behold in this, a picture—a melancholy, though alas, a faint and feeble picture indeed—of human beings in their natural condition.

Time was, when man set off in the bark of life, to cross the ocean of time, and thus reach his real, his native, home, in the climes of immortality. But the Eternal Architect had drawn a clear and well defined and unalterable line between the region of right and wrong—of obedience and disobedience—of loyalty and rebellion. And man, in his progress heavenward, actuated by infernal agency, approached this line—heedlessly crossed it—and thus at once entered the territory of disloyalty, misery, and death. Instantly did sin, the mighty enchanter, seize him. And never did the fabled spell of the magician operate with more sudden—more deadly potency. In a moment, in the twinkling of an eye, it subverted the whole fabric of the soul; it unhinged the higher faculties; it transformed the affections into base desires and unholy feelings and sensuous cravings. And in the thickness of the gloom that enveloped him, man, wretched man, sunk into dismal ignorance and hopeless unconcern, regarding his heavenly origin and immortal destinies. And all men, throughout the successive periods of time, have continued in a state of oblivious delusion, as to whence they are, and whither they are going. Forgetful of their Father; forgetful of their everlasting home; forgetful of the fellowship and sweet society of kindred spirits that ever shine in the presence of Jehovah, and partake of his ineffable joy:—the miserable race of Adam have contentedly settled down on this earth—this far distant land—as if *it* were heaven, their abiding dwelling-place. And under the influence of a universal and infatuating blindness, they have resorted to a thousand expedients to drown the soul in still deeper forgetfulness. They have grasped at golden fruits, and found them smoke and ashes. They have clasped gorgeous phantoms, and found them air. They have embraced alluring forms, and found them empty shades. They have pursued musings and meditations, and found them waking dreams. And still they dream of—things impossible,—

Of joys perpetual in perpetual change!  
Of stable pleasures on the tossing wave!  
Eternal sunshine in the storms of life!

Such is the condition of all mankind by nature. But, blessed be God, who in compassion left it not so; but sent forth the Son of his

eternal love, to seek and to save the lost. He, a mightier Potentate than sin, or death, or hell, cetered this land of apparitions and empty shades—this vast lazarus-house and funereal vault—and, at the expense of tears and agonies and blood, he reared a solid pathway across the gloom, and opened the gates of righteousness, by which poor deluded sinners might enter in.

Now, all they who have listened to his invitations—all they, whose eyes have been opened spiritually to see—all they, whose hard hearts have been touched spiritually to feel—all they, who have entered the strait gate, and trodden the narrow way, as travellers towards Zion;—these, and these alone are the people, who in my text are designated *righteous*, and of whose *hope* it is divinely predicated that, whatever clouds and darkness may intervene, it shall ever issue in *gladness*.

All they, on the other hand, who remain unmoved, and turn a deaf ear to the call, and refuse to come to the light because their deeds are evil; all they who resolve, rather to pursue "the mere whispers of fancy and the mere phantoms of hope;" all they who remain the servants of Satan, the drudges of sin, and the heirs of perdition—preferring the empty honours and fading pleasures of time, to the substantial rewards and never-ending joys of eternity;—these, under whatever name they may be known among men—whatever be their amiability of character or standard of moral virtue—whatever be their rank, station, influence, or power in the conventional arrangements or courtesies of worldly society;—these,—these are the people, who, in my text, are denominated *wicked*, and of whose *expectation* it is unequivocally declared, that, whatever be its gleams of sunshine and radiancy, it shall, in the end, utterly *perish*.

On an ordinary occasion, it would now be my endeavour to proceed *practically* to illustrate both those great truths, as they concern the *righteous* and the *wicked*—*personally* and *individually*. And a more copious or profitable theme could scarcely be found, than that which would set forth, how all the individual hopes of the righteous, *as such*, must issue in gladness in this life, in gladness at the hour of death, and in eternal gladness in the abodes of the blessed;—and how, on the other hand, all the individual expectations of the wicked, *as such*, must perish in this life, perish at the hour of death, and perish for ever in the abodes of the reprobate. But, the peculiarity of the occasion, on which we are assembled, suggests rather that for the present I should dispense with the consideration of the practical, the personal, the individual hopes and expectations of the righteous and the wicked, and apply the words of my text—by way of natural and obvious accommodation—to the great cause, in which the hopes and expectations of these classes, respectively, are ever most closely and inseparably bound up.

Let us then notice the words of the text as they are applicable to the cause which the righteous and the wicked have most at heart—the cause which most influentially excites and engrosses their *expectations* and their *hopes*—the cause, in whose present and final defeat or success, they are most deeply interested.

There are in the world, and, so far as we know, in the moral universe of God, but two great generic causes. There is the cause of truth and the cause of error—the cause of sin and the cause of righteousness—the cause of Christ and the cause of Satan. The cause of Christ is the cause of truth—the cause of righteousness—the cause of God, of holy angels, and of righteous men. The cause of Satan is the cause of error—the cause of sin—the cause of fallen angels and of wicked men.

Now the grand central point or principle—the ultimate triumph of which constitutes the hope of the righteous, which shall issue in gladness—and the ultimate defeat of which constitutes the expectation of the wicked which shall perish—is the exclusive supremacy of the Lord Jesus Christ, as the Anointed Head of the Mediatorial kingdom, in all his high offices as *Prophet, Priest, and King*. The great Chief of the antagonism to this supremacy, which truly involves all the great doctrines wrapped up in the economy and covenant of Redemption, is Satan, the rebel leader of the fallen angels. From certain hints and notices in Scripture, the Christian author of the greatest of uninspired songs, not unhappily or inaptly, perhaps, supposes that this antagonism began in heaven. When “as yet this world was not, and chaos wild reigned where these heavens now roll,”—the angelic hosts are represented as assembling “under their hierarchs in order bright.” It was a day of high solemnity. For then the Eternal Son, who, by the Father infinite, sat in bliss embosomed, was first revealed and manifested, in his new vicegerent character, as King Messiah. The arch-apostate, with his hapless crew, filled with grief and envy, scorned to bow the knee, or do homage unto Him, in this newly assumed and officially constituted Headship over thrones and dominions, principalities and powers; and impiously revolted against the Lord and his Anointed. For a time, the cause of the newly inaugurated Messiah, which was equally the cause of the Triune Jehovah, in whose unfathomable counsels the economy of redemption originated, was left to be contested between the Potentates of light and the Potentates of darkness. At length, forth rushed “the chariot of Paternal Deity,” bearing “the Filial Godhead.” With his countenance changed into terror, and grasping in his right hand ten thousand thunders, he smote and overwhelmed the hosts of the rebellious. Take your stand, then, on the battlements of heaven—and look on this side, and on that. Behold the myriads of proud, aspiring, apostate spirits—erewhile flushed with mightiest expectation to seize the crown and monarchy of heaven—hurled “flaming from the ethereal sky,” scathed and blasted by the Almighty’s thunder. Behold, on the other hand, myriads of loyal and righteous spirits, who, animated with hope, had stood as eye-witnesses of the Messiah’s almighty acts, advancing with jubilee,—singing of triumph,—and, with loud hosannahs, filling the eternal regions!—And then say, how sublimely true the announcement of my text,—“that the hope of the righteous shall be gladness; but the expectation of the wicked shall perish.”

But, leaving ground which at best can only be regarded as conjectural or allegorical—however interesting as designed to carry us up to the very source and origin of evil in the universe—let us direct our at-

attention to the sure utterances of Jehovah's infallible oracles. There, we learn of a truth that there were angels who sinned, and "kept not their first estate, but left their own habitation." But, though rooted out of heaven, the accursed fallen were not annihilated. Licence being granted for a season, the Archangel ruined, bent on desperate and fiendish ends, reached the happy homes of Paradise. Alas! alas! of him it might truly be said, that, "he came—he saw—he conquered." Our great progenitors, caught by his malignant guile, fell from their allegiance to the Highest; and thus brought death into the world and all our woe. Speedily Messiah—the Angel of the covenant—the King of glory—appears. On our grand Foe, the sentence of final irretrievable destruction is passed; but its execution is delayed. The mighty struggle for supremacy is, accordingly, renewed—the scene only being transferred from heaven to earth—and new actors summoned to share in the honours and defeats of the fearful conflict. Eternal enmity is declared between the seed of the woman and the seed of the serpent. In other words, the righteous—the elect and chosen out of all kindreds and nations—aided and cheered by ministering spirits, are to wage an unrelenting warfare with the wicked—the abandoned, the reprobate of all the families of the earth—aided and abetted by hellish fiends. The central point or principle of the contest was still the same, viz. the supremacy of the Messiah, not only as the Head of all creation, visible and invisible—the sovereign Lord of angels, of devils, and of men—but, especially, as Head of his own redeemed and ransomed ones, snatched as brands from the burning, by the interposition of his own almighty arm. Already have been realized many pledges—many earnest—of the final victory of Messiah and his saints. Already has the mighty principle come forth unscathed on the wing of many a triumph. It escaped uninjured from the giant rage of ante-diluvian wickedness; and its blazing torch crossed, unquenched and undimmed, the waters of the universal deluge. From the summits of Ararat, after centuries of scorn and reproach, insult and obloquy, ignominy and shame, behold righteous Noah, triumphant and safe, looking down on the wretched remains of the proudly wicked, blended and intermingled in indiscriminate confusion, with the wreck and ruin of the material world, and say, with what emphasis might he realize the language of my text—that "the hope of the righteous shall be gladness; but the expectation of the wicked shall perish."

The great principle now entered into fresh contests—contests ever varied, ever new. Still, amid lights and shadows, sunshine and darkness, it ultimately prevailed. It survived the rout and dispersion of the impious conspiracy of Babel-builders. It came forth with Abraham pure and unsullied, from the "falsities and lies" wherewith blinded nations were—

" Corrupted to forsake

God, their Creator—

And devils to adore for deities"—

It escaped, untainted, with righteous Lot, from the horrible and nameless pollutions of Sodom, and witnessed the wicked cities of the plain overwhelmed with fire and brimstone from heaven. It went down with

Joseph into Egypt, the cradle of superstition and the mother of idols. It there survived the grinding bondage of four hundred years; outlived the exterminating cruelties of the tyrannous Pharaoh—the great dragon in the midst of the waters;—and on the shores of the Red Sea, which witnessed the disastrous overthrow of the royal persecutor with all his chivalry, how truly might the chorus of the song of triumph be—that “the hope of the righteous shall be gladness; but the expectation of the wicked shall perish.”

Onwards, the principle had still to maintain a deadly conflict and struggle with the powers and emissaries of darkness. But it still prevailed. It survived the murmurings of Meribah—the idolatries of Sinai—the provocations of the wilderness—the wanton rites and “lustful orgies” of Shittim. It survived alike the backslidings of professed friends and the ragings of avowed foes—the judicial plagues, and pestilences, and captivities of a thousand years. In the person of the great Messiah himself, become incarnate, it withstood the desperate assaults of the desert, the temple-pinnacle, and the exceeding high mountain. It outlived the groans and cries of Gethsemane—the unparalleled agonies of Calvary—the ineffable dishonours of death and the grave. And when He,—over whose apparent downfall, the quaking earth and the rending rocks, and the sun shrouded in blackness, gave signs of anguish and of woe,—re-appeared among the sorrowing disciples—re-assured their drooping hearts—and, before their very eyes, re-ascended up on high, leading captivity captive, and leaving behind him the precious and soul-inspiring testimony, that He would come again in power and great glory, attended with all the pomp and equipage and retinue of manifested deity;—Oh, with what glowing ardour might they take up the words of my text, as their anthem of praise—that “the hope of the righteous shall be gladness; but the expectation of the wicked shall perish.”

But the signal of victory was only the signal for renewed warfare, of a fiercer and more extended character than ever. The Apostles, divinely invigorated and refreshed by converse with their risen and victorious Lord, and wonderfully replenished with the gifts and graces of the Holy Spirit, sallied forth with the might of an indomitable energy, for the spiritual conquest of the nations. Their great commission being, “to teach and preach the gospel to every creature,” they bore witness to *all* truth—but the topmost flower in the garland of their testimony was—that Jesus of Nazareth is THE prophet—the heavenly teacher—the Word of God—the revealer of the divine counsels—the preacher of glad tidings to the Gentiles—the light of the world. Rapid, and mighty, and beneficent was their march and progress, through all lands; but terrible, beyond all former precedent, was the opposition encountered. From the votaries of a proud philosophy,—from a despotic magistracy, a domineering priesthood, and an outrageous populace—proceeded trials and sufferings, calamities and deaths—in number and intensity such as the world had never previously beheld. After a succession of ten great persecutions, each rendered more memorable than the preceding, by the greater ingenuity of its hellishly devised methods of torture, and the greater variety of its barbaric cruelties—the very

recital of which even now would harrow up the soul with astonishment and horror—the saints of the Most High were almost worn out, and to the eye of sense all but exterminated. The persecutors, in their hour of exultation, struck a memorial of their fancied triumph—which still remains bearing this ominous inscription—"The name of Christians being extinguished." And the very souls of the redeemed in glory are represented in Apocalyptic vision, as crying out from under the altar, "How long, O Lord, holy and true, wilt thou not avenge the blood of thy saints upon the earth!"—"Tis done.—The hour of man's extremity has ever been that of God's opportunity. The prophetic seer, in vision, "beheld, and lo, there was a great earthquake,"—an extraordinary revolution in the civil and religious state of the world—attended with a concussion or shaking in the heavens or firmament of power, and the earth or teeming masses of the subject people. The possessor of the Imperial throne bowed at the foot of the cross. Amidst horror and consternation the Pagan luminaries fell, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. "The great lights of the heathen world, the sun, moon, and stars"—as a faithful interpreter hath represented it—i. e. "the powers ecclesiastical and civil, were all eclipsed and obscured; the heathen emperors and Cæsars were slain; the heathen priests and augurs were extirpated; the heathen officers and magistrates were removed; and the heathen temples were demolished." Who can compare the woes and calamities, the vexation and distress, the torments and the deaths,—yea, and the almost total despair and threatened annihilation of three centuries of incessant and savage persecution—with the sudden, unexpected, and universal triumph and repose that followed,—accompanied with songs of praise from the shattered but faithful witnesses of every kindred and tribe, and tongue, and people, and nation—songs of praise and joyous melody, rapturously re-echoed by the spirits of the redeemed in heaven,—without finding a new and glorious verification of the words of the text—that "the hope of the righteous shall be gladness; but the expectation of the wicked shall perish."

But, earth is not designed to be the place of permanent repose to God's own people. No, the sabbatism—the unbroken rest—that remaineth for them is reserved for a more genial soil and a kindlier atmosphere. Earth is but the nursery, in which, amid sunshine and storm, those plants or renown are reared that are destined to bloom and blossom and bear fruit in the regions of immortality. Scarcely had the Pagan Anti-christ been slain, when the Papal Anti-christ—emphatically styled, *THE* Apostacy—*THE* man of sin—*THE* Son of perdition—began to develope itself. Obscuring every known truth, and patronizing every conceivable error—it specially levelled its deadliest shafts at the prerogatives of the Divine Saviour as the great and sole High Priest of his people, whom he hath redeemed by the atoning and all-perfect sacrifice of himself upon the cross—multiplying mediators without end—converting simple ministers into Lordly tyrants—and both, into blaspheming priests. Throughout the period of a thousand years the faithful remnant in every land, who alone had the true Apostolic succession of grace and truth, continued,

amid obloquy, and reproach, and suffering unto death, to bear noble though mostly passive testimony to the priestly office of the Divine Redeemer, as the Lamb slain from the foundation of the world,—the one true Mediator—the one great High Priest of our profession—the one sole and all-sufficient sacrifice for transgression. Then sounded the trumpet of the Reformation. All Europe awoke from its guilty slumbers. Every empire, kingdom, and principality in Christendom lifted up an intrepid and active testimony to all the offices of the Redeemer, as the *sole prophet, priest, and king* of his people. Mighty and vehement, beyond all past example, were the wrestlings and contendings of the champions of the faith. Of these every region and clime and element can bear witness. Witness, ye Alpine wilds and deep embosomed valleys, how the bones of the faithful were scattered to be bound in the winter's frost, or scorched in the summer's sun! Witness, ye Bohemian and Gallic plains, that have been enriched with the trodden dust of innumerable saints, who counted not their lives dear unto the death! Witness, ye caves and dens of the earth, ye fastnesses of the mountain and the desert, that sheltered the wandering exiles from the wrath of hell's infuriated myrmidons! Witness, ye dungeons of a merciless despotism and infernal inquisition, on whose sanguinary altars have perished whole hecatombs of innocents! Witness, ye stakes, that have illumined every land with the fires,—and ye scaffolds, that have drenched every shore with the blood—of ten thousand thousand martyrdoms! Witness, ye myriads, out of great tribulation whose robes do shine so bright, and whose blood still cries from under the altar for vengeance against the enemies of truth, and the Redeemer's kingly crown! Witness Earth, witness Heaven, witness Hell!—how fell, how deadly, how protracted, how terrific was the contest!—But enough.—The contest is ended. In many a land, the oppressed and vilified truth is gloriously triumphant—and the faithful witnesses joyously reap the fruits of victory. The Reformed or Primitive or Apostolic faith is ratified and established. And when in our own, above all other lands, Kings and Princes and Nobles, Senators and Judges and the multitudinous subjects of the realm, are seen entering into National League and Covenant—confirmed and cemented by solemn oath—to maintain unsullied the honours of the Divine Redeemer, and preserve inviolate the dear-bought rights and liberties of his people—oh!—do we not behold in so blessed a change—so affecting and sublime a spectacle—a new exemplification of the words of the text—that “the hope of the righteous shall be gladness; but the expectation of the wicked shall perish.”

And now, dear friends, that a century and a half of quietness and repose hath passed over us, what have we gained? Alas! Alas! for the incorrigible waywardness and black ingratitude of the human heart—and its fearful proneness to degeneracy, even in its best estate. A period of repose is ever apt to lapse into a period of stagnation. And stagnation in the Christian Church, still worse than stagnation elsewhere, ever tends to breed—

Perverse, all monstrous, all prodigious things—  
Abominable—unutterable; and worse

Than fables yet have feigned, or fear conceiv'd,  
Gorgons, and Hydras, and Chimeras died.

Enjoying the immunities and privileges, so dearly purchased by the sufferings of our fathers—and transmitted as their legacy and heritage to latest generations:—possessed of chartered rights and blood-bought liberties:—and fenced all around by the oaths of monarchs and statutes of the supreme legislature—which some of us fondly dreamt or fancied to be substantial and imperishable as the munition of rocks—the castles and palaces of the everlasting hills:—we got lulled asleep amid the soporific bowers of carnal security. Mean while, the great adversary of souls, never idle—ever busy—has been gradually mustering and re-inspiring his forces, for the last great struggle. And shall we, dear brethren, sit down in ignoble repose—in dull, lifeless, barren inactivity? Already, may we discern the swift crossing motions of the clouds in the upper firmament and the dark ruffling on the surface of the waters, that indicate the approaching tempest. And shall we gaze idly on, and make no effort to save our noble vessel, the ark of the everlasting covenant, from perishing amid the surging billows? Already, may we hear the growlings of the distant thunder that is soon to burst upon our tabernacles—and descry the first heavings of the earthquake that may ere long bury them amid the wreck of things that were. And shall we not be up, and in readiness, to do what in us lies to guard them, or if that be impossible, to flee for our lives and escape to the city of refuge?

Why, oh why, all this drowsiness, and dreaminess, and death-like insensibility, when all is moving, and shaking, and heaving to and fro around us? Already, hath the *prophetic* character of the Divine Redeemer been vindicated by the slaying of the Pagan Anti-christ. Already, hath his *priestly* character been vindicated by the deadly wound inflicted on the Papal Anti-christ. And now, dear friends, it will devolve on us, and the true people of God in every land, to arise and vindicate his *kingly* character, against the *Infidel* Anti-christ—whose forces are now gathering out of the debris and dissolution of all ancient systems and opinions, that have on them the brand and impress of one or other of the myriad-headed forms of unbelief! The kings of the earth are now setting themselves—and princes and judges are now combining against the Lord and his Anointed. No power will they tolerate—no authority will they brook, except what emanates directly or indirectly from themselves. For the ends of carnal policy and selfish aggrandizement will they seize on, and usurp, the Redeemer's intrinsic and inalienable right to rule and govern in his own House—and trample remorselessly under foot all the divinely conferred rights and liberties of his redeemed and ransomed people. With contemptuous scorn and insulting insolence, will they refuse to acknowledge Him, in his rightful supremacy, as King and Governor among the nations. Let us, then, dear friends, while testifying to *all* truth, bear special testimony to *the truth—the great central truth*—now about to be assailed by the mightiest confederacy that has been leagued in error since the world began. Let us erect our standard—and float our streaming banner to the breeze—engraven with these words, exhibiting the most radiant

jewel in the Redeemer's imperial crown—"The kingship of the Lord Jesus Christ—the Prince of all the kings of the earth—and his supreme Headship over his own kingdom of grace, both visible and invisible."

In doing so, let us deliberately count the cost. Let us be prepared for scorn and opposition and sufferings, it may be, even unto death. Let, then, no craven coward join our ranks. Better keep aloof from the first, than tarnish the honour of our cause by subsequent ignominious retreat. Some there are, I do trust and believe,—some even here, in this humble sanctuary,—who have, in the name and strength of the Most High, looked at the darkest features of these dark times, and have looked at them, unabashed, and unappalled. We court not persecution—and yet we expect no exemption from it. We know, that in the heart of every natural and unregenerate man, there lurks an undying hatred of truth—an unrelenting spirit of persecution towards its friends and advocates. What! it may be said, persecution—and that, unrelenting persecution too!—in this age of charity—and wide-spreading intelligence? Yes, even in this age of boastful charity and vaunted intelligence. The greater the charity towards error and vice, the greater the enmity towards truth and godliness. And we know that the most implacable of all foes—the most relentless of all persecutors—is just the very spirit who, to the intellect and intelligence of an archangel, unites the heart and dispositions of a fiend. And like, as he is, so will be the armies of his emissaries and allies. The mock-charity of the present age, and the conceded superiority of its intelligence over all the ages that have preceded it, may only serve, in new and unwonted and more terrible forms, to concentrate on this last, and greatest and most desperate of struggles, all the diabolical subtleties and ingenuities and energies which characterized the ante-diluvian Apostacy—the Egyptian bondage—the Babylonish captivities—and the frightful persecutions alike of the Pagan and the Papal Anti-christ. Oh, let us then be ready—let us be watchful—let us pray without ceasing. Let us clasp the Bible to our bosoms; let our grasp of its blessed truths be a death-grasp. Let the name of Jesus be precious, yea preciousness itself to our souls; let him live and reign in us; let his life be our life; his light, our light; his spirit, our spirit; his mind, our mind; his truth, our truth; his way, our way; his joy, our joy; his glory, our glory. And if, as exiles in this foreign land, we are yet forced to hang our harps upon the willows—and weep while we remember Zion, and her mournful desolations—Oh, let it even be so! Let us prefer the mockery and the scorn of cruel persecutors, that would, in our captivity, insult us by demanding a song of Zion, and thus compel us amid sobs and sighs to hang our harps, in bleak desertion, upon the willows;—let us prefer, infinitely prefer all this, to the contempt and scorn of the whole moral universe of God, by ceasing to remember Zion, and above all, Zion's dishonoured King and Zion's afflicted cause!—Yea, rather, perish—perish for ever—harps and willows and all, amid the flames that would soon reduce these bodies to ashes, at the stakes of martyrdom, than that we should prove faithless to the cause and King of Zion—than that we should cease to prefer these above our chiefest joy!

Come, then, Oh almighty Saviour!—in the infinite sympathies of thy boundless compassion. Come, Oh almighty Spirit of all grace!—in the plenitude and overflow of thy soul-reviving and comforting influences. And may the blighting of once fondly cherished hopes, and the consequent prostration of all high thoughts and lofty imaginations be, in this and all other lands, the discipline and the preparation for that night of storms, which is now so ominously brooding over the nations! And when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan, who cometh down in great wrath, fiercest,—may we have faith to discern in these, the signs and presages of that hallowed morn which shall chase away the long dark night of ages—the heralds and precursors of the speedy approach of Him, whose “coming like the morn shall be, like morning songs his voice.” Then, then—amid the dawns of millennial glory, and the jubilee of a once fallen but now renovated universe,—shall we find fresh emphasis in the words of inspiration—that “the hope of the righteous shall be gladness; but the expectation of the wicked shall perish.”

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*Note.*—At the conclusion of the whole service the preacher remarked as follows:—“The discourse or address of this morning has been purposely of a *general* character—containing only such remote allusions to some of the great principles involved in the cause that has led to our meeting here this day, as might render it not altogether inapplicable as an *introduction*—and yet, condescending on none of the *specific reasons* or *details*. From any statement of these I designedly refrained; because we have no wish that they should, without some palpable necessity, be mingled up with any of the more peculiar and appropriate exercises and solemnities of public worship. A faithful exhibition of reasons and details will ere long be afforded, in such time and place, and in such form, as may prove most convenient or best suited for edification.”

Thereafter, was read the following “Intimation:”—

“The Provisional Committee,” in connexion with the “Free Presbyterian Church of Scotland,” who have already adopted those measures, through which we have been enabled to assemble in this place to-day, beg leave to intimate, that it is their purpose, by the grace of their Lord, to render their services, for a time at least, until other and more permanent arrangements be made, for carrying on the public worship of God, as begun here this day:—

“And further, that being desirous of doing the work more effectively, by assigning the *chief* charge to *one* individual, with the promise of all needful aid from the other brethren, they have requested one of their number, Mr. Macdonald, who has already had the experience of some years of pastoral work elsewhere, to undertake *usually* the office of ministering in word and doctrine to those who may thus continue to assemble with them;—and that this work he has, for the present, consented to undertake; provided he shall not be expected to give up, on account of it, any part of his regular *Missionary* work—or be required to perform more of general pastoral duty than what may be found really necessary or desirable, in any special exigencies that may occur. All this however, is to be considered only in the light of a *temporary* and *provisional* arrangement.”

IV.—*First seven years of the Cuttack Asylum.*

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

You have occasionally kindly inserted notices of the Asylum for Native children under my charge, which I trust have been acceptable to our friends as well as productive of pecuniary benefit to the institution. As however it is a long time since my last notice was furnished, and as our institution has now completed the first seven years of its existence, perhaps you will allow me to present to your readers a condensed view of its history and thus furnish a plea in its behalf and in behalf of all similar institutions.

Being long convinced that it was our imperative duty while providing for the education of Heathen children, to pay especial regard to the children of our native converts, many of whom were situated in distant villages without any means of education, we determined, relying on Providence for the means of support, to commence an asylum for these children of both sexes, along with such orphan and other children as might be placed entirely under our controul.

The institution was commenced with six boys and three girls on the 30th May, 1836. Since then up to the present period, there have been admitted nearly ninety boys and upwards of a hundred girls. A more detailed statement shall be appended.

## I.—GIRLS' DEPARTMENT—SYSTEM OF INSTRUCTION.

We proposed to ourselves no very elevated standard in the education of our girls. Our chief object is to teach them to read intelligibly such works as Doddridge's *Rise and Progress*, Bunyan's *Pilgrim*—a little work on geography and the elements of history, and above all the Scriptures. To these we add writing and ciphering. As they grow up, some of them are taught to sew, knit and mark, and all of them to spin and take their part in the domestic economy of the schools; spinning is of importance in Orissa. Many poor widows are able with a little assistance, by this means, to support themselves, and all instead of being idle may earn something that may be of real service to their families.

We have no ornamental branches of study or labour, these may serve to augment the funds of schools which are much visited by Europeans, but to us would be of no benefit, and we fear of real injury to our scholars. We are not desirous of fitting our girls to be ayas, &c. in the employment of Europeans, but to make good wives for our native Christians. In short our object is to render them sensible, moral, industrious, and pious young women, and this with as little outward shew and eleva-

tion above their usual circumstances as possible. So that the school may not unfit them but qualify them for the sphere in which Providence has appointed them to move. With this view we confine our tuition entirely to the Oriya language.

## II.—BOYS' DEPARTMENT.

1. For the boys generally, allowing for the difference in sex, our object is pretty much the same as for the girls. The majority of the lads taken into our institution must labour either in the cultivation of the soil or some kind of handicraft, hence a system of education much above that named for the girls would not, for these lads, at present, be desirable, if it were attainable. We should however rejoice to obtain more efficient masters, and then should aim at something a little more advanced.

Our principal books in Oriya are :—

1. A Primer—2. Tables—3. History of Joseph—4. Volume of Poetry—5. Little Henry—Boy and his Conscience, &c.—6. A volume of Anecdotes—7. Pilgrim's Progress—8. Doddridge's Rise and Progress, &c.—9. Oriya Grammar—10. Natural Philosophy, including Geography and Astronomy.—11. Catechisms—12. Old Testament to Kings—and the New Testament.

2. From the most promising lads in this elementary school a class has been formed which at present consists of six lads, who are studying Sanscrit grammar, and from which it is hoped a class of theological students will be formed. Four of these six lads have been baptized and admitted to church-fellowship.

3. Finally, to complete the whole sketch of our institution, four young men now regularly engaged as assistant native preachers, have received more or less training in our Asylum. We cherish the hope of eventually having an institution worthy of being called a Theological Seminary, to which students for the ministry from our various stations may be sent. This is a desideratum strongly urged upon us by our friends in England, and in which we feel no less interest ourselves, but we want the means, especially the men, or at least a man, to cherish our hopeful beginnings and turn to good account the promising materials already collected.

*Statistics of the Male Department.*—Of the ninety boys admitted into the Asylum during seven years :—

There have absconded, .....	13
Returned to their friends at different times, .....	12
Died (many soon after admission,) .....	15
Have married and support themselves as printers, &c. ....	5
Baptized and admitted to Church-fellowship, .....	18
Died while candidates 2—and four candidates remain.	
Now in this department, .....	41

I am afraid of trespassing on your space, or could easily furnish notices of individual scholars among the boys similar to those furnished respecting the girls. Here our Christian children have been cared for and trained up in the nurture and admonition of the Lord. Here many, who would in all probability have sunk under protracted famine and consequent wretchedness, have been saved body and soul; and here many victims rescued from the murderous Khunds, have found a safe retreat, and most of the oldest of them, boys and girls, have become new creatures in Christ Jesus.

*Statistics of the Girls' School.*—Of the hundred girls and upwards admitted during the seven years—

There have absconded, .....	10
Returned to their friends at different times,.....	12
Died (many soon after being received in an emaciated state)..	13
Dismissed for immorality, .....	2
Married, all to Native Christians, including three who will probably be married ere this is published, .....	13
Baptized and received into the Church, .....	14
There remain in the Asylum in this department, .....	42

To these may be added fourteen girls belonging to the Berhampore station, who were placed under our charge about eighteen months.

*Notices of individual Scholars.*—Mrs. Sutton has furnished me with a few brief notices of individual scholars, which will serve to illustrate the benefit the institution imparts.

“ In furnishing a brief history of a few of my scholars I may first notice the case of three sisters, who but for this institution would in all probability have now ranked among those unhappy females of whom the scriptures say, ‘their house leadeth down to the chambers of death.’ It appeared they belonged originally to a respectable family of weavers, and were in good circumstances until the death of their father when, as is often the case among the heathen upon the death of the head of a family, the utmost poverty and wretchedness ensued. Before the death of the father, the family lived at the distance of about 16 miles from here, but after his death the mother with her three daughters and two sons came to Cuttack. The mother soon died, the youngest sister was sold into a house of ill-fame while the others subsisted by begging, &c. After a while all three of the sisters were in succession, rescued from their dreadful wretchedness and placed in our Asylum, though while pity and hope on the one hand induced us to receive them, on the other we trembled to do so for fear of contamination to the other scholars, especially as two of them were large girls. But soon every fear of this kind was lost in the pleasure we felt in witnessing their steady improvement. The eldest was said to be upwards of 20 years old when she came. After this age it is generally very difficult for Hindu females to apply their minds to learning to read, and so it seemed with her. Her moral improvement however was more visible than her intellectual. I do not recollect that we once had to reprove her for any thing during the twelve months she was in the school. In a few days after the expiration of that time she was married to a native convert; some time previous to this, she had professed to be under serious impressions, and soon

after her marriage, gave such satisfactory evidence of being a Christian, that she was baptised and received into the Church. Most of the time since then she has resided in our immediate neighbourhood, and I know not one among our female converts more consistent in her daily walk than she is. She bears a good character also for diligence in spinning and other kinds of domestic work.

The two younger sisters, one perhaps 15 and the other 13, are still in the school. One was baptised about two years ago and the other not many months after, and I am happy to say they have continued to adorn their profession, while for their attainments in intellectual and religious knowledge they rank among the first in the school. Their capacity also for all the domestic employments of the institution is superior, particularly that of the eldest. She is able to render efficient aid in the management of the other girls.

Another cheering case I may mention is that of *Puni*, a little girl who died of the small-pox more than two years ago. She was the daughter of a nominal christian, had been in the school upwards of a year, and from her first entrance was quite a favourite both with us and her companions. She had a good capacity for learning—was always the first in her class with her lessons and answers to questions, especially those put to her relating to the way of salvation. As soon as she was taken ill, she manifested much concern about her own interest in this precious salvation, and was often engaged in prayer. Those about her were struck with the solemn manner in which she prayed, not only for herself but others also, especially her father who was very unsteady. She was a great sufferer from her disorder, it being the most malignant kind of small-pox, but her patience was remarkable. A few moments before she died, she put her hands over her eyes and prayed saying, "O Lord into thy hands I commit my spirit," and then gently expired. Though she did not visibly belong to the church on earth, we could not but believe she was received among the redeemed in glory.

*Phula*, or by interpretation a *Flower*, a young bráhmáni pupil, is the next whose history I shall briefly notice. In order however to do so clearly, I must first refer to *Sámnáth*, a young bráhmán who found his way to our boys' school compound one Sabbath day about three years ago. From his own account of himself, he had been in the habit of coming occasionally to Cuttack from his native village ten miles off. In some of these visits, he had heard the gospel preached, (by Gangádhár, I think,) and from hearing it talked about, he gradually became interested in it and felt a desire to know more about it. Our lads were much interested in him and he in them, but Mr. S. advised him not to eat with them and lose caste till he had well considered what he was about. However in spite of the injunction, he soon ate with them. He had many respectable relations who soon found him out, and tried by all means to get him away, first by threats, then by promises, affecting expostulations, &c. But though at times much moved by what they said, he remained fixed in his determination not to leave our little community. He was then, I think not far from nineteen years old, prepossessing in his appearance, could read and write and sing pretty well.

Among other arguments used by his friends to dissuade him from stopping was, that he had just been betrothed to a young wife at a great expense. They said, "What is to become of her?" He soon gave satisfactory evidence of being a sincere inquirer after the way of salvation, and after a residence here of three months, was baptised and joined the church. Soon after this event, it was suggested to him, that he might perhaps obtain his espoused wife. Accordingly he went to the village where she resided, accompanied by some of the most influential of our native converts. They were treated rather unceremoniously by her friends, and had to come away

without effecting their purpose. They went again and were still unsuccessful, but in the third visit (I think it was) their desire was accomplished, and the young lady removed in a palanquin to Cuttack, and placed in our girls' school. She was then, I think, between twelve and thirteen years of age, of a cheerful, interesting countenance, but knew not a letter of the alphabet, and indeed of almost every thing of a useful kind was very ignorant! Her prejudices too in favour of heathenism and against Christianity were strong. It seemed hard work for her to bend so much as to eat with our girls, yet it was apparent that her natural intellect was good, and there was every encouragement to take pains with her. Nor were those pains, bestowed in vain. She soon conquered the alphabet and learned to read easy lessons, by degrees was able to commit to memory catechisms, poems &c., and before she left the school had reached the highest class but one. She had learned also to sew, spin, and take her turn creditably in all the domestic work of the institution.

It afforded us true satisfaction that her lot had been cast among us long enough for her to learn to read the word of God understandingly, and especially did we rejoice that through its blessed instrumentality she was, as we fervently hope, made wise unto eternal life. She was baptised and admitted into the church several months before leaving the Asylum.

To return to Sámnáth. He boarded some time in the school and was one of Mr. Sutton's Missionary students. At length he was placed under Mr. Lacey's direction as an assistant native preacher. On the 10th of January, last he and Phula were married according to the Christian style, and are now living with Mr. Phillips, the Missionary at Jellasure, where the young man is employed as assistant preacher.

Challí is another pupil of whom a brief history may be gratifying. She was found by a pious Sergeant on the banks of the Baitarani, upwards of seven years ago and placed in our Asylum. It seems that in the first place, the child with her mother was left by the father in a starving condition, and that afterward the mother, because she had no food to give the poor little creature, took her to the river side and there left her. In about fifteen days after being thus unnaturally abandoned, she was taken up by the Sergeant. A few shop-keepers and other people living near the river, had given her now and then a little rice which she contrived to parch with some sticks and leaves she gathered, and this together with a few pumpkin seeds, was all her subsistence, and when found she was almost starved. She was then, we suppose, seven or eight years old. Since then she has made gratifying improvement from year to year, till now she stands in the highest class. I am happy to add that about two years ago she gave evidence of a change of heart, and after a suitable probation was baptised and admitted to the church. She will probably soon be married to one of our young Christians.

Many other cases might be mentioned which could not fail to excite interest in the minds of the patrons of such institutions, but probably sufficient has been said to enable them to judge how far our first hopes regarding the benefit of the Asylum have been realized, and what we are warranted by the Lord's blessing still further to expect."

About two years since we were visited with an especial "season of refreshing from the presence of the Lord." It was then that the attentive ear, the intelligent eye, the falling tear, the anxious enquiry, and deeply interesting countenance, solemn yet indicative of sweet inward peace, bespoke the presence of more than human influence. Our beloved pupils, prompted only by their own inward conflicts, came in parties

of six to twelve to consult us respecting the things which belong to their peace, and the hearts of some that we thought harder than the nether mill-stone, seemed turned as wax to the seal. Indeed it seemed perfectly easy then for the influence to spread throughout the whole school. It is in such seasons that we have a practical exemplification of the almightiness of Divine peace. The immediate result will be seen in the number baptized; though I hope there is yet the "gleanings of the vintage" to be gathered in. I am not aware that we have had occasion to regret the reception into the church of any individual of the whole number.

Who can peruse the brief record of the three orphan sisters saved from the lowest depths of vice and misery and not feel that here is a large return for much expenditure of labour and of money? or, if the reader has felt the influence of a Saviour's grace, will he not regard these and our other youthful converts as a more precious reward than so many jewels though of inestimable value?

Probably other schools of a similar character may have to speak of much more pleasing results than we have recorded; but, if not, here is, we trust, a sufficient plea in behalf of this and all kindred establishments. True it is, that the work of conducting such institutions calls for unwearied watchfulness and toil; but at the same time we feel assured that in no field can labour be bestowed with a fairer promise of a full reward.

When our institution was commenced it was the only one in the province; we have now, however, the pleasure of witnessing, though on a smaller scale, two to the north of us, and two towards the south, and to all of which a similar measure of success has been vouchsafed.

#### FUNDS.

For the support of our institution we are chiefly dependent on voluntary contributions. The Government liberally support a number of our Khund children, though this is not the case at our southern stations. A number of other children are supported by benevolent individuals in England or by Sabbath Schools. By the last mail but one we received a promise from one gentleman to support ten children, another supports five, and in some cases two or more individuals unite in supporting one. We have also a few regular contributors to our funds in India, some of whom we know only by name. To all these kind benefactors we tender our very best thanks. In consequence however of those changes to which all mofussal stations are exposed, we have for the last two years received very little local aid. Our old friends have removed far away and their succes-

sors have not evinced the same liberal spirit. We have consequently been less anxious to receive fresh children into the Asylum, and some we had entertained were sent home to their friends.

Should the eye of any individual, who has the will and the power to assist either this or our branch institutions in the province, rest upon this paper, we respectfully solicit their aid. We have still a large number of children for whom no patrons are yet found, the whole average expense of whose board, premises and education we calculate to be about twenty-four rupees each per annum.

A. SUTTON.

P. S. The school-room in which we hold our religious services is much too close for all the establishment to meet in, especially in the hot weather—will any generous individual assist us in building a small chapel? I suppose we should require 200 rupees for a thatched place and half as much more if made pakká.

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### V.—*The Name Yahowah in Urdu.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

Allow me a corner in your excellent periodical, for a few remarks on the subject of rendering the Hebrew word Jehovah by the term Khudáwand in the Urdu version of the Old Testament which has just issued from the Press.

It is well known that Mr. Thomason, in the Urdu version executed by him, retained the original word Yahowah. And it now appears, that in the version now published, Mr. Thomason's usage has been departed from, and the word has been rendered by Khudáwand in capital letters; and in your last number Mr. Shurman, the principal translator, has come forward to justify the novelty. The question arises, whether it is a good thing to be given to change, and whether it is not better to stand on the old ways, and see and not to be very forward in abandoning them till a new and better way can be shewn. Mr. Thomason's version has been so long before the Indian public, that it has acquired a place for itself and secured a respect for its excellencies, which ought not to be thought little of by those who succeed him in the work of translating the Word of God. Still, if it can be shewn that he has erred in any matter, or that a better usage can be established, we will acquit the translators and their supporters, the committee, of all presumption and want of right feeling in the changes they have made.

We may ask them, without being thought unnecessarily censorious, why is Mr. Thomason's usage departed from?

On the subject in general of the propriety of retaining Jehovah, in all our versions, let me give you an extract from the sermons of Bishop Heber, vol. 2. "The Hebrew word, which is in our English Bible rendered **THE LORD**, is in the Hebrew the High and Holy name of God himself, the most solemn of all words—**JEHOVAH**. It is a general rule throughout the Old Testament that wheresoever the word Lord is printed in capital letters, it will be found on looking into the Hebrew Bible, that the word there written was **JEHOVAH**. And for this difference between the translation and the original work, the following reason is given. The later Jews have a fancy that this name of Jehovah is so sacred and awful that it could never be spoke excepting by the High Priest once in a year, without the sin of taking God's name in vain. And accordingly when, at this day, they read the Scriptures in their synagogues, wherever the word Jehovah is used they say Adonai, or Lord, in its place. But the learned men by whom our English Bible was translated, had been instructed in Hebrew by the Jews, and were so far moved by their examples as to feel the same anxiety with their teachers to prevent this name from being commonly spoken. Instead therefore of writing Jehovah, they have written for the most part **THE LORD**; but they have written it in capital letters that the Lord of heaven and earth might be distinguished from all his creatures."

Is it this Judaizing feeling that has led the Bible Society to imitate our worthy translators? That it did influence the Seventy in translating the Septuagint, and influenced St. Jerome in translating the Vulgate, is a matter of the highest probability. However, it ought not to influence us, in the 19th century of Christian attainment. There is a meaning in Jehovah, which it is proper to preserve, and we are under no necessity of corrupting the word of God by an inadequate translation, as is done when we render it by *Khudawand*. In the time of the Apostles, there was a reason for their retaining *Kurios*, which does not and ought not to weigh with us now. For that was the usage then, and as Jews they were under the influence of the common feeling respecting the sacred name of God. But our Indian Urdu usage, is to retain *Yahowah*, and we see every reason for adhering to it.

Let us only glance at the 6th chapter of Exodus and the 3rd verse, and we shall find reason enough why we ought to retain Jehovah untranslated.

"And God spake unto Moses and said, I am Jehovah! And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." We may ask, is there anything in a name? It appears so, we may reply, when God Almighty originates a name and gives a reason for its application. Let us only substitute in this passage, **LORD** for Jehovah, and we shall see the force of the change. The awful speech of the great God will be converted in a moment into the merest burlesque.

"I revealed myself before as God Almighty, but by my name Lord was I not known!" What is a Lord a greater being than God Almighty? Our translators of our English version and also of our modern Urdu version saw the absurdity of not inserting the original name Jehovah here, and therefore they have inserted it, but every where else they have dropped it as though ashamed of God's chief and most glorious manifestation of himself.

It will be urged however, that as the usage exists in our English version, we ought to adhere to it. Suppose we grant this; but what has this to do with our Urdu version? The usage of that is the contrary, and therefore we ought on the same principle to adhere to that. I know this argument will tell little with those worthy men who know the Bible best through means of the English language only; they will probably smile at the idea

of our having an Urdu usage at all, and as in the case of the name of Jesus Christ, which has lately been unwarrantably changed, they will pay little attention to any representations of ours—but still this overbearing temper, this ancient spirit revived, of the one or two in power attempting to compel a uniformity in the many, in accordance with their own approved standard,—this does not alter the truth of the matter, and we must still adhere as before to that which we have been accustomed to, and which we are convinced is the wisest and the best. It will be admitted, I imagine, that in the present day there is in existence a much more extensive knowledge of the original languages of Scripture, than did exist when our version was originated; and if so, it will follow as a consequence, that a modern opinion ought to weigh more than an ancient one, in any question involving such peculiar knowledge. Now, though there is no great amount of Hebrew lore required to ascertain the peculiar meaning of the word *Jehovah*, yet it may be well to ask what plan modern learned men have generally pursued in reference to the rendering of it. Now, in respect to this I believe I may affirm that the great body of versions executed by modern critical scholars, all retain *Jehovah* untranslated. My library is not very large, but yet it is perhaps sufficiently so to inspire a presumption of the truth of this proposition. The younger Rosenmüller has published a new Latin version of the whole of the Old Testament, and he has retained *Jehovah* throughout. Dr. Boothroyd has published a similar version in English, he too has retained it throughout. Bishop Horsley has published a new version of several of the prophets, he has retained *Jehovah*. Bishop Lowth has published a version of Isaiah, he too has retained *Jehovah*. Dulhē has published a Latin version, which I have not, but he too, to the best of my recollection, has retained *Jehovah*. Dr. Pye Smith, in his Scripture Testimony to the Messiah, where are several specimens of a new version of several passages of Scripture—he too has retained *Jehovah*. In that excellent Latin translation executed by Junius and Tremellius, one or both of whom were converted Jews, *Jehovah* is invariably retained.

These are but few instances to be sure, but they are all my library furnishes, and if they do no more they shew this at least, that some of the first modern critics have retained *Jehovah* untranslated, in preference to any other mode. Here then we have an additional reason to urge the Bible Society slightly to respect our established usages.

First place. We are accustomed to *Jehovah*.

2dly. What we are accustomed to, has met with the approbation of some of the wisest and best men of the 19th century.

Then, why; we may ask again, why are our usages outraged? The dear memory of our leader in translation, Thomason, in whom we have all confidence, why is a slur cast upon it; why are we his followers, treated as not worth a moment's notice by the present Committee of the Bible Society, who without giving the least weight to our opinion, have taken upon themselves to reverse our customs and to introduce in their room their own novelties.

At present, I must close this letter, but if you will allow me, I will address you again in time for your next number.

I am, your's truly,

WAJIBI.

VI.—*A Missionary Tour in the South-western part of the Vizagapatam District—July, 1843.*

*Lord's day, 23d July.*—Early this morning I went with Mr. Thompson to Golapallem to the house of Krestamah the enquirer; we had about 12 or 14 very attentive hearers of the boguloo caste: a few appeared thoroughly convinced of the folly of idolatry, and had a clear view of some of the great doctrines of Christianity. This knowledge they have obtained chiefly from the conversation of the enquirer and the Christian tracts which have been given to them at various times. We read one of our tracts and also explained the parable of the Rich Man and Lazarus—we met here with one of the Shekte worshippers or rather deceivers. This man professes at times to be possessed with the devil, and goes about to frighten the poor people and extort money from them; when they give him rice or money the devil is said by the impostor to stop raging; but if they do not the violence of his rage increases. We warned him solemnly against his wicked practices and exhorted him to repentance and faith on Christ. We saw also another deceiver, a female, who went about professing to tell sick persons whether or not they were possessed with the devil. She had a little brass pot with water and a little rice in her sieve; she put some rice on the water, and if it sunk to the bottom this was a sign that the devil had entered the house. The inhabitants of the house were then to procure his dismissal by giving to this deceiver some rice or money. It is thus that these poor people are the constant dupes of impostors, and the language of the Apostle does indeed apply to them, “Carried away unto these dumb idols, by whom also ye were led.” At  $\frac{1}{2}$  past 10 we held divine service in the school-room—Mr. Thompson read the Scriptures, and I addressed the people from the 8th chap. of Matt.—“The centurion's faith.” A few heard with great attention, and acknowledged the doctrine we declared was true. Afternoon, at 5, we went out into the market together; the tract entitled “Destroyer of Delusion” was read, and the people on the whole were attentive; many questions were asked, such as the following—Why did we employ the Brahmins who oppressed the people? I told them we had nothing to do with giving situations to Brahmins, and that we did not approve of their wicked conduct. The difficulty was, I said, to find good men who would fill these situations honorably. After the tract was read and the way of salvation fully explained to them, they acknowledged that our way was better than their's; then, I said, if this is the case you must throw away your idols. They replied, you are ruling over the land, you must give the order. I replied, they must do so in order to shew their love to the true God. They said, we fear to do so on account of our great people. I said, then let us do so together. Some agreed to this, others said they would be glad if we would destroy the idols, and they would give us a written agreement that they would make no disturbance. We left exhorting them to believe in Jesus for the salvation of their souls, and put no more confidence in lying superstition. We distributed a few tracts to those who were able to read and returned to the bungalow.

*Tuesday, 25th.*—Early this morning Mr. Thompson addressed a company of Brahmins at Cassimcotta near the bazar, and I had another congregation in one of the streets leading to the bazar. About 30 were present. We read part of one of our tracts and explained the way of salvation by Christ; one of the Brahmins stoutly maintained that his vain ceremonies, such as Tuppoo-soo, Juppæ-moo, &c. would assuredly take him to heaven, and that our religion was of no use to them. We shewed him that all such actions as he mentioned were of no avail in the sight of a holy God, and that mankind by reason of their numerous transgressions could never make an atonement for their sins;—he replied, that God told them one way and us another. We replied, that as God was unchangeably true, He could not be the author of a false religion, or of two contrary ones. Another Brahmin said, you have been examining our books and are therefore able to make objections to our religion. I replied, that we should be very happy if he would examine ours also, as we were persuaded they contained the true way of salvation, and we were therefore going from village to village distributing them freely, that all might see and know for themselves. We gave them some books, and left, exhorting them to throw away their idols and believe in Christ Jesus.

Returned to Ankapilly about 10; during the day occupied in reading Telloogoo and writing.

In the evening we went out into the weavers' street. Mr. Thompson, read part of one of our tracts exposing the lingum worship and its abominations—one poor man stoutly maintained that his lingum was God, simply because his gúrú had told him so. We asked him if his gúrú gave a club into his hand, and told him it was a rupee, whether he would believe him? he replied, no. We found to our great joy that one weaver had left off his lingum about twelve months since; he has seen our tracts, and read some of them. I asked him why he did not wear his lingum as before? He replied, because it was of no benefit to him. This was very encouraging—another proof that the good seed thus sown is not lost. After addressing them for some time and distributing tracts we returned to our bungalow.

*Wednesday, 26th.*—We set out about 6 this morning for Sodarum, a large village about ten miles west of Ankapilly. Mr. Thompson went a different road and distributed some tracts in three different villages; he also addressed the heathen. The country is now looking beautifully green and fertile. I stopped at one village and spoke to a few poor weavers on the folly of their lingum worship; they listened with attention; and when I told them of the origin of that unclean superstition, they appeared quite astonished—verily, we may say of these poor creatures, they worship they know not what. We arrived at Sodarum about 11 o'clock very tired and were very glad of a little refreshment. About half past 5 we addressed a large congregation of natives under the shade of a fine banyan tree; upwards of 100 people were present—we read the tract entitled "Destroyer of Delusion" and enlarged upon it: when I repeated the muntrum employed by the Brahmins at the consecration of their idols, about twenty of them went off; the remainder staid and heard attentively the whole of the tract—the lat-

ter part gives a clear and concise view of the Christian religion. No arguments were brought against Christianity, but several vain excuses were made for idolatry; one Brahmin said that they gave life to their idols in the same way as Europeans invented bandies and other machines to run round. I told them that we did not give life to those things, but adapted them for certain uses, and after all we never imagined that they were gods. Another Brahmin said, that God had appointed our religion for us and their's for them. I replied that the true God could never be the author of two contrary religions. I asked whether he would call that man a wise father, who told one of his sons that he should not commit adultery, and another that he might do so—to this he could make no reply. We distributed a good number of tracts and retired to our tent. In the evening we had a visit from one of the enquirers at Boninghy, a pensioned havildar, his name is Juggapah. I was delighted to see him and to hear from him that he was ready to receive Christian baptism—he also told me that several in his village continued to meet together to read the scriptures and the tracts which I had given them, and some of them had renounced the worship of idols. This news was indeed quite cheering to my soul. O may the Good Shepherd of souls speedily gather in these poor wandering heathens to his precious fold. I long and cry daily for their conversion, O may I be privileged to see some of them brought out of darkness into the marvellous light of the gospel.

On the following morning I went in company with Mr. Thompson to Nursiapett, a village about six miles from Sodarum. We had a congregation of about 100 souls, and were happy to see a great number of women amongst them, who listened with great attention to the words of life. We read part of one of our tracts, shewing the folly and abominations of the shekti worship, and enlarged upon the sin of idolatry, after which we spoke to them of the love of God in Christ Jesus.

It was delightful to see the interest which they manifested during our address; some said, We are poor ignorant people you must come and teach us, for we know no better. Another woman said, Our gods are like thieves that enter into our houses by night and take away all our good things; so these gods enter into our hearts and take away all that is good. One poor old woman, nearly 100 years of age, who supported her tottering frame with a crooked stick, looked at us with great attention during the whole of our address. I was much interested in her looks, and after we had finished our address, I went up to her and asked her a few questions. What God do you worship? She replied, pointing to the heavens above, That God, there is no other. I then asked her how long she had left off the worship of idols. She replied, ever since the period of the great famine; referring perhaps to the year.— She continued, these people have a thousand gods, and a thousand religions, therefore God has left them. You speak of one God, one true way, therefore God dwells with you. It was really delightful to hear such a testimony in favour of the true God from an old woman, surrounded as she was with all the abominations of idolatry. May we not hope that the Lord will teach her more fully the way of salvation. We told her what the Lord Jesus had done to save sinners

and exhorted her to put her trust in Him alone for salvation. We left this interesting people, promising to see them again soon, or send some one to instruct them more fully in the Christian way.

S. PORTER.

*Vizagapatam, August 18th, 1843.*

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### VII.—*The Marriage Question.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

Some months ago I forwarded to you a few questions respecting our Indian marriage law, the purport of my inquiries being, whether the marriages performed by Dissenters are really illegal, and if so, why it should be so; when not only the rite performed by clergy of the English and Scots Establishments, but also that celebrated amongst Muhammadans and Hindus, Greeks, Armenians and Papists, is placed above question? I think, I also asked how many religions are established or supported or countenanced by the state in British India—whether these all alike enjoy state privileges as regards marriage and other matters; why the Registration Act should not be extended to this country; and why having a Legislative Assembly sitting in your own city no attempt is made to obtain a clear and satisfactory enactment on this important subject?

The letter in question was suppressed, because the subject was stated to be under consideration of the Missionary body. Now what has been done? If any thing, what is it and what is the result? If nothing, the subject cannot rest there; for there are in the land hundreds of persons whose peace of mind, reputation, and property are at stake; and as these have been married by Missionaries, who by their act declared the belief that what they did was right according to scripture and to law, it behoves them, when doubts are so generally expressed, to shew that what they did was correct, and that those who trusted to them have not been deceived; or if there be any illegality, to publish the fact in order to prevent its repetition and obtain a correction of the mistake.

It will not do to let such a matter sleep. We are not to be needlessly scandalized—our marriage declared fornication, our children bastards, and our wives prostitutes. We are not, I say, to be thus persecuted, because we do not belong to the churches by law established, or because we are not heathen; and to take it all as a mere matter of course needing no consideration or effort. If Dissenting Ministers are not authorized to marry, let no instance again take place of their assuming

the function ; but let them honestly acknowledge their disqualification, and send their church members and their native converts into the churches of the establishment, or back again to heathenism to obtain their wives. Our course will then be plain, to apply for license and get re-married ; and if I have to do so, I shall conclude the ceremony in a novel fashion by reading to the Chaplain a protest stating the grounds on which I submit to a necessity so unjust. If all of us were to do so, the matter would gain sufficient notoriety to bring its just opprobrium on the existing legal system, and ultimately lead to remedial measures. I however abide in the hope, that the Missionaries will bestir themselves, and perhaps the present is a fit time for their doing so,—it being rumoured that the Scotch chaplains are about to quit their connection with the state, in which case any future marriage performed by them will be as illegal as that by any other Dissenter.

I trust you will excuse my being so plain-spoken on a subject so deeply involving the interests of myself and family ; and where many others are equally interested, there can be no subject more meriting notice in your pages. The discussion will produce benefit in one way or other, and therefore I have again to beg a place for my questions and sentiments in your publication. X.

*N. W. Provinces, August 11th, 1843.*

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## Missionary and Religious Intelligence.

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### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We have this month to communicate the melancholy intelligence of the death of our esteemed friend and fellow-labourer, the Rev. R. DeRodd, of the London Missionary Society's Mission. He fell asleep in Jesus on the morning of the 29th August, after an illness of but a few days. Mr. D. was in the prime of life (30), and one of the most diligent and efficient Missionaries in Bengal. We hope to present our readers with a memoir of this devoted servant of Christ, in an early number.—The Archdeacon of Calcutta sailed on the *Hindustan* for Ceylon, in pursuit of health, on the 10th of August.—The Rev. A. F. Lacroix and family are expected to leave England on the ship *Queen* on the 4th September.

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### 2.—MISSIONARY PRAYER MEETINGS.

The United Missionary Prayer Meeting was held on Monday evening, the 7th ultimo, at the Union Chapel. The address was delivered by the Rev. A. Leslie, from Isaiah xliii, 10. Subject, the Jews as a witnessing people for God, a type of the witnessing character of the Christian Church. The preacher showed how the Jews in their wanderings, ordinances and doctrines, were a witnessing church amongst the heathen nations ; and as

they were, such should be the character of the whole Christian body, in its deadness to the world, pilgrim character, setting forth and upholding the doctrines of the Bible, and in a course of conduct modelled after the example of Christ and the requirements of the word of God. The devotional exercises were engaged in by Rev. Messrs. Campbell and Brooks.

The Missionary Prayer Meeting connected with the London Missionary Society was held at the Union Chapel, on Wednesday evening, the 9th ultimo. The Rev. T. Boaz gave an account of the anniversary of the Parent Society in London. He read extracts from the report and some of the speeches delivered on the occasion, from which it might be gathered that the operations of the Society had been on the whole blessed by the visits of the Divine Spirit; the Directors appear not to have been dismayed by the emergencies in which the Society has been placed; they have determined not only not to diminish, but to increase the sphere of their operations. The expenditure of the Society over its income had been upwards of £9000. The devotional services were conducted by Rev. Messrs. J. Paterson and T. Boaz. The attendance was good.

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### 3—FREE CHURCH OF SCOTLAND.

*Communicated.*—The first public services in connection with the Free Church of Scotland, were held on Lord's-day, 13th ultimo, in the Freemason's Hall, Cossitollah, at the usual hours of 10 in the morning, and half past 7 in the evening. The service in the morning was conducted by Dr. Duff, and in the evening by Mr. Macdonald; on either occasion the discourses and other exercises were both interesting in themselves, and well suited to the solemn circumstances in which the hearers and worshippers were placed. Dr. Duff's text was taken from the Book of Proverbs; "The hope of the righteous shall be gladness, but the expectation of the wicked shall perish." The preacher shewed with his usual richness and vividness of illustration, that it is an historical fact that from the beginning, the great cause in whose success the hope of the righteous is mainly concentrated, has been advancing, while the cause of Satan, of error and of sin, has experienced many signal defeats; while it is matter of an assured faith that the cause of the Messiah is destined ultimately to achieve a glorious triumph, while the expectation of those who seek to break His bands and cast off His cords is doomed to utter blighting and disappointment. Mr. Macdonald's text was what may fitly be called the charter of the Church of Christ, the gracious promise of her Master and Head—"Where two or three are gathered together in my name, there am I in the midst of them." The sermon was full of matter and well fitted to lead the hearers to earnest self-examination as to their motives in gathering themselves together. Our earnest prayer is that during the whole period of the existence of the Free Church of Scotland (and may she be perpetual), her congregations may always meet in the name of Jesus, and may always experience the fulfilment of this his gracious promise.

An additional interest was given to the meeting by the baptism of a native convert, a young man who has been brought to the knowledge of the truth in connexion with the General Assembly's Institution. We understand that he left the Institution about two years ago on an appointment to the Government School at Jubbulpore; at that time he was a believer in the Bible as the word of God, and had, we believe, what may be called "grace in the blade." Some months ago he gave up his situation and set out to return for Calcutta for the purpose of receiving baptism, and arrived here on Monday last. As the Missionaries were all intimately acquainted with him, and had no doubt of his sincerity, they felt that there was no reason for

delaying his reception into the visible Church; and as the usual service at the Institution was not held on Sabbath last, it was resolved that the baptism should take place at Freemason's Hall. We understand that he is a highly accomplished scholar, and we trust that the prayers that were offered up for him in the congregation will be heard and answered.

If the formation of this Church were nothing more than the opening of another channel through which divine grace may flow, when it is poured down, as we trust the time is coming when it shall be poured down upon this city, we should sincerely rejoice; but we regard it more-over as the assertion of a mighty principle which many branches of the church have practically compromised; and the prominent bringing forward of which by the present movements of the Church of Scotland will, we expect, lead to important results far beyond the bounds of that Church and country. Some of the newspapers both in England and here have represented the formation of the Free Church of Scotland and of this its Calcutta branch, as the mere ebullition of passion, which will subside when the excitement of novelty has passed away. We must take leave to tell them, and all that may have been imposed upon by their statements, that they are most grievously mistaken. That human passion may have been excited by the recent controversy, and may have mingled with the discussions, it were vain to deny; but the passion from which the controversy originated was a passionate attachment to those principles whose assertion or desertion has been the graduated scale by which the morality and piety of Scotland have been measured. There are those who think that the Free Church of Scotland, and in particular this Calcutta branch of it, will ere long fall into abeyance; but we must again take leave to tell such that they know little of the materiel of which Scotsmen are made. We venture to say that those opponents of the movement who best know the hearts of the Scottish people entertain no such imagination—Dr. Norman McLeod does not think so—Lord Campbell does not think so, and we believe Lord Brougham does not think so. If we had had any doubt of the matter, we saw amidst the little band assembled on Sabbath last sufficient indications to have removed it. The sobs and “tears of bearded men” are indications of a determination that will neither quail before the assault of difficulties, nor be lulled into repose by the opiate of success.

They will assuredly fall into a grievous error who judge of the attachment of the people of Scotland to their Church by analogies derived from that of their Southern neighbours to their's. There are no doubt many members of the Church of England who have a rational attachment to her doctrines and formularies; but this attachment of the people of England as a people to the Church of England, is no more like that of the people of Scotland to the Kirk of Scotland, than the admiration of a pretty picture is like the calm and ardent love of those whose thoughts and feelings, joys and sorrows, sentiments and emotions during a long wedded life have been the same. Of the people and Kirk of Scotland it may be said, in the words of one of the national songs, that “they've clamb the hill thegither.” The enemies of the Kirk of Scotland have uniformly been the enemies of the people of Scotland; and a milliou of the people have declared that to be the Kirk of Scotland which for the sake of distinction has been called the Free Church. May the good will of Him that dwelt in the bush render the Free Church an abundant blessing to Scotland. May it be eternal as the granite rocks of her mountains, and pure as the untrodden snow on their summits, free as the eagle that soars above their tops, and swift as the eagle too on errands of heavenly mercy to Gentile and to Jew.

A meeting was held in the Mechanics' Institution on Thursday evening, (the 24th), of such male adherents to the Free Church of Scotland as could

make it convenient to be present. About thirty subscribed a declaration of adherence, so that if we suppose an equal number of females, and allow for a fair proportion of such males as could not be at the meeting, we may suppose that the Church will be first formed with about three score and ten communicants. It was unanimously resolved that steps should be taken for the formation of a church on the principles of Free Presbytery, and in connection with the Free Presbyterian Church of Scotland. The proceedings of the original Provisional Committee (the Missionaries) were approved, and several laymen were appointed to act with them, until such time as a Church according to proper Presbyterian model, can be formally organised. The provisional sub-committee were authorised to take preparatory steps for the erection of a suitable place of worship. It was announced that upwards of 3000 Rupees had been spontaneously offered within a few days for this purpose, and about 200 Rupees more were subscribed in the meeting. Said we not well, last week, that Scotsmen are not men likely to stand still or go back after they have once had their sympathies and their principles fairly enlisted in a good work? We venture now to predict that ere many months have passed away, they will have built and endowed a Church, in which they and their children may congregate, and that long ere another year passes over our heads the Free Presbyterian Church will hold a high place among the institutions of Calcutta; and in time not of Calcutta alone, but of every town in India where Scotsmen are. The meeting requested Dr. Duff, as the Senior Minister of the Church of Scotland in Calcutta, to give to the public, in such form as may be deemed best, a full exposition of the grounds of separation from the Established Church. This he agreed to endeavour to do, as God in His providence may give him opportunity. In the meantime the Provisional Committee have in the Press a brief statement of the circumstances under which they in Calcutta were compelled to take this step. This, we believe, will be made public in the course of a few days, and we hope next week to notice it at large. Meantime we would again call upon our readers to aid their brethren with contributions, and especially with effectual fervent prayers.—C. C. A.

#### 4.—RESOLUTIONS OF THE MISSIONARIES OF THE GENERAL ASSEMBLY OF THE CHURCH OF SCOTLAND, IN CALCUTTA.

The following is a copy of the RESOLUTIONS drawn up by the Missionaries (late) of the General Assembly of the Church of Scotland in Calcutta, and forwarded by them in reply to communications received both from the Committee on Foreign Missions of the Residuary Church Establishment, and from the corresponding committee of the Free Church, of Scotland. These communications were intended to ascertain the mind of the Missionaries, in the late disruption of that Church;—and these Resolutions, with suitable letters of explanation, were sent to both of the above named committees, as embodying a full and sufficient answer to the enquiry made. They will appear, in a more extended form and connection, in an explanatory statement, now passing through the Press.

In a matter which at home has been so thoroughly discussed, and in which all parties now so completely understand each other's views, as that which is at issue between the Church of Scotland presently established by law, and the Free Protestant Presbyterian Church of Scotland, it may seem unnecessary for us to do more than state, that we deem it incumbent on us, as Christian men and Christian ministers, to adhere to the latter on the same general and special grounds on which the latter felt constrained to se-

cede from the former;—grounds, most clearly set forth as to their basis, in the Church's "Claim of Rights," prepared and adopted by the Assembly of 1842, and in their final issue, in the "Reasons of Protest and Separation" read by the Moderator at the Meeting of Assembly, 1843. But, in addition to this general statement, we deem it right, in a matter of so practical and transcendent importance, to record the following specific resolutions:—viz.

I. Resolved unanimously, to declare and record our solemn conviction, that in this and every other great question appertaining to morals and religion, our duty is,—primarily, to consult the dictates of conscience, and the clear intimations of Jehovah's infallible Oracles;—and secondarily, in an ecclesiastical question such as the present, to refer to those standards of the Church, founded on the basis of God's word, which have been declared and subscribed to by its office-bearers as containing their own sincere interpretation of that supreme and ultimate standard;—leaving to Him, who can bring light out of darkness and order out of confusion, all the prospective results and consequences, however apparently disastrous these may seem to the short-sighted eye of sense.

II. That the Church of Scotland has uniformly in its ecclesiastical constitution, as derived directly from the New Testament and explicated in all its accredited standards, held forth and embodied as its fundamental, ecclesiastical principle, that the Lord Jesus Christ, not only as the co-equal and co-eternal Son of the Father, hath a universal kingdom of which all created beings are subjects, but also as Messiah—the Mediator and Redeemer, the eternal Word became incarnate in order by His perfect obedience and sufferings unto death to conquer sin, and death, and hell and the grave,—hath obtained, as the fruit and purchase of this mighty conquest, a kingdom concerning which He Himself testified, saying, "My kingdom is not of this world,"—a spiritual Kingdom or Church, of which, as redeemed by His own precious blood, and constituted by His express authority, He is the sole Head and Monarch, holding and exercising therein an exclusive Supremacy in all matters relating to doctrine, discipline and government,—the qualifications, functions and appointment of the office-bearers,—and the rights and liberties of its professing members.

III. That the contest, which for some time past has been carried on between the Ecclesiastical Establishment of Scotland on the one part, and the Civil Courts of the kingdom, whether subordinate or supreme, on the other part, has been one which directly and truly involved, in its fundamental principle and ultimate issues, the exclusive and supreme Headship of the Lord Jesus Christ over His Church in all things spiritual, as well as the rights and duties of His ministers and people with respect to all those acts and privileges which are purely ecclesiastical, or which belong to the internal economy and management of His House and Temple in the world.

IV. That the present subsisting Church Establishment of Scotland, by the part which it has taken in the last General Assembly (not to refer to any former proceedings of its leading members) has, in our clear though sorrowful conviction, unduly and unscripturally submitted itself to the unconstitutional dictation of the merely Civil power, in regard to acts and privileges purely spiritual and ecclesiastical,—and that, to such an extent, as injuriously to compromise and sadly to obscure both those glorious points, the supreme Headship of Christ, and the spiritual freedom of His body the Church, and thus to leave it almost entirely at the disposal of the State or secular power in many of its most vital and distinctive actings as a constituted branch of the Church Universal.

V. That, on the other hand, the Free Protestant Presbyterian Church of Scotland, as represented in the acts, declarations and resolutions of its first

Assembly, (without referring to the course previously pursued by its leading members,) does fully sustain and carry out the faith which we now hold, and have heretofore held, during the painful contest which has now come to a close, on those grand and important articles already referred to, viz. the royal prerogatives of Christ's crown and covenant, and the dear-bought privileges of His Church, which may never be yielded up—however they may be resisted or gainsayed—in any circumstances, without sin,—without a virtual renunciation of the Great Head, and an actual surrender of the birth-right of His people.

VI. That being now, in the providence of God, and without any overt act or previous proceeding on our part, called on to make choice between those two bodies, whose spiritual and ecclesiastical claims are now submitted to our election, we feel, in deep and unfeigned sorrow, that we cannot by acceptance of jurisdiction, representation, or commission of ministry, remain incorporated with the present Established Church; although, as to the scriptural principle and duty of a national recognition and establishment of Christianity, our sentiments are altogether unchanged:—but must declare, as we hereby do, our deliberate purpose of adherence to the Free Protestant Presbyterian Church, as being, according to our understanding of the word of God, more purely a Church of Christ; and also as being, according to our interpretation of the Books of Discipline, the Confession of Faith, and other ratified Standards, together with the Act of Security and the Treaty of Union, more truly the original Church of Scotland, in all that is essentially spiritual and ecclesiastical, than the present subsisting Establishment.

VII. That we cannot honestly or conscientiously refrain from coming to this practical conclusion, on the ground that at present we are not, in this land, practically affected by the specific modes of interference with the supreme Headship of Christ, and the rights and liberties of His ministers and people, which have led so unhappily to the disruption of the Church at home;—since, as members and office-bearers in the Church, ours is not a merely co-operative union (such as may exist between different Christian communities) but an essentially incorporative union, so that we are bound not only by the general obligations of Church-membership, but also, and more especially, by our ordination vows, to uphold in their integrity the whole of her avowed Doctrines, Discipline and Government, or views and principles of Ecclesiastical Polity generally:—and hence, if, in our deliberate judgment there be a departure on the part of the Established Church from any of the fundamental principles of God's word, and her own original standards, or any surrender, at the instigation of earthly Potentates, of the prerogatives of Zion's King, or the vital interests of Zion's cause and Scotland's covenanted Reformation, we have no alternative, in consistency and honor, but to protest, come out, and be separate.

VIII. That, while we most deeply regret the painful circumstances which led to the disruption of the Established Church, and which have imposed on us the necessity of making an election, and of emitting this declaration of our decision in the all-important matter before us; and while we retain strong and warm feelings of personal attachment and esteem towards not a few with whom we were officially and in many other ways connected, but from whom we must now be ecclesiastically separated;—we yet further feel that the crisis is one of a character altogether paramount and overwhelming, from which we cannot and dare not shrink; that the grand central principle involved in it, as an article of faith, is affected neither by lapse of time nor distance of place, nor difference of outward or worldly circumstances; and that Christ's Missions, which carry forward His embassy and great commission to proclaim the gospel to every

creature, will best prosper when they stand most nearly related, in their agency at home and abroad, to a clear conscience, a consistent practice, and a Church in which the Head is most exalted, the body most pure, the members most free, and the entire energies of the regenerate nature most unshackled.

(Signed,) A. DUFF.  
W. S. MACKAY.  
D. EWART.  
J. MACDONALD.  
T. SMITH.

August, 1843.

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#### 5.—BAPTISM OF A HINDU.

On Sunday evening, 23rd July, 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. Another 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 this 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.*

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#### 6.—CALCUTTA TEMPERANCE HOME, No. 141, Rádá Bazar.

We recommend the Temperance Home to our friends. The Rules and Prospectus will fully explain its objects.

“The Committee of the Calcutta Temperance Society have long been desirous of opening a Sailor's Home, to be conducted on Temperance principles. They have also felt anxious to provide a place of peaceable and temperate resort for Soldiers and others, who may have occasion to visit Calcutta on business or pleasure, from the neighbourhood and surrounding stations. Nor have they less desired to open a Temperance Reading Room, and a place where those resident in Calcutta, favorable to temperance, might obtain economical refreshment and temperate enjoyment.

As an experiment the Committee have opened the Temperance Home, No. 141, Rada Bazar, in which the three objects are combined; and should the plan succeed they will endeavour to open separate establishments in eligible localities for each department.

The Committee wish to work in unity and peace with existing institutions, their sole object being to check the evils arising out of intemperance, and the crimping system.

The object of the Calcutta Temperance Home is to check the progress of intemperance and the evils flowing from it. The efforts of the Committee will be directed to the following departments of labour:

I. *Maritime.*—In this department the object of the Home is to suppress crimping and all the evils arising out of it, to which Owners, Commanders, Officers and Crews are subject in the port of Calcutta. The Committee propose to effect this by the following agencies:

1. By providing board and lodging at reasonable rates for Officers and Seamen at the Home, No. 141, Rada Bazar.

2. By providing an asylum for unfortunate but respectable Seamen.

3. By a registry of berths. Officers and Men can obtain berths, and Captains crews at the appended charges.

4. By cashing the advanced notes of Seamen and Officers at the appended rates.

5. By providing every article needed for a Sailor's outfit of the best materials and at the lowest charges.

6. By a bank of deposit for Seamen during their stay in Calcutta.

7. By gratuitous daily medical attendance for the sick.

8. By religious instruction and advice.

II. *Military.*—In this department the object of the Committee is to provide a comfortable and temporary place of abode for Soldiers visiting Calcutta, with a view to preserve them from the temptations to which they are subject in the grog shops and punch houses to which they are now almost compelled to resort. This needs no further explanation. The Home is opened to all Soldiers and their families at the hours and rates specified in the regulations and lists of charges. As the present effort is but an experiment should the number of such visitors exceed the present means of accommodation, the Superintendent is authorized to obtain respectable lodging for the inmates; and he is also instructed to make arrangements out of the Home for the accommodation of married people.

III. *General.*—The object of the Committee in this department will be to prevent intemperance generally:

1. By providing for all who may feel the necessity for a Home or place of resort, where temperate refreshments may be obtained.

2. By establishing a Reading Room and Library, which will be open to the subscribers and inmates of the Home, and subscribing members of the Temperance Society.

Members of the Temperance Society and others, accommodating themselves to the rules of the Institution and subscribing eight annas per month, will be allowed the privilege of the Reading Room and Library.

The following periodicals will be supplied:

*Calcutta.*—The Bengal Hurkaru, Englishman, Bengal Herald, Baptist Missionary Herald, Christian Advocate, Church Magazine, Christian Observer, Christian Intelligencer, Literary Gleaner, Medical Journal, Oriental Magazine; *Madras*—Athenæum, Record, Circulator, Christian Instructor and Native Herald; *Bombay*—Times, and World, and Journal of the Agricultural Society of Western India; *London*—Patriot, Anti-Slavery Reporter, together with various miscellaneous periodicals and other works. The Committee will be thankful for any donations of books or pamphlets for the Library.

3. By providing Coffee, Tea and other refreshments at the hours and at the rates specified in the list of charges.

#### *Constitution of the Society.*

I.—That this Society be designated "The Calcutta Temperance Home." That it be under the management of the General Committee, elected at the Annual Public Meeting of the Subscribers.

II.—That every individual subscribing sixteen rupees per annum be a member of the Society, with power to vote at the Annual Meetings of the Society.

III.—That the General Committee meet once a month, the day and hour to be fixed by the Committee.

IV.—That a House Committee be elected by the General Committee for the domestic management of the Institution.

V.—That a monthly Visiter be appointed to inspect the daily operations and report to the House Committee every week.

VI.—That the House Committee meet once a week at the Home, the day and hour to be fixed by the Committee.

VII.—That all monies be received by the Secretary and paid over to the Treasurer.

VIII.—That all payments be authorized by the Secretary and one member of the House Committee, or by any three persons appointed by the General Committee.

IX.—That the Superintendent, Sarkárs and other Servants be strictly forbidden to take any presents.

X.—That all the Servants of the Institution abide strictly by the Rules on pain of immediate dismissal.

XI.—That the House Committee be authorized to take cognizance of any departure from the Rules and to act promptly and firmly in maintaining them.

XII.—That all the Meetings of the Society be opened and closed with prayer, and that religious instruction form one of the principal features in the operations of the Society.

#### *General Regulations.*

1. Persons desirous of entering the Home as regular inmates are requested, in the first instance, to apply to the Superintendent, who will afford them all necessary information.

2. Seamen and other permanent residents must bring their own bedding, which will be inspected by the Superintendent, if not clean the owner will be required to wash it or have it washed.

3. Every Officer or Sailor remaining in the Home twenty-five days and refusing three berths to be expelled, without good reason can be assigned to the Committee.

4. All other residents remaining in the Home thirty days cannot be allowed to continue without making a fresh application to the Committee.

5. All chests, &c. to be kept in such place as the Committee may appoint.

6. The use of intoxicating liquors entirely prohibited.

7. Introduction of liquor and drunkenness in the Home to be punished by expulsion.

8. Profane swearing, gambling and insubordinate conduct in every way discouraged, and orderly, industrious and sober habits rewarded.

9. Prayers every day when all officials and residents are expected to attend.

10. Certificates of merit and good conduct will be given to those men who have conducted themselves with propriety during their residence at the Home.

11. Every kind of rational amusement encouraged.

12. No gambling allowed.

13. Medical attendance daily.

14. Superintendent will be at liberty to provide dinners for Seamen on liberty, a day's notice being given.

15. All deposits to be left, in the first instance, with the Superintendent, to be by him handed over to the Visiter or Secretary, whose signatures alone will be acknowledged by the Committee.

16. Accounts to be paid weekly if required.
17. Every man requiring clothing to hand in a list to the Superintendent.
18. No Seaman will be admitted, except in peculiar circumstances of distress, without his discharge from the last ship.
19. The doors to be open at daylight and closed at 9 p. m.
20. The doors to be closed on Sabbath days from half past 9 to half past 12, and from 6 to half past 7 in the evening.
21. All extras to be paid for at the time.
22. Divine worship to be conducted every Sabbath day—time to be fixed by the Committee.
23. No person allowed to remove his chest or bedding from the Home until all accounts have been settled.
24. No natives or other persons, to be introduced to the Home, except such as are attached to the establishment, or have the permission of the Committee.

#### CHARGES.

<i>First Rate</i> —Board and lodging, per day,	One rupee.
Breakfast and Supper, each, .....	Eight annas.
Dinner,.....	Twelve annas.
<i>Second Rate</i> —Board and lodging, per day,.....	Eight annas.
Breakfast and Supper, .....	Four annas.
Parties, per day, .....	Twelve annas.
Registry of Berths, .....	One rupee.
Cashing Notes, .....	Six pice per rupee.
<i>General Charges</i> .—Coffee, per cup,.....	One anna.
Tea, Ditto, .....	One anna.
Rolls, each,.....	Two pice.
Bread and Cheese, .....	Three annas.
Cold Tiffin,.....	Four annas.
Soda Water, per bottle,.....	Three annas.
Lemonade, per bottle, .....	Four annas.
Ginger Beer, per bottle, .....	Six pice.
<i>Order of the Day.</i> —The following is the order of the day :	
Prayers at 8 A. M.	Supper at dusk.
Breakfast at half past 8.	Doors shut at 9 p. m.
	Lights out at 10 „ „

The Committee intreat the support of all the friends of Temperance in this experimental effort to promote the welfare of all classes.

Subscriptions and Donations will be thankfully received and duly acknowledged in the public prints.

#### 7.—CHRIST CHURCH, JESSORE.

It will be remembered that the foundation stone of it was laid by the Archdeacon, on a visit to Jessore on the 15th of July, 1842. It was completed and opened by the Archdeacon on a recent visit to the station.

The plan of the Church was furnished to the Archdeacon by J. M. Vos, Esq. It was raised by the subscriptions of the residents and Indigo Planters of the district, with the small aid of 400 Rupees from the Church Building Fund. The whole cost has been about 4000 Rupees.

The Archdeacon presented a service of communion plate.

The residents having now completed the building are anxious to secure the services of a resident Minister. They had a meeting for that purpose on the 1st of July, when it appeared that they only wanted a little aid to enable them to raise a suitable residence. We earnestly recommend our readers to aid their laudable design by sending them such assistance as may enable them to carry it out.—*Christian Intelligencer for August.*

## S.—TEMPERANCE SOCIETIES IN INDIA.

*Poona, June 29, 1843.*—We are going on steadily here. The Branch Society in the 1st Bombay Regiment held its monthly meeting on the 27th instant. It has eighty-one members, and is doing decidedly *well*. It resolved to take an illustrated London paper for the amusement of the members.

Since my last report I have received several signatures, in the Poona Branch Book, of men of H. M. 22d Regiment, and have been enabled to extend the circulation of the *Youth's Journal* considerably. The last I heard of our friends at *Surat* was, that they had eleven members there.

At *Ahmednuggur* they have 28 members. Taking the circumstances into view, this is considered very encouraging.

*Trichinopoly.*—The Total Abstinence Society in H. M. 94th Regiment has received a net increase of 28 members since its last report in this Journal. A pleasing fact.

*H. M. 25th Regiment, Cannanore.*—Beside making rapid progress during the past month, this Society has made a very wise movement, that of bringing the other, the influential, sex into the work. Sixteen females will generally exert more influence in a society than 45 men, so that as to *moral* strength the society at Cannanore has received a noble accession. The following statement is from our correspondent, the Secretary of the Society :

Number in last report on the 31st May,	177
Joined from 1st to 30th June,	- - - 81
Expelled do. 21—withdrawn do. 30,	- - - 51
Women joined do. - - - - -	- - - 16
Garrison members on 30th June,	- - - 18

Total Members on 30th June, 241

*Madras Temperance Journal for July.*]

## 9.—CHARGES AGAINST THE MISSIONARIES IN THE SOUTH SEAS, ANSWERED.

The Seizure of Tahiti by the French afforded some the opportunity of indulging in charges against the excellent Missionaries who have so successfully laboured in the Island of the Southern Pacific. The majority of the charges or rather insinuations carried their condemnation with them, and we thought it only necessary to state, on our knowledge of the Missionary character generally, our conviction of the injustice of the charges, and our confidence that minute and searching investigation would prove the absence of any foundation for such reports. One of the most prominent charges, made either by insinuation or directly, was that the Missionaries had aggrandized themselves in the acquisition of land, or by other means had enriched themselves at the expense of the natives; we have much satisfaction in affording our readers the following indisputable evidence in contradiction of such calumnies.

C. Hindley, Esq. M. P., at the last Anniversary of the London Missionary Society, held at Exeter Hall, last May,—Sir G. Grey in the chair—said—

“I was delighted to hear from the report that your missionaries in Tahiti have not acquired possession of any land [hear, hear]. They have thus shown the Tahitians that they desired not the land, but them. They have followed the maxim of the apostle Paul, when he said, “I seek not yours, but you” [cheers]. I can assure you this is not a trifling matter. I know well that when the New Zealand Company was formed, insinuations were thrown out against the missionaries, as if they had sought to possess themselves of land, and went to foreign countries for selfish purposes. Let us avoid the very appearance of evil. Sincerely did I rejoice when I found that declaration in the report.”

The following digest of a discussion on the subject in the House of Commons, is still further confirmatory of the disinterested and useful labors of the devoted but dispersed Missionaries in the South Seas:—

“ Lord Ashley presented a Petition from the Wesleyan Society of London praying for protection for the missionaries at Tahiti.

Sir G. Grey then moved for certain papers respecting the French occupation of Tahiti. He understood that his motion would not be opposed, and the papers it related to went only to show what were the recent proceedings of the French Government, and what was more important, to calm the feelings of just apprehension entertained by many in this country for the fate of the British missionaries on the island. He could not move for these papers without bearing his testimony to the invaluable labours of these estimable men, who for fifty years had been labouring for the promotion of Christianity. (Hear, hear.) These men had been supported by the voluntary contributions of Christians in this country, who took a deep interest in their welfare, and who looked with considerable apprehension to the establishment of French sovereignty in Tahiti. He trusted these apprehensions were without foundation, but he thought it material they should bear in mind the changes which had been effected by these missionaries. The following was the testimony of Admiral Duperré, who visited the island in 1819, and says, in a letter addressed to the then Minister of Marine: “ The state of the Island of Tahiti is now very different from what it was in the days of Cook. The missionaries of the Society of London have entirely changed the manners and customs of the inhabitants. Idolatry exists no longer; they profess generally the Christian religion; the women no longer come on board the vessels, and they are very reserved on all occasions. Their marriages are celebrated in the same manner as in Europe, and the King confines himself to one wife. The women are also admitted to the table with their husbands. The infamous Society of the Arreois exists no longer; the bloody wars in which the people engaged, and human sacrifices, have entirely ceased since 1816. All the natives can read and write, and have religious books translated into their language, printed either at Tahiti, Ulitea, or Eimeo. They have built handsome churches, where they repair twice in the week, and show the greatest attention to the discourses of the preacher. It is common to see numerous individuals take notes of the most interesting passages of the sermons they hear. The subjects of Queen Pomare have been already initiated in the rudiments of European civilization. The English missionaries have instructed them in the dogmas of Christianity, and have given them some notion of our arts and our laws. Their garments are like ours; reading and writing are in common use amongst them, and the children are brought up in schools on the Lancasterian plan. They possess a code which guarantees the rights of individuals, as well as of property, and which establishes trial by jury. The people have only required twenty years to become the most enlightened of the Polinesians populations.” He could, in addition, state one fact, which was most honourable to those men, and that was, that they *did not possess a foot of land*. They looked to moral and social advantages alone. He hoped that the professions recently announced by a distinguished member of the French Government—and he had no doubt sincerely entertained—would be faithfully acted upon; but he confessed he thought it was to our own Government the missionaries had to look, and he trusted that the Government would not be found inattentive to their protection. He concluded by moving for the papers.

“ Lord Ashley seconded the motion, and cordially concurred in the praises which his Right Honourable Friend had bestowed on the missionaries. They had achieved, he thought, the greatest miracle of modern times.

“ Mr. Hindley expressed a hope that the French might not be allowed to take possession of all the islands.

“ Sir R. Peel was ready, on the part of the Government, to confirm by his testimony all the praise which had been given to the missionaries. Their exertions had been very great, and very meritorious. The Government, he could say, had not neglected the opportunity of obtaining from the French Government assurances of its intentions, and they were obtained in writing, so that they might be placed on the records of their country. They were to this effect, “ The French Government remains faithful to the three great principles it has ever professed and upheld; first, to afford perfect liberty of worship; secondly, to give all the protection that is due to the subjects of a friendly power, and, lastly, to favour the labours of all those bodies who are extending the benefits of christianity.” It was a great advantage to have obtained those official declarations from the French Government, which enabled him to lay before the British Parliament in an official form, the solemn assurances which had been received by Her Majesty’s Government from the Government of France.

“ Viscount Palmerston said, the circumstances of the case required that a clear understanding should be come to with the French Government. The differences between that Government and the Queen of Tahiti began by a difference between the missionaries of the two religions. The French sent Catholic missionaries to Tahiti, which missionaries were expelled from Tahiti by the native Government. The French Government thought that the banishment was caused by our missionaries, and the difference arose between the French and the native Government in consequence of the differences between the missionaries. He thought therefore, it would be right to procure a pledge from the French Government that the Protestant ministers should not be disturbed.

“ The address moved by Sir G. Grey was then agreed to.”—C. C. A.

#### 10.—RELIGIOUS VERNACULAR NEWSPAPERS.

We learn by a letter from Maulmain that the Missionaries there have commenced a Burmese newspaper, of which they circulate about 500 copies monthly. This is the *fourth* vernacular newspaper, still published, commenced in India within the last two or three years. *The Morning Star* at Jaffna, is now in its *third* year. *The Dnyanodaya* of Ahmednuggur, printed at Bombay, is in its *second*, and the *Madras Aurora* the same. These all, while giving general intelligence, are *principally* devoted to education and religion. We hail the appearance of such vehicles of information, and instruments of intellectual and moral elevation, among the Natives of this country. The *periodical press*—by addressing them at stated periods, on various subjects, and in the way of news, as well as in other interesting forms—is more likely to rouse them from their apathy, and excite a desire to read, and a spirit to inquire, than perhaps any other mere instrumentality, without the presence of a living, thinking, speaking, and feeling agent. We therefore heartily wish these little vernacular publications all success; and so much *gratuitous* support, from the friends of Native improvement, as may enable them to live, and through the Divine blessing, make live. One called the “*Rising Sun*,” commenced at Colombo by a respectable Native gentleman, a Protestant, had not an annual revolution before the proprietor was obliged to stop its course, on account, as he said “of the number of subscribers who did not pay!” The “*Friend of the People*” in this place shared a similar fate, and so will almost any other, unless for a time supported, in part, by other than native subscribers. We must help the people that they may learn to help themselves.—*Madras Christian Instructor for August.*

## BIBLES AND TESTAMENTS IN ENGLISH

*For Sale at the Calcutta Auxiliary Bible Society's Depository,  
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	Price to Subscribers.			Price to Non- Subscribers.		
<i>Bibles in handsome bindings.</i>						
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### EDITORIAL NOTICE.

We have been compelled to defer the notice of several Reports and other publications. We hope to bring them all under review in our next.

### ACKNOWLEDGMENTS.

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