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Ca/h.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JANUARY, 1844.

•• 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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I. That the *CALCUTTA CHRISTIAN OBSERVER* be established on those evangelical principles, in which the leading Reformers of the 16th century were agreed.

II. That no piece, advocating the peculiarities of a particular denomination, shall in any case be inserted in the work.

III. That the Editors, who are of different religious denominations, shall be at liberty, without offence to the contributors, to modify or reject all communications which may appear contrary to the above Rules.

EDITORIAL NOTICES.

The Editors entreat their friends to make an effort at the opening of the New Year to increase the circulation of the *Calcutta Christian Observer*; amidst the claims of so many valuable sectional journals, the Editors of the *C. C. O.* trust the claims of so old and Catholic a friend to the cause of Christianity in India will not be forgotten or unheeded.

THE PROTESTANT FUND.

A Fund has been formed in Calcutta for the purpose of diffusing information on the subjects of Protestantism and Popery; 1, by the reprint of old or modern works on the subject; 2, by obtaining useful publications from Britain; 3, by extending the usefulness of the *Advocate* by enabling its conductors to obtain more information on matters connected with the Papacy, increasing the size of the periodical or by issuing extra numbers as the importance or interest of the subject may demand.

Subscriptions will be received by the Rev. T. Boaz, Union Chapel House, Dharamtala.

The Church Missionary Prayer Meeting will (D. V.) be held on Tuesday evening, the 9th of January, at the Old Church Room. Service to commence at 7 o'clock.

The Annual Meeting of the Calcutta Christian Tract and Book Society will (D. V.) be held on Friday, the 5th of January, at the Town-Hall. To commence at 7 o'clock.

The Annual Meeting of the Calcutta Auxiliary Bible Society will (D. V.) be held at the Town-hall, on Friday, the 26th of January. The chair to be taken at 7 o'clock.

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

Feb. 5th, at the Union Chapel, Dharamtalá;	} Service to commence at seven o'clock.
March 4th, the Circular Road Chapel;	
April 1st, at the Lál Bazar Chapel;	

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 7th instant;—service to commence at 7 o'clock.

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

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

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. V. No. 49.—OLD SERIES, VOL. XIII. No. 140.

JANUARY, 1844.

I.—*Editorial Remarks.*

ONCE more are we brought to the commencement of the labors of another year as *Christian Observers* in a heathen land. Never was such observation more needed, nor has the task ever been more difficult than at the present period. To be strictly *Christian* and not sectarian observers is extremely difficult, in an age in which the interests of the different denominations in the one Church are so strenuously controverted and defended; and where errors the most ruinous not merely abound, but are received, engrafted into or incorporated with the doctrines and ceremonies of Churches professedly the palladia of Protestantism and Christianity. In an age when to contend for the simple truth of Christ revealed in the New Testament, is almost the certain means of ensuring the disapprobation of some in every party; it is no easy task to conduct with success a periodical conducted on the catholic principles of the *Observer*. There is something more consonant with fallen human nature generally, in the heat and strife of discussion and debate on party and sectarian interests than in the simple Catholic truth of the word of God. This is to be lamented; but so it is, and we ought to pray that it may soon be rectified, and that all Christ's followers may speedily see eye to eye; but so long as the themes of sectional interests are on the arena, Catholic principles must expect to be held in comparative abeyance. It is the sphere in which self is more elevated, peculiar prejudices

and tastes more fostered, but in which the judgment is not enlightened or the heart expanded ; even the best of men have had the beautiful proportions of *Christian* character materially marred by plunging into the midst of bitter sectarian and party feuds.—These discussions and differences may be and are inseparable from the present state of things, but they are still to be deplored. We do not in these remarks refer to the all-satisfying and vital subjects at issue between pure Bible truths and the damning heresies of the Mystery of Iniquity, or the less candid but equally subtle semi-popish Oxfordism ; or to the contest for Christ's alone Kingship in and over His whole Church, in right and title, in principle and fact ; these are great verities and master lies.—The mere manifestation of the principles of the Bible—that man is a guilty and fallen sinner—that his justification and redemption can alone be found in the finished righteousness of Christ,—that on account of this fallen and sinful condition God has a controversy with man, and that the controversy on man's part as the agent of Satan is in ever striving to place his own works in substitution for the work of Christ, and thus to dishonour the Lord in the rejection of the spirit, while he prepares to receive the letter of His word. There are but the two principles of holiness and sin recognized in the Bible, and but two classes of men ranged under the standards of these principles on earth, the servants of Christ and the emissaries of the Prince of darkness. The efforts of the latter may assume different aspects, now more winning, then more forbidding ; but, even as cold, though it may be mitigated or severe under different circumstances, is cold still ; so error, whatever may be the garb it wears, is error still ; and the more dangerous when the more attractive, and least apparent in its own native character. We would rather see it in the judgment hall of the Inquisition than in the more ensnaring forms of lighted altars, pealing organs, works of art, and the poetic and eloquent imaginings of talented but mistaken men—against error in its every form we have ever felt it to be our duty to protest,

to expose it and uphold alone the Catholic truths of God's word, and we will by the help of Christ's grace continue the same course. Owing to the pseudo-charitable character of the age; to call things by their right names, to separate between prevalent errors and truth, between man's system and God's truth, is not only a difficult but delicate task: man has so tortuously and ingeniously interwoven truth with error, that the moment the hand of truth is laid upon the error, the sectarian or errorist, in a love for what of truth is bound with his views and which are their salvation, cries out "Touch not the ark of God." Notwithstanding, we do hope that amidst all that is trying and dispiriting in the aspect of things, we shall with the Bible in our hands, the grace of Christ in our hearts, and the blessed Spirit as our instructor and guide, be enabled to maintain the unity of the Spirit in the bonds of peace, and prove that the disciples of our divine Lord, while contending for what they believe to be truth in matters of minor importance, can cordially and firmly unite to uphold that which is Catholic because Christian.

II.—*On the name of Yúsúa in Urdú; or rather on the practicability of introducing it.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRs,

Having just seen "W.'s" article against Yúsúa in your last number, I cannot refrain myself from replying to his challenge, and telling him of one, yea of several Missionaries, who have "taught themselves" to use Yúsúa. And as "W." is anxious for such information, I need make no excuse in coming forward and communicating it through your paper.

"W." has no objection to the theory on which Yúsúa has been brought forward and defended. All the difficulty lies with him on the side of the "stern hard practical." It may therefore be hoped that when he hears, that this hard practice has been already begun, and has not been found so hard and impracticable as he supposes, that his principal objection to Yúsúa will be removed and he himself tempted to begin the trial. I must say, I never could see the force of the objections made from the practical view of the question, and was not a little startled to find that so many should lay such stress on an imaginary difficulty, for only such could I consider it from the outset of the discussion, and such also my experience has now proved it. As the theory has been approved, and the question been reduced to matters of fact, I shall confine myself simply to the latter.

"W." and those who take his view of the question say much about the confusion the introduction of *Yusúa* would occasion, and the handle it would give to the troublesome and querulous Muhammadans against the Missionary. I do not know if "W." ever, at least for experiment sake, has made an attempt at using *Yusúa*, or if the Muhammadans have given him much trouble about the different spelling of the name of Jesus in the different versions. It may have been the case; and his aversion to the change can on this supposition be easily explained. My experience however will prove the contrary, and therefore deserves no less consideration.

I have had for years a great deal of intercourse with the Muhammadans in this and other countries. When in Persia and Bagdad I distributed the Scriptures in the Persian and Arabic languages; in the former *Isá* and the latter *Yusúa* is used. Many arguments were brought forward by the learned and unlearned to prove that our holy Scriptures have been corrupted, but never once was the different spelling of the name of our Saviour used as an argument against the gospel. In India I have had discussions with many of the Musalmans of Calcutta as well as of those provinces, and last year I had a lively controversy with some of the learned of this place. They sent me three pamphlets against Christianity, to which I replied. All possible objections were brought forward and a great stress was laid on the apparent contradictions between the Old and the New Testament, as well as between passages from the latter alone, even the discrepancies between the various versions, were alluded to in one of the books received from *Mújtahíd* at Lucknow, but the difference between *Isá* and *Yusúa* was never noticed, though they possessed and used editions in which both renderings occurred. Lately, that is, since several months, both myself and my brethren, have begun to use *Yusúa* in our little congregations as well as when preaching in the bazar, and not in a single instance has this innovation been used against us, nor has it occasioned any other trouble, than that of persevering in the use of an accustomed word, and of occasionally explaining it to our hearers.

Thus "the work has begun," and though it may be called but a small beginning still I trust it will go on, and that others, hearing of the good success which we have met with in this difficult, yea believed impossible work, may be induced to follow our example.

In reference to *Yahowáh* I would only add, that I do not think that *Rabb* would be a good rendering, as it is little known in *Urdú*; *Khudáwand*, which has been already introduced is much to be preferred, it is well known and a good and proper word, and *Khudáwand Khudá* corresponds fully to our "Lord God," whereas *Rabb Khudá* would sound very strange to an *Urdú* ear. *Rabb* can only be used in the rendering of the term "Lord of Hosts," which ought to be given by *Rabb al A'lámín* and not by *Rabb al Afwaj*, as proposed by "W." which is not idiomatical and will not be understood without explanation. The former however is understood by all and conveys the exact meaning of "Lord of Hosts, or Jehovah Sabaoth."

A MISSIONARY OF HINDUSTA'N.

November 16th, 1843.

III.—*Remarks on the present state of the Native Christian Church in Southern India. By Rev. S. Hardey.*

[From the Madras Christian Instructor and Missionary Record for Nov. 1843.]

Great and grievous are the charges which are perpetually being brought against the Native Christians in Southern India; and that not always by the rash and inconsiderate, but occasionally, at least, by those whose knowledge, candour, and experience, entitle them to the credit of being competent judges. It is, therefore, to us a subject of considerable importance to ascertain the nature and causes of those serious allegations which are brought against them; and either deny them, or offer such an apology in extenuation of their existence, as the circumstances of the case will admit.

Too generally we must maintain, these accusations are made without due consideration, are not supported by sufficient evidence, and that conclusions are drawn from them which the nature of circumstances will not strictly warrant. We must complain of the injustice done to this body of our fellow Christians. They are not measured by the same impartial standard which is applied to others, in more favoured circumstances. They are not judged of by the same rule of kindness and courtesy by which we judge of our own deserts. We do not plead for their exemption from the operation of any Christian law which we regard as binding on ourselves, but we do desire that they may not be judged and consigned to contempt and disgrace without a hearing. While we admit that charges are preferred against the Native Christians by creditable individuals, yet we complain of this, that either through inability to understand the language of the accused, or from pre-disposition to condemn before they have satisfied themselves of the truth of the charges, they often condemn where they ought to justify.

We are not always aware of the serious injury which we inflict on others by the admittance as correct of current reports, which we have never scrutinized, until we are brought to feel the wrong in our own injured reputation. The European Christians in India, falling into the common practice of judging rashly, and speaking unkindly concerning their Native Christian brethren, have brought down upon themselves the reproach and disgrace with which they were wont to treat others; exemplifying the truth of our Lord's assertion, "With that measure ye mete, it shall be measured to you again."

It is also important to be observed, that those heavy charges of unworthy conduct made against the Native Christians of this country are levelled against Christians in general, without any specification as to the section of the Christian church to which they are more immediately applicable. And this practice has brought great and undeserved disgrace on those who were worthy of better treatment. Now it is notorious, that of the Native Christians of this country, the Romanists form the greater part; and of all the Native Christian servants employed by Europeans in the lower grades of service (such as maties, cooks, horsekeepers, coolies, and ayahs) a great proportion, probably as many

as three-fourths of the whole, professedly belong to this church, but who pass with their employers under the common designation of Christians; and I am persuaded, that to them are applicable those marks of disapprobation and disesteem which are so commonly banded about concerning Native Christians.

Let it not, however, for a moment be supposed, that we regard the Native Protestant Christians as faultless; or that we are not alive to the great and numerous defects which are found among them. No! we would rather frankly deplore the existing evils, and seek their removal by the application of all proper means. Although there are extenuating circumstances to account for the low, imperfect state of Christian knowledge and practice, which we find among the Native Protestant Christians of Southern India, yet we can offer no adequate apology for the same; because the system to which they belong provides ample means for securing a better state of things; and it is only the non-application of its proffered benefits that will account for that defectiveness in Christian practice which is so greatly to be lamented. Admitting then, as we are most certainly bound to do, as the result of painful experience and ocular demonstration, that among the native Protestant Christians of Southern India there is much that is low in feeling, vicious in habit, defective in principle, and impure in practice; let us endeavour to point out some of the causes of these defects and then suggest a suitable remedy.

1. One primary cause of the present unsatisfactory state of religious feeling and practice among the Native Protestant Christians in Southern India is *the early introduction, and subsequent sanction of heathenish caste, on the principal mission stations.*

Passing over for the present, many other serious evils which this practice has introduced, one we may especially refer to; and that is, the heathenish practice of separating themselves into distinct classes, parties, and family circles, so that they have but little intercourse with any one beyond their own immediate connexions. A natural consequence is, that they have no friendship nor fellowship with any but those whom they know after the flesh, and who are members of that circle to which they themselves belong.

Hence the sacred badge of Christianity loses its distinctive character; for although they bear one general name as professing Christians, yet being disunited by caste distinctions, they have no common interests, no reciprocity of feeling, and cannot be acted upon by any general principle applicable to one brotherhood as Christians. Being by their lineal descent of the higher grade in Hindu society, their sympathies, charities, and interests, are bound up in family compact, and their affection is restrained in its operation by the customs and conditions which their own peculiar party has imposed; and it is a rare sight to see any thing beyond cold civility, official respect, or ordinary courtesy between the high and the low caste families of Native Christians.

This is fully illustrated by the invidious distinctions which are every where kept up among Native Christians themselves, of high and low caste, or as the parties are more generally called, Tamil Christians, and Pariah Christians; the former implying caste, the latter without

caste. That this distinction is not one of name, sound, or seeming merely, is evident from this fact, that any encroachment in word or deed on the supposed prerogatives of the higher, by the lower class of Christians, is immediately resented by a pertinacity and zeal worthy of a better cause. And a still further proof is this, that the families of these two classes of Christians never mix together but for matters of business, or in public worship; and perhaps are never known to unite in private, for social intercourse, or religious fellowship.

The result is, that Native Christians of different castes cannot dwell together in unity; they cannot bear each other's burdens, and so fulfil the law of Christ;—they cannot esteem each other better than themselves;—they cannot, in the exercise of the affection which the Apostle enjoins, rejoice with those who do rejoice and weep with those who weep.

What is the true cause of the want of Christian affection among the Native Christian community, is worthy of our inquiry. I hesitate not to say that, *it is caste*. Let us judge by analogy. What is the precise influence which caste exerts on the social habits of Native Christians? Is it friendly or otherwise, to the exercise of brotherly love? I ask, can the Pariah Christian live in the same court-yard, under the same roof, or in the same room with his Christian brother who is a Tamil Christian, even providing they are equals in office, in influence, and in property? Will the Tamil Christian give his daughter in marriage to the Pariah Christian, or take the Pariah's daughter to be his wife, providing that all other circumstances are equal, but that of caste? Will the Tamil Christian use water from the same well, draw it out by the same vessel, cook his food at the same fire, with the same utensils, and by the same cook, providing the Pariah brother is respectable in his habits, clean in his person, and particular in the choice of his food? or will he not rather prefer the connexion of a Native heathen caste man? Certainly the latter, if he be true to his own notions and feelings. Therefore, I say, that Christian caste is heathenish caste; and that it interferes with many of the social and religious duties which a Christian is bound to perform.

2. A second evident cause of this low state of religious feeling among the Native Christians is, that *the children of Christian parents are not made the subjects of due religious consideration and care*.

What I mean is simply, that the moral and religious training of the Native youth, of both sexes, in India, is too commonly neglected altogether, or so indifferently performed, that it fails to accomplish its desired effect. Probably they have passed through the common vernacular schools of the mission stations where they reside, and can read and write as well as the generality of Native heathen children who are their equals in society.

Beyond this they know but little. And surely this is not sufficient for their guidance through this vain and wicked world. The incipient educational process to which our Native youth are subjected, our excellent catechisms committed to memory, our private instructions, and our public addresses, all fall very far short of that moral discipline which is implied in "training up a child in the way it should go."

That system of religious training must be very defective indeed which does not impress the mind with correct perceptions of the character of God, and the duties we owe to Him and our neighbour, the sacredness of truth, and the sinfulness of a lie; and yet we have sufficient reason to conclude, that the generality of the Native Christian youth of this country, enter into the different relations of social life, without any adequate knowledge of the very first principles of the doctrines of Christ. They are never made to feel the importance of religious truth, and grow up without any just concern for its sacred character. To rest the matter of religious education here, is to cast the good seed into the ground and to leave it to itself, without any further care or anxiety as to its ultimate growth. We know too well, that disappointment and distress must be the result of conduct so much at variance with the established order of things. And are our hopes and wishes concerning the future happiness and usefulness of our Native Christian youth founded on a better basis, or sustained by more correct principles? Is it not expecting to gather where we have not scattered, and to reap where we have not sown, to expect Christian morality without the gospel, or a Christian community without Christ?

3. *The practice of receiving adult candidates for baptism on a mere superficial knowledge of the theory of Christianity*, has been a fruitful source of many evils, which now afflict and dishonour the Christian church in India.

On this subject I am aware that much diversity of opinion exists, and therefore perhaps, we cannot expect uniformity of practice: yet it is certainly worthy of inquiry whether the standard for adult baptism has not in this country been placed too low? Too frequently this solemn ordinance has been administered on the recommendation of an assistant, reader, or catechist, after a very superficial course of instruction; and without any certain knowledge as to the sincerity of the candidate. This practice must generally obtain on those large fields of missionary operation, where the missionary makes his periodical visits to the out-stations, perhaps once in two, in four, or in six months; and spends one day, or two at the most, in each place. He finds candidates for baptism ready prepared to his hand, examines them in the Articles of Belief, the Lord's Prayer, and the Ten Commandments; and finding that they have acquired the pre-requisite knowledge, and are able to give replies to his questions, they are then and there baptized.

In other cases whole families, and even communities will come forward and express their willingness and hearty desire, to abandon heathenism. Diligent inquiry is made as to the motives and expectations of the candidates, and nothing appearing to vitiate their motives, they are presently baptized, with all their household. A still more general mode of receiving candidates for baptism is, at the recommendation of those who are at the head of departments; or of masters and mistresses in behalf of their servants. Generally it occurs in this way. Pleasing indications of improvement are seen in their conduct,—they are probably found reading the Scriptures, inquiring after truth, and they solicit baptism. Great interest is excited in their behalf, they are

brought forward to the minister, and after two or three interviews, they are baptized.*

Now in all such transactions we may admire the zeal and Christian feeling which has been displayed; but there has been a great lack of prudence and caution in those who have thus acted, and that is soon made manifest in the distressing results which follow. Weak, wicked, and designing men have effected their object, and the church is burdened by worthless characters, who glory in their shame. An entrance into Christianity, thus facile and inviting, calls into existence all the cunning and deceit of the Hindu character, and especially his money-loving, time-serving, obsequious propensities. Under the influence of these characteristic properties, the Hindu will become the most submissive, patient, and persevering candidate for baptism. It requires more than ordinary sagacity and fidelity to ascertain his true motives; and but too often, all the care and anxiety bestowed upon him is repaid by a worthless life, and an ungrateful forgetfulness of all the pains and attention of which he has been the object. Great as this evil is, of unadvisedly introducing heathens by baptism into the church of Christ without moral qualifications, yet this is not the worst! for these converts being now placed by baptism in the bosom of the church, are, so far as the acquirement of Christian knowledge is concerned, left to their own resources, and to share in that general oversight by the minister, which is designated the pastoral charge. Now in the generality of cases, when this course is pursued, the young converts completely forget that which they had previously committed to memory, fail of preserving any spiritual notions which they might have acquired when under instruction, and in reference to their religious improvement it may be said, "their last state is worse than the first."

4. And lastly, *the practice of admitting the merely nominal Native Christian to the most solemn services and sacred ordinances of our holy religion*, is attended with many and very serious evils to the Christian church in this country.

Every church has its peculiar privileges, and private ordinances, a participation in which fixes its congregational connexion. Such for instance as confirmation among the Episcopalians, class-meetings among the Wesleyans, and the Lord's Supper among the congregationalists. Now to admit the merely nominal, worldly-minded Christian, to these sacred services must be pregnant with numerous and very serious evils; and yet we have reason to fear, that this is a common practice. A natural result of this premature introduction of these unworthy members into the holy church of Christ is, a feeling that they have obtained the object of their Christian profession, and there is consequently self-complacency and a resting in the outward forms of religion. They are properly described as being "at ease in Zion." All who are in any way officially connected with the Native Christian church in Southern

* This of course is not intended to be descriptive of a *general* practice; though too great readiness to receive candidates may have frequently, perhaps generally obtained. But some missionaries, at least, have always required satisfactory evidence of a real change of heart, by the Holy Spirit, before they have administered either baptism or the Lord's Supper.—Eds. M. C. I.

India, must have been struck with the coldness and apathy which pervades it ; and with the absence of every thing like lively energetic piety. Perhaps the evils of promiscuous communion, or the union of pious and ungodly men at the sacrament, of which we are now disposed to complain, is not peculiar to the Native Christian church in India.

Other sections of the church we are led to fear are involved in this practice. This, however, does not lessen, but rather increases the evil ; as European Christian churches are looked upon as examples of what the true church of God ought to be in heathen lands. The practice is more objectionable in this country than it might be elsewhere, because the example is exhibited to a people who cannot discriminate between what a thing is, and what it ought to be. To the half-instructed, unevangelized Hindu professor of Christianity, who cannot discern between profession and principle, and who always judges of things as they affect his outward senses, and not from their moral fitness, the malpractices, of the European Christian brethren operates upon his mind with potent influence, and from them he takes his notions of Christian morality, consistency and the constitution of the church of God.

With such examples full in view, the Native Christian church can hardly be roused to a right feeling, or be imbued with scriptural views of the terms of Christian communion. Exhortations are rendered pointless and rapid, and the best directed efforts are fruitless and vain.

II. *Let us now in the second place offer a few suggestions as a remedy for the evils which we have been pointing out.*

1. We have said, that the primary cause of the present unsatisfactory state of religious feeling in the Native Christian church in Southern India is, the early introduction and long continued sanction of caste, on the principal mission stations. To those who may demur to this statement we may put the following questions. Does heathenish caste in its partialities, and selfish tendencies, in its principles and practices, exist at present on the older mission stations, or does it not ? If it now exists, and operates in a manner unfriendly to the Gospel, when was it introduced ? Was it permitted to grow up under the observation of the missionaries, on the supposition that it recognized only civil distinctions, and therefore was not at variance with the spirit of Christianity ? I am quite satisfied that a correct and explicit reply to these questions would furnish us with sufficient data on which to establish the argument in proof of the existence of caste, on all the older mission stations ; and that in a way so self-evidently subversive of the spirit and genius of the Gospel that it is matter of surprise, that any who are acquainted with the state of the people should be found to deny it. From these elder churches, teachers of all grades have been sent forth into the mission field, who have been extensively employed in planting other churches, and in carrying on missionary operations ; and wherever their influence has been considerable, there you find the leaven of caste infused through the mass, and producing its own peculiar and concomitant evils. Indications which cannot be mistaken of the existence of caste feelings and tendencies, may be seen in every Native Christian community ; and also in the public worship of the house of God. Such

are pride and self-conceit; taking the first seat in the office, and the foremost seat in the church;—the females sitting on the ground, the males on the elevated seats; the high caste on the best, the low caste on the worst, or the back seats of the church.

The remedy suggested for this evil is, *let all who are engaged in mission work aim at unity of sentiment, feeling, and operation on this specific point.* Our differences of opinion as to what caste is, and how it ought to be treated have been productive of much evil, and have greatly strengthened the hands of our common enemy. For, where one has approved, another has disapproved; and where one has sanctioned, another has condemned; which has led the favourers of caste to conclude, that opposition to caste is rather a matter of opinion than of principle. My brethren, these things ought not to be. Surely it were worth while on a subject so vitally affecting the real interests of the church of Christ to make a strenuous effort to think and act in unison. This may be done by each giving up something of his own wishes and feelings on this point, in order to secure a common benefit; and to remove from the Native Christian church in India the greatest stigma, reproach, and shame, that ever afflicted and injured the church of Christ. Synods and councils have been called for less worthy objects; and it would be a noble sight to see every minister of Christ in Southern India, met in solemn conclave, in the name and spirit of their Divine Master, to cast this wicked and unclean spirit out of the church of Christ. But if this cannot be done collectively, and systematically, let us not fail to do it individually, in our own spheres of operation, and to the extent of our ability and means.

Let every minister of Christ say, I am opposed to caste in every shape, and every form. Let him stand at the portal of his church, and with holy vigilance, well-discerning caution, and zeal which is according to knowledge, declare, "there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." As caste is a component part of heathenism, that abominable thing which God hateth, it is surely imperative on all his ministers to pledge themselves to its destruction, by all lawful and judicious means.

2. A second remedy to the existing evils in the Native church of this country is to be sought for *in the religious instruction, and moral training of Native Christian children, of both sexes.*

Were the Christian duties of educating and properly caring for the religious welfare of children duly attended to, we should soon be surrounded by a band of pious youths, who, fitted and qualified by education, and the grace of God, would fill up the situations in our mission establishments with honour, fidelity, and disinterested zeal, instead of the race of unworthy time-serving men, by whom we have too generally been surrounded.

It is not proposed to make all the children of Native Christians scholars, or literary characters; nor even to send them to first-rate schools for their education; for circumstances over which we can exercise no control, would forbid this, even were all Christians set upon its accomplishment. But it is proposed to the serious consideration of

all whom it may concern, parents, guardians, and Christian friends, that they should be anxiously solicitous to train up the children of Native Christians for present usefulness, and future happiness; and for efficiently fulfilling those duties in life wherever providence may appoint their lot. To the generality of Native Christian parents, it must be obvious, that their children can expect nothing better in this life than servitude, and an honest livelihood by the sweat of their brow. To this therefore they ought to turn their attention, and without aiming at higher things for their children, to train them by an honest effort, and a virtuous aim, for their position in the world.

But in the present state of religious feeling among Native Christians, much cannot be expected from the parents in reference to the instruction, and religious care of their children. It is therefore important to observe, that what ought to have been done by Christian parents is left to be done by the employers of these children: and masters and mistresses ought to consider themselves responsible, to a very great degree, for the religious instruction of their domestic servants. And let this duty be performed in the fear of God, steadily and perseveringly, and in anticipation of receiving His promised blessing.

The watchful eye detecting the approaching evil, the faithful and diligent hand removing the noxious weeds—the awakened susceptibilities of the experienced mind, and the Christian sympathies of the affectionate heart, must all be called forth in the performance of this duty. But in considering the case of Native youths in India, there is another part of the subject to be taken into account, which is certainly of equal, if not superior importance to that which we have already stated; and that is, the instruction of the children of those Christian parents who, by property or influence, may be able to procure for their children a thorough systematic and classical education. To us, the duty of such parents is clear and obvious, and we consider that they are bound to place within the reach of their children all that is proper for them to know, and valuable for them to practise, so far as their means will permit. But in doing this the greatest care must be taken to preserve their Christian feelings inviolate, and to keep them from the leaven of heathenish influence. To send them to schools where heathenism is predominant, and the Bible is discarded,—where the professors and teachers have entered into a compact not to name the name of Christ, and never to name the gods of the heathen but with reverence, and to honour them by keeping their festivities and holydays, is surely not the best way of preserving their souls from evil, or of commending the supreme excellence of our holy religion.

Let every minister, parent, guardian, or friend of Native Christian children look upon them with new interest, and Christian affection. Let each lay it on his conscience, as a matter not to be trifled with, that he is responsible for the education, training, and moral discipline of the children under his influence. And if other opportunities do not offer, let each inquire if there be no institution, no seminary or school, where pious men and women are engaged in the instruction of youth; and where they are brought up in the fear of the Lord. Let them ask, if for the small sum of three, or two, or even one rupee per month, they

cannot secure for these dependent and needy children a good education,—the precursor of a good understanding, which is better than riches;—and a good name, which is beyond all price.

3. Another remedy which we would propose is, *the more careful instruction and thorough examination of Native candidates, before their admission to baptism.*

I know some parties contend that baptism is merely an initiatory ordinance, and is preparatory to all Christian instruction and edification in righteousness; while others say, that baptism is subsequent to instruction, and the confirming seal of the spiritual blessings of the new and better covenant, those blessings being already enjoyed in an incipient degree. Wide as these two extremes appear to be apart, yet we think they may be reconciled, and harmonized, so as to preserve the unity of Christian faith and practice inviolate, and to prove to all, that in non-essentials there is liberty, and in all things charity.

To those who make baptism a merely initiatory rite, a kind of stepping-stone out of heathenism into Christianity, we would beg leave to propose the following questions. What guarantee have you for moral honesty, principle, stability, or incipient piety in the candidates for baptism? Is a mere desire to be baptized,—a theoretical knowledge of the Christian system, or a desire to abandon heathenism, all that is necessary for Christian baptism? I am disposed to maintain that these are not enough unless preceded and accompanied by a godly sorrow for sin, a hearty determination to abandon it, and a desire for salvation, manifested by a diligent use of all the appointed means;—and not unless the knowledge of the Christian system has exerted a sanctifying influence on the heart, and is manifested by a reformation in the outward conduct;—and not unless his desire to forsake heathenism has led him to come out from it, and to abandon it in principle and in practice. Then I think the outward and visible sign of an inward and spiritual grace may be given. Short of this, as necessary in an adult heathen, as a pre-requisite for Christian baptism, I dare not stop. More than this, taking the word of God for my guide, I dare not demand, but at the risk of excluding from the benefits of the new and better covenant, those whom God has prepared by his grace to enter into it.

Now can we, as messengers of Christ, as servants of a common Master,—and as aiming at a common object, agree in a safe, sound, and scriptural requirement for baptism? Taking into the account the circumstances of the Hindus, social, political, and religious,—the absence of Christian influence,—the prevalency of wicked example and association,—and the want of religious instruction,—can we, without raising the standard of mental and moral qualifications too high, or depressing it too low, decide on any plain rule for our uniform practice in the reception of adult heathen to Christian baptism; and which is not to be deviated from? Can we in the face of the heathen world, present one mighty phalanx to our common enemy, and say, with one harmonious voice, “one Lord, one faith, one baptism?”

I do not despair of this, if we love order and harmony for our Master's sake. Let us carefully think about, and follow after it, for it is

assuredly within our reach. This accomplished, we should have a bulwark for the church, both high and strong; a rock of truth and love against which the gates of hell could never prevail. It would be a remedy for existing evils, and an effectual barrier against their future introduction.

4. We lastly offer a few thoughts on *the importance of maintaining the purity of the church of Christ*, so far as a legitimate use of those means which have been provided, can secure that object:—and this we regard as the only effectual method of removing many of those evils which now afflict the Native Christian church in India.

The church of the living God, in her various offices and ordinances, most certainly possesses the means of preserving her own purity; and nothing is required beyond fidelity on the part of those to whom the interests of the church are confided.

That there has been some laxity of feeling, and some dereliction of duty on this point, I am satisfied. Or why those frequent apostacies from all Christian communities? The fact cannot be denied, that the Native Christian church in India is not that pure, sincere, holy and upright company of faithful believers, which the true church of Christ is wont to be. The church of Christ is a witnessing church, and is designed to stand out from the world in striking characters of righteousness and true holiness.

That there should be a mighty, yea an almost inseparable distance between the church and the world, in its spirit, principles, and practices, is evident from the position which she has maintained in all ages and under all circumstances.

But in India we fear her distinctive character is almost lost. Her sacred inclosures are thrown down, the elevated position which she has ever maintained for purity and perfectness has been reduced to a common level with the professing Christian world; and the distance between the church and the world has been made conveniently short, for the accommodation of those who are at ease in Zion: "The fine gold is become dim, and the most precious gold is changed."

To this state of things it is our imperative duty to turn our serious and prayerful attention; and to make ourselves familiar with the existing evils, in the mission churches, if peradventure we have hitherto been ignorant of them. The remedial course recommended is this. Instead of the zealous haste which is too frequently manifested to swell the list of church-members, or to make *mere* additions to the number of communicants, let us act with caution; trying and proving to the uttermost the religious principles of those who offer themselves as candidates for admission into the company of the faithful, by the uniformity of their practice, urging the apostolic inquiry, have you received the Holy Ghost since you believed?

This remedy to be effectual must not only be direct and immediate, as to its present influence; but also preventive as to its future operation: for prevention is better than cure. The moral contagion by which the Christian church in India is surrounded, must be guarded against, and appliances must be put forth to defend the young convert from its insidious power. The apostolic exhortation to the early Chris-

tian converts from heathenism, "come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," cannot be too strenuously inculcated; or its operation too closely applied. Without the utmost vigilance, the plague spot of heathenish impurities will be found upon the garments of the Christian church in India: and if so, farewell to her purity, prosperity, and peace. If, in highly favoured Christian England, where many run to and fro, and knowledge is increased; where the ordinances of God's house are perpetually shedding forth the richest influences of heavenly love, and converting grace and power; and where ministerial affection and care are so liberally bestowed on the young convert: if after all this, vain ambition, conformity to the world, love of ease, and love of money too often creep in, choke the good seed, and render it unfruitful, what must be the fearful amount of danger to which the young convert is exposed in this heathen country, where he enjoys but few aids to piety, where he is opposed by ten thousand evils, and where the very atmosphere which he breathes is tainted with the moral defilements of heathenism. Like as the snow-capped mountain gives frigidity to the surrounding atmosphere, and spreads a chilling influence on all the inhabitants of the vale below, so do the impurities and abominations of heathenism in this country by spreading a pestiferous infection on all around, too often destroy the fairest prospects of the Christian church.

IV.—*The Bible the bond of Catholicity.*

The following truly Christian extract from the last report of the Bible Society cannot fail to refresh the heart, strengthen the faith and stimulate the love of every true believer; with this object in view and that it may stir up all to greater exertions for the spread of the Divine word, we commend it to the friends of the Bible in India.

[Extracted from the Thirty-ninth Report of the British and Foreign Bible Society for 1843.]

There are a few points, arising out of the preceding statements, on which your Committee would dwell awhile; points affording, as they conceive, much instruction, and much encouragement.—From the recital of facts to which you have just listened, a too pleasing conclusion may be hastily drawn, that the world is now in favour of the Bible. Your Committee cannot, indeed, sufficiently rejoice, nor be sufficiently thankful, that so many opportunities are offered of spreading abroad the sacred volume, and that it meets with a welcome in so many hearts, and is moreover bearing already so many precious fruits: but it must never be forgotten, that the friends of the Bible, whether they be regarded as distributors or receivers, are, after all, a fearful minority. Hence, however, may be drawn a most powerful argument against any relaxation of effort, and hence a most powerful motive to continued and zealous exertion.—The whole circulation effected by all the Bible Societies of modern times, scarcely equals, in numerical amount, the population of the United Kingdom.

In addition to this, it must not be forgotten, that the activity of the friends of the Bible, and the successes with which their labours have been attended, have produced, in some quarters, exceedingly powerful results,—though only just such as might have been expected. This activity and these successes are matters that cannot be hid; they are now upon too large a scale to escape observation; indeed, they attract observation of themselves. Light is shed abroad in many a spot—a spirit of inquiry is awakened—comparisons begin to be made between the one only standard of truth, and the systems in which men have been previously nurtured. And when such an investigation is carried to any extent, many and many have been the significant hand-writings upon the wall: in many a place the inscription has been seen, “Mene, Mene, Tekel, Upharsin.” Can surprise be felt, your Committee would ask, if hostility has been awakened, if indignation has been stirred against the Society, as one of the troublers of the world, as one that turneth the world upside down? Can surprise be felt, your Committee would ask again, that vigorous efforts should have been put forth, not in this or that solitary place, but in almost every region, to counteract the efforts of your Society, and to draw off men’s minds from the contemplation of the one unerring standard of truth?

For, in fact, the language of triumph is already indulged in, while renewed efforts are made, and fresh and active agencies are appointed, for recalling those who are supposed to have wandered from the fold; and to no part of the world are the eyes of those, whose hostility has been awakened, more intensely directed, than to your own favoured country; to that country which owes, under God, her all of greatness to the free circulation of the Scriptures among her people. It need not be dissembled, that, even in our own land, there are some things that favour the designs now carrying on, on the part of Rome, to effect the restoration of Britain to that See. And who shall affirm with confidence, that a solemn time for the trial of men’s principles may not be drawing nigh? Those who are placed in a position like that occupied by your Committee, have many opportunities, not only of observing the happy and successful endeavours that are making for the advancement of the kingdom of God, but likewise of seeing the counter-effort: and no wonder if their hearts occasionally experience momentary misgivings, soon, however, are their minds re-invigorated, soon are their hopes revived, soon do they hear the summons to unrelaxed, unrelenting, untiring efforts, as they glance for a moment at the sacred volume itself; as they remember who is its Author—what is its matter—and what is its end. Enemies may thicken around them; but the conviction shall gather strength, that this Sword of the Spirit is the weapon with which the conflict must be carried on.

When your Committee allow themselves to adopt language of this kind, it sometimes happens that complaints arise from another quarter. It is supposed that such as are zealous for the Bible, and the Bible alone, are indifferent to, and insensible of, the value of ecclesiastical order, and are promoting nothing but confusion. What if your Committee should in some degree admit the charge and acknowledge that the friends of the Society do occasionally employ language not sufficiently defined; speaking, in the warmth of their zeal for the Bible Society, as though there were among men no differences of any essential character, provided they did but agree in circulating the Bible? Your Committee can only plead in extenuation, that they who so speak, happily and practically refute themselves; for let it be, that members and ministers of the National Church do sometimes speak in unguarded terms; is there any fear that what are termed “Church Principles” shall not be carried out in our day, to their full extent? Look at the Missionary, the School, and the Book-institutions connected with the Church—in all of which, those

who are now accused bear their full share, both of labour and contribution. So, again, should those who are not connected with the National Church be accused, when, in the warmth of their hearts, they too, as on a day like the present, forget points for which, at other times, they warmly, and perhaps sternly, contend: may not they also answer the accusation, by appealing to what they are doing in other connexions? And is there not at this time ground to fear rather a spirit of exclusivism, than of latitudinarianism? The best barrier against these evils, on either side, is surely a common appeal to the standard that is common to all. And should your Society be the means of pouring in a measure of healing balm, not only will it be free from censure, but it may even claim to be regarded as a benefactor to both parties.—Your Committee would not have touched upon a point like this, had they not had reason to know, during the closing year, as well as on former occasions, that the fear of the imputation of latitudinarianism prevents some from taking a part in the Society's labours, and that the friends of the Society have many an unjust insinuation thrown out against them on this very account.

It is sometimes pleasant and profitable to revert to the conflicts of by-gone days, and to observe how the then friends of the Society felt and acted. It is well known that the point just adverted to is not a novel one, but that against this very danger much of the artillery of the first opponents of the Society was directed; while all manner of evil consequences were both gravely predicted, and no less seriously apprehended. The early defenders of the Society met this objection in a simple, yet powerful manner; and, as an example, the words of Dr. Isaac Milner, at that time Dean of Carlisle, may be quoted:—"Thus stands the argument," writes the Dean;—"I hope to live in the next world with those who in this world love and revere their Bible, and obey its injunctions. Therefore, while I remain on earth, I would gladly make common cause with those who are active and zealous in furnishing the poor with the Sacred Book. Here, then," he proceeds, "is a consideration, which subsists altogether by its native strength and simplicity; which is not to be shaken by any nice and intricate calculations, any imaginary alarms of future mischief."*—This, though written thirty years ago, is as true and simple now as it was then; and the friends of the Society may well take their stand upon this strong position.

And oh! that this simple idea were well weighed;—"I hope to live in the next world with those who in this world love and revere their Bible, and obey its injunctions." Should any rashly assert, that none *can* love and revere that holy book, but such as view all its injunctions in the same light with themselves, your Committee cannot hope to make any useful impression on their minds; but there are others, happily, not quite so confident in themselves as to attribute infallibility to their own views—and who, without abating one jot of their own steadfastness on grand doctrinal points, or even on points of a subordinate nature, will yet acknowledge that a differing brother may hold the truth, may be a partaker of "righteousness, peace, and joy in the Holy Ghost;" and will be in consequence more anxious to assure themselves that agreement exists in these things, though it be vainly sought in others. How will a consideration of this fact soften down asperities, and promote the reign of love! If our differences were always brought to a touchstone of this kind, their magnitude would be wonderfully reduced, even if they should not, perhaps, wholly disappear.

Having made one quotation from the pen of Dean Milner, your Committee cannot forbear making another. The Dean writes:—"It is the constant prayer of a churchman, that the Lord may *deliver him in the hour of death, and in the day of judgment*; and I have observed that men, whose establish-

* Life of the Very Rev. Isaac Milner, D. D. F. R. S. p. 604.

ed reputation for talents and piety effectually repels the most distant suspicion of enthusiasm, have had their serious attention drawn, during the agitation of this great question, to the awful moment 'in which the distinction of churchman and dissenter shall be no more;' and have expressed their conviction, that they will then be least disposed to repent of having supported the Bible Society. It would be a great presumption," proceeds the Dean, "in me to rank myself with such characters, in any point of view—except in the circumstance of my entire agreement with them, that when the innumerable partialities and prejudices which serve to delude mankind in this imperfect state, shall vanish, or shrink into their just dimensions, the recollection of having been a friend, and not an enemy, of the Bible Society, will afford me a vivid satisfaction; without any apprehension of blame for having been too zealous in promoting the dissemination of the word of God."*

Amidst, however, subjects of this mixed nature, how much is there, in the Report which your Committee have now delivered, on which the mind may rest with unmingled delight! The simple fact of the large issues of the year might well be dwelt upon. The repeated instances of liberality, shown, not merely by the great and wealthy, but by countless numbers among the poor; the 800 hands lifted up, when there was scarcely anything to give but good-will—the 800 hands lifted up, your Committee say, to declare that the labours of the Bible Society should still be continued in that particular locality;—these are points which might well be enlarged upon. But your Committee would notice, above and beyond all, the many cheering evidences that the Bible has been welcomed and read, and that it has imparted both wisdom and consolation; that it has been thus welcomed and has thus proved its Divine character, in our own country, in various parts of Europe, in Africa, in Asia, in the Western hemisphere, in the Islands of the sea;—that, in short, the law of the Lord has proved its perfection by converting the soul; the testimonies of the Lord have given wisdom to the simple; the statutes of the Lord have rejoiced the heart; the commandments of the Lord have enlightened the eyes of many;—that the fear of the Lord has been taught, not by the precept of men, but by the word of God;—and that His judgments are accounted true and righteous altogether, while they are prized more than thousands of gold and silver, and found to be sweeter than honey and the honey-comb. These are considerations to fill the heart with gratitude, and to strengthen the purpose of future devotedness to a work, which has been crowned with successes so many and great. A lively joy, springing out of such considerations, shall do the heart good. Such "joy in the Lord" shall be the soul's "strength;" and in the exercise of such hallowed joy, the friends of the Society may prepare themselves for the labours of the coming year.

With this joy let reverence and the deepest humility be ever mingled. For who and what are we, that God should deign to employ our services at all? And of what kind are the services! how imperfect in their performance! how defective in the motives with which they have been done! How many things, after all, are left undone, that might have been done! Under a sense of this deficiency, let us hasten to, let us abide in, the only Refuge set before us. Let us seek an increase of that faith, which will unite us to Him, without whom we can do nothing, but with whom we can do all things. Thus shall we bring forth fruits, and that abundantly; fruit, that shall redound to His glory, while it promotes the advancement of His kingdom among the children of men.

* See Life, p. 555. Allusion is made to a pamphlet, written by the Right Hon. N. Vansittart, now Lord Bexley.

V.—*The Calcutta Seamen's Friend Society.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

Will you oblige us by giving insertion to the report of the Seamen's Friend Society, and urge its claims and present necessities on the attention of the whole Church in India.

The Seamen's Friend Society is the only institution in Calcutta which directly seeks to advance the spiritual welfare of sailors, and shall it be said of the port of the City of Palaces and the metropolitan port of India, that the only Society which attempts to benefit our brave tars in the highest and best sense shall languish for the mere pittance of an income of 4000 rupees, and should close its years of labor encumbered with a debt of 1200 rupees? We trust not. Many of our civilians and merchants will expend as much or more in the luxuries of life in a few months, than the whole income of the Society—shall it so be, that we shall dwell in our ceiled houses while the house (cause) of God lieth desolate? We trust not.

Yours truly,

THOS. BOAZ,

HY. ANDREWS,

} *Hony. Secs.**Calcutta, 26th Dec. 1843.*

NOTE.—We most cordially commend the Seamen's Friend Society to the prayers and benevolence of the church, and we sincerely trust ere another month has passed, our friends will have to write, not only that "the Lord will provide," but that "he has provided."—Eds. C. C. O.

THE SIXTEENTH REPORT.

The Committee of the Seamen's Friend Society in presenting their Sixteenth Report to the friends of the Institution, would do so with devout thanksgiving to the Saviour that they have been enabled to continue their labors without intermission, and they believe not without some measure of divine approbation during the past year.

Amid the many claims presenting themselves to the disciples of Christ in this country, the Committee feel that there are few, if any, that are stronger, than those of the Seamen's Friend Society,

THE OBJECT

of which is to preach the everlasting gospel to those who do business upon the great waters, and in every way to care for their present spiritual interests and eternal salvation. It were useless to enlarge upon the importance or influence of such a work, it must commend itself to every Christian.

In pursuance of this object the Committee have to report that

THE SERVICES ON BOARD THE BETHEL

have been maintained twice on the Lord's-day, and on Wednesday evenings. The following gentlemen have laid the Committee under obligation by regularly conducting the Services on Sabbath days:—Rev. Messrs. Macdonald, Ewart, Smith, Small, Brooks, Bradbury, and Mr. J. C. Page of the Baptist Mission.

The number of hearers since the last report has been 4674.

THE AGENCY.

The Society's Agent Mr. R. W. Chill, has with occasional intermission consequent on indisposition been engaged in visiting vessels, scattering abroad the word of life and religious publications, placing the loan libraries on vessels, conversing with officers and crews, and arranging for and superintending the services of the Bethel. He has during the year visited 189 vessels,—distributed 3559 English and Foreign Tracts,—122 English and 4 Portuguese Bibles,—56 English, 6 French, 5 German, 1 Spanish, 6 Portuguese, 4 Swedish and 3 Arabic Testaments, making a total of 203 copies of Sacred Scriptures;—11 Prayer and 4 Hymn books have been also circulated.

The following extracts from the

AGENT'S JOURNAL

will afford the friends of the Society some idea of the kind of labour in which Mr. Chill is engaged in visiting the ships,—they are selected without reference to their encouraging or discouraging circumstances, but as fair specimens of what the journals contain. [The extract will appear in the report in its separate form.]

Owing to indisposition, Mr. Chill, we are sorry to say has been obliged for the present to discontinue his attendance at the

SAILOR'S HOME.

Mr. Chill's services are secured to the Committee for 125 Co.'s Rs. per mensem.

THE LOAN LIBRARIES

in circulation last year were 27; there have been 9 new ones sent out, and 4 returned—present number in circulation 32. The following list will show the vessels on which they are placed. The Committee would be glad to place a lending library on every vessel in the port of Calcutta were their means adequate.

List of Lending Libraries in present Circulation.

	Vols.		Vols.
Hon. Co.'s Inner Floating Light Vessel "Beacon,"	22	Hon. Co.'s Pilot Vessel "Magna,"	46
Do. do. Pilot Vessel "Krishna,"	48	Do. do. Accommodation Boat "Matabangah,"	46
Do. do. Accommodation Boat "Jellinghee,"	26	Do. do. do. do. "Sutledje,"	28
Do. do. Sea Steamer "Queen,"	34	Do. do. Steamer "Pluto,"	23
Do. do. Steamer "Tenasserim,"	22	Do. do. "Indus,"	22
Do. do. Pilot Vessel "Colleroon,"	32	Do. do. "Damoodah,"	26
Do. do. do. do. "Sea Horse,"	21	Harbour Master's Receiving Vessel "Torch,"	38
Do. do. Despatch Vessel "Pilot,"	27	Ship "Lord Amherst,"	25
Do. do. Steamer "Jumna,"	20	Ship "Golconda,"	21
Do. do. Buoy Vessel "Mermaid,"	28	Do. "David Malcolm,"	27
Do. do. Pilot Vessel "Cavery,"	19	Do. "Highlander,"	28
Do. do. do. do. "Saugor,"	22	Do. "Vectis,"	48
Do. do. Steamer "Ganges,"	31	Brig "Dido,"	28
Do. do. Pilot Vessel "Cavery,"	46	Ship "City of Palaces,"	27
Do. do. Steamer "Enterprise,"	30	Barque "Victoria,"	24
		Ship "Julia,"	30
		Schooner "Flora Macdonald,"	24

The Committee have been laid under additional obligation to J. W. Alexander, Esq. for a grant of books on the eve of his departure for Europe.

The idea of establishing a

SAILOR'S TEMPERANCE HOME

suggested in the last Report, has, the Committee are happy to say, been realized. A separate Provisional Committee was appointed for this purpose. A small house was first taken in the Rada Bazar. This so far exceeded the expectation of the Provisional Committee that they felt warranted to form themselves into a distinct and permanent Committee, and to take a more commodious house. The Sailor's Temperance Home is situated in No. 12, Grant's Lane, Cossitollah. The inmates are kept as free as possible from intoxicating drinks: divine worship is performed to the men every Sabbath day, and daily prayers will be offered as soon as the arrangements of the Committee are fully completed. The number of residents at the Home has averaged from 30 to 40.

The Home in Rada Bazar is still kept open by the Committee as a Temperance Home for lands-men. The Committee of the Seamen's Friend Society cordially commend the Temperance Home to the friends of Seamen throughout India.

Owing to the want of funds the Committee regret to state that they have not been enabled to take any measures for securing the regular services of one or more ministers, the whole of whose labours should be devoted to the spiritual welfare of Seamen; but they do not abandon the idea, trusting that ere long the Lord will put it into the hearts of some whom he has enriched in India to set apart a portion of their wealth for the support of

SEAMEN'S MISSIONARIES

for the port of Calcutta.

FOREIGN OPERATIONS.

The Committee are happy to place on record the fact that exertions in Europe and America on behalf of the temporal and spiritual welfare of Seamen has not diminished, but rather increased during the past year. In almost every principal port in the Protestant sections of Europe and America there are now established Seamen's Friend and Sailor's Temperance Home Societies. The intelligence from the South Seas, and especially from the Sandwich Islands has been quite refreshing. A large class of men hitherto almost entirely neglected, the crews of whale ships, have been greatly cared for by the American Missionaries labouring in those islands. Spirits have been entirely put away from many ships, and several most signal conversions to Christ have taken place.

THE FUNDS.

In former years the Committee of the Calcutta Seamen's Friend Society have simply had to record that their means had been equal to their expenditure; this year they regret to state that the Society is indebted to the treasurer upwards of *twelve hundred Company's Rupees*, a fact which they feel confident has only to be known to the friends of Seamen to call forth their usual prompt and Christian liberality. They entreat their friends to enable them for the coming year to carry on their operations without pecuniary embarrassment on the present, if not on a more enlarged scale.

The amount of Receipts has been Rs. 3214-13; Expenditure Rs. 4466-0-3 leaving the Society indebted to the Treasurer Rs. 1251-13-3.

The Committee are under great obligations to A. Grant, Esq. the Treasurer, for his kindness in advancing the pecuniary means for carrying on the operations of the Society.

The Committee have only in conclusion to commend themselves, their Agent and all their labours to the prayers of the Church and the blessing of Him, who in his sure word of prophecy hath declared that "the abundance of the sea" shall be converted unto him.

VI.—*Brief Biographical Notice of the Rev. John Smith, of the London Missionary Society.—By the Rev. Edmond Crisp.*

We are indebted for the following memoir and estimate of the christian character of an esteemed and faithful fellow-laborer, to the *Madras Christian Instructor*. Mr. Smith was both in spirit and in practice a missionary of the cross. We may state for the information of those who are unacquainted with the fact, that he foundered in the bark *Favorite* on his return to Madras from an ordination service in which he had been engaged at Vizagapatam. He has left a widow and seven children to deplore his loss, and as far as this life is concerned without adequate provision. We are rejoiced to find that the friends of missions in the Madras presidency have already raised upwards of 11,000 rupees for this object. We shall be happy to forward any donations intrusted to us for this excellent purpose.

[Extracted from the *Madras Christian Instructor* for November 1843.]

Our dear brother was the son of Mr. James Smith, who at that time had a nursery at Duckerfield near Ashton-under-line, and whose present residence is the village of Flixton near Manchester. He is an excellent and zealous man, opening his house for the preaching of the Gospel; and there I preached on my visit to him.

His son, the subject of the present sketch, was not a religious character, when his devoted sister, Mrs. Moffat, embarked for Africa—but when her father gave his consent to her going, she said, in a spirit of humble confidence, "Father, God will for this give you the life of your son;" and this, which was uttered with a kind of prophetic assurance was, no doubt, followed up by much and earnest prayer: and before long, the venerable parent who had surrendered his daughter to the service of God in the Gospel of His Son, had his heart gladdened by seeing that his beloved son was not only turned to God, but was preparing for the Gospel ministry.

Our dear brother studied at Blackburn in Lancashire, under the tuition of the late excellent Dr. Fletcher, who was called to his rest and his reward, soon after the time when, so far as we are aware, his esteemed pupil closed his earthly course.

After having studied at Blackburn, Mr. Smith settled at Hulme near Manchester, and was married to Miss Eccles, by whom he had a son who survives both parents, and bears the honoured name of Robert Moffat. Mr. Smith continued at Hulme about four years; but I am not in possession of any facts illustrative of the effects of his ministry in that place.

In 1828, our beloved brother came to India, having been previously married the second time. The lady whose heart and hand it was then his happiness to receive, was Miss Sarah Marsden, a person of no common excellence; and

possessing qualifications both intellectual and spiritual, which eminently fitted her to become the companion and helper of a Christian missionary. They arrived at Madras in August, 1828, having had as the companion of their voyage, the excellent and devoted JOHN ADAM, whose missionary career was short, but most devoted. He was one of not a few, who have indeed presented themselves a living sacrifice in this great work, being consumed by the flame of their own most ardent zeal.

Mr. Smith, soon after his arrival, took temporary oversight of the church and congregation in Davidson's Street, as I was obliged about that time to leave Madras for a few months, on account of the serious failure of Mrs. Crisp's health; and in the early part of 1829, on my return to the station, the church having had an opportunity of fully appreciating Mr. Smith's character and ministry, the pastoral charge was definitely transferred to him, and in February of that year, he was publicly recognized as minister of the church and congregation.

The same year, I was removed from Madras to Combaconum, and my opportunity of personally observing the proceedings of my dear brother terminated.

In June, 1831, Mr. Smith was deprived of his beloved and estimable partner; a stroke which was most deeply felt, not only by himself, but by all whose was the privilege of being numbered among her friends. All the particulars of Mrs. Smith's character and life, and of her early removal, are before the public in a valuable memoir from the pen of her sorrowing husband. It was in February, 1832, that I next saw him; and when we met, our emotions were more than we could utter. The remembrance of his loss, and of ours, rushed upon the mind, and filled our hearts with grief.

About this time Mr. Smith must have taken steps which led to the formation of the *Native Education Society*,—but I am not sufficiently acquainted with the Institution to enter into particulars.

Deep concern for the spiritual welfare of the families of the congregation to whom he ministered, led to the establishment of the *Christian Instruction Society*, the design of which was to make arrangements for the regular and profitable visitation of the servants, and others who needed instruction in Tamil, by Native teachers employed for the purpose. This society continued three or four years.

On visiting Madras in September, 1834, I found our friend again surrounded with the comforts of domestic life, having been united in marriage with Miss Bifield, the excellent lady who has now to mourn over the sudden and mysterious removal of one so dear to her, and to the church of God.

In May or June, 1835, the health of our laborious and beloved friend so decidedly failed, that he was obliged to leave Madras for Bangalore, where he continued till February of the following year, when my departure for England rendered it desirable he should return to his post, for which, however, he was but partially fitted, by his temporary sojourn in a more favourable climate.

Subsequently to this period, Mr. Smith projected a school designed to afford a superior education to young persons of his own immediate religious connexion, and any others who were desirous of availing themselves of the same advantage. This, however, continued only for a few months.

At one time our dear friend had a class of young men under his care, who were instructed by him with a view to their being ultimately employed as preachers of the Gospel; and it is highly satisfactory to know that several of them have since been fully introduced to missionary labours. There are also two other brethren, who at an earlier period enjoyed the benefit of his tuition, and are now efficiently and honorably employed as ambassadors of Christ.

Indeed it may be truly affirmed, that in whatever way he was able, either

to do good himself, or to put others in the way of becoming useful, his deep feeling of the value and danger of immortal souls, engaged the determined employment of all his energies.

In the early part of the year 1837, the church in Davidson's Street was blessed with "a time of refreshing from the presence of the Lord," and in that season of revival the ardent soul of our brother felt itself in an element well suited to his holy and heavenly sympathies. The fruits of that season were, in general, such as proved to be real and abiding.

After repeated illness, it was judged necessary in the year 1839 for Mr. Smith to return to England; but while there, India and the work of God in India, had his heart. He published a volume designed, by an exhibition of facts, to stir up the Christian church to feel for the wants of this immense field; and for this he spoke and laboured in various parts of the United Kingdom.

While in England he visited Hounslow, and one evening, spent in a very profitable and heavenly manner, will never be forgotten by the family whose privilege it was to be favoured with his society; and yet this was but a specimen of what he earnestly desired and uniformly laboured after.

The heart of our brother longed to return to this land of his adoption, even while friends doubted whether his over-wrought frame had been sufficiently calmed and restored, to warrant his again coming forth. He longed to make the experiment, and leaving his beloved partner and family, he again came to India that he might make trial of the climate and judge how far it was likely he could again labour in this dark land. After his arrival, he visited the Cuddapah mission officially, and last of all Vizagapatam, to bear part in "laying on of the hands of the presbytery" upon two brethren whom he had been mainly instrumental in introducing to evangelistic labours. From that labour of love he was not permitted to return; and we must all feel that there is in the case a kind of *ordaining for the dead*, (1 Cor. xv. 29) which will ever cause an air of deep solemnity to rest on the whole of that ministerial consecration.

Ever after his return to India our dear brother appeared to be as in a flame of love and zeal, and it may be doubted whether he would not have soon found that the labour and excitement of his various efforts, were too much for his enfeebled frame. Still, the result of the experiment was on the whole in favour of his continuance, and before very long he would have begun to cherish the idea of here setting up his tabernacle, and of having the society of his beloved partner. But the Lord whom he loved, and whom with so much delight he served, ordered it otherwise; and bade the messenger of death—the angel of mercy—await him on the waters, which it had been hoped would have soon borne him back again to friends and brethren, whose arms and hearts were longing to welcome him.

It must be acknowledged there is something particularly painful to survivors, in the manner of his removal from us. Might some of us but have stood by his dying pillow, have heard his last account, and received his parting directions, there would have been a definite and satisfactory termination of a lovely and bright career; but a cloud rests upon his closing scene, and the Lord has buried him, we know not where: thus calling our thoughts upwards towards himself and sending them forward to the day when "the sea shall give up its dead," and when all who have been here the united labourers of God, shall be glorified with him who loved them, and whom they delighted to honour.

This brief sketch cannot be closed without claiming deep sympathy and special prayer for the perhaps still unconscious widow of our brother greatly beloved. Her heart *may be* still trusting that all is right, and clinging to some hope which we on the spot feel we cannot venture in any measure to

retain. "Oh Lord God of the fatherless, thou judge of the widow; let thine everlasting arms be laid beneath thy bereaved handmaid, and grant to her bleeding heart that balm of thy love which alone can heal. Let the children of thy servant continue, and make them to be a generation which the Lord hath blessed."

[From the Madras Christian Instructor for December 1843.]

According to the intimation in our last, we now give from Mr. Winslow's *sermon* on the death of our late beloved associate, some further description of his estimable character; not, as is said in the sermon—by way of "attempt at eulogy" but for "edification."

"*He was zealous.* Of a naturally ardent temperament, he seemed to have thrown all his ardour into religion. To a good degree, he was uniformly 'fervent in spirit, serving the Lord,' and never seemed to count anything too much to do for Christ and his cause; but when he found any special encouragement, when there was a religious revival among his people, as the speaker well recollects, then his very soul seemed to take fire; and he was incessant in his exertions. He might at such a time almost adopt the words of David, speaking as a type of Christ,—'The zeal of thine house hath eaten me up.' It being once said to him that a certain minister at home had objected to becoming a missionary, because he thought there would not be sufficient excitement; he said very earnestly, while his eyes glistened, '*excitement, excitement, I am eaten up BY EXCITEMENT!*'"

"*He was active.* Not only was he abundant in labour when specially excited, but his zeal was of that kind, which prompts to constant efforts, and his habits of body and mind were all active. This is evident from the amount of his labours. As pastor of an English church and congregation he had duties to perform which in this climate are generally considered sufficient to occupy the whole time of a minister. But while there was no marked neglect of any of them, though there must have been less attention to some than could be desired, he studied the Tamil language, so as to preach in it with a good degree of acceptance and intelligibility, and *did*, latterly at least, preach in it once or twice a week; besides superintending schools, distributing tracts in the bazaars, and performing other missionary labour in that language.

"In addition to these stated labours as an *English pastor* and a *missionary to the Natives*, he had a variety of other work thrown upon him. He was not only for some time *secretary of the Madras District Committee of the London Missionary Society*, but for several years *one of the Secretaries of the Bible Society*, and at two different periods, for a short time, the principal Secretary. His efforts in this department, even after his return, will not soon be forgotten. The last report of the Society is their monument. For some years he was also *Secretary of the Religious Tract Society*, devoting much strength to it; and for a still longer period he was *Secretary of the Tamil Revision Committee* of that Society, and *Conductor of the Tamil Magazine*, as well as a *Member of the Revision Committee in Tamil* for the Bible Society, when the New Testament, translated by Mr. Rhenius, was undergoing revision. He was also for two or three years the principal conductor of a small quarterly Magazine, called the '*Missionary Register*;' the author of a small volume, entitled, *Letters on Mental and Moral Improvement*, designed for the benefit of *East Indian Youth*, in whose welfare he felt a deep interest, and for whose improvement, at one time, he delivered a series of lectures on various important subjects; and the compiler of *Memoirs of Mrs. Smith*, his second wife. At the same time, he was acting as tutor to a class, sometimes consisting of only one or two, and sometimes of six or more, young men in his family, preparing for the missionary work; of whom, besides some still pursuing their studies, *five* at least—the *Reverend Messrs. Bilderbeck, Nim-*

mo, Bower, Johnson, and Dawson, are now ordained missionaries. Assisting in the ordination of two of these was the last public act of his life, and his excellent charge to them at the time, if preserved, should be printed; that in this also, it may be said, 'being dead, he yet speaketh.'

"*He was enterprising.* His mind was fertile in *expedients* for doing good, as are the minds of many in devising ways and means for worldly gain. If some of his various schemes failed, as in so many some must fail, more were carried to perfection than in a slower mind, or one less bent on good devices would have even conceived. Of these—besides his efforts already mentioned, for bringing forward labourers and training up missionaries—the *Native Education Society School*, which owed its origin principally to him, is a prominent instance. He also, to promote Native education, reprinted, in a more convenient form than before, Sadur Agaradi, a Tamil Dictionary in four parts; and printed the Abridgment of Rhenius's Tamil and English Grammar.

"*He was Catholic.* Not that he had any tendency to Romanism, or Puseyism, or Liberalism; but that he possessed in an uncommon degree *Christian liberality*. He was naturally *generous*. No single word perhaps better expresses his native disposition, whether as regards his *feelings* or his *purse*. The same general trait was manifest in his religious character. Being from another country, and from another, though not widely different communion, I can certify to his Catholic spirit; for he received me and subsequently my colleague, on our first arrival here, with the cordiality of a brother; and always manifested the same kindliness. Indeed it was owing to his advice and almost intreaty, that the American Mission was commenced at Madras; and had the same number of missionaries come from his own society, he could not apparently have been more gratified. The same feeling was manifested towards the German Missionaries, as I have had opportunity to know; and I may add, as being himself from a land where party spirit, on account of denominational differences in religion, seldom runs high, and is unattended with the bitterness which is sometimes found in countries where religion is mixed up with politics, that although noticing these things the more, from not being accustomed to them, I have sometimes been grieved at the ungenerous and harsh remarks of even good men, upon those of other denomination, Dissenters against Churchmen, and Churchmen against Dissenters, yet I do not remember anything of the kind in our departed friend. I never that I recollect heard him speak slightly of Wesleyans, or harshly of Churchmen. No doubt he had strong preferences for his own denomination, but his maxim seemed to be, *to hold with all who hold the Head*, and to 'keep the unity of the Spirit in the bond of peace.'

"*He was prayerful.* This is the last characteristic which time will allow me to mention. While, on account of various and pressing occupations, he could not command his hours for close study, so much as he could wish, he seemed to realize the truth of Luther's maxim

'Bene orasse est bene studuisse.'

TO PRAY well is to study well.

"One who knew him used to say that he frequently got his text for a sermon when on his knees, just before going to the chapel; referring of course to his more strictly extemporaneous efforts, when pressed for time.

"In course of the principal religious revival which blessed his ministry in this place, he seemed to get new views of what is meant by 'wrestling with God in prayer.' Of this I was not only aware at the time, but in our delightful intercourse on the way to Vizagapatam, he spake freely of it, as also of his general religious experience.

"Referring to a remark made at that time, by a dear missionary brother now absent, which had given offence to some—viz. that in the intercession

of Moses with God for the Israelites, he so prevailed that the Almighty (with reverence be it said) appeared unable to resist, even as a little child;—he added, yes, and it was said with reverence, by that dear brother, as the big tears rolled down his cheeks; and however faulty may have been the form of the expression, he *knew* the blessed truth it contained, and I *learned* it. There was then certainly wrestling and prevailing prayer. He mentioned a sermon which he preached in this place, and also at Poonamallee or Tripasore, or perhaps both, and afterwards frequently in England.—Oh! that sermon, said he, was *prayed out*, that was a revival sermon; and I never preached it without some evidence of the presence of God with me, as when it was first composed.

“It was this spirit of prayer which caused his labours to be blessed to the conversion of many souls in his English congregation, and some among the Natives, who will be ‘his crown of rejoicing’ before the Lord, ‘when he shall come to be glorified in his saints, and admired in all them that believe.’

“But I need not dwell on this theme. Ye are his witnesses. Yea, there are those here who were begotten by him in the Spirit;—to whom he once could say, ‘my little children of whom I travail in birth again until Christ be formed in you.’

“There are many here also who can testify, in what manner he was ‘with you at all seasons,’ ‘serving the Lord with all humility of mind,’ and how he kept ‘back nothing that was profitable unto you,’ but ‘taught you publicly and from house to house.’

“‘Blessed is that servant whom his Lord when he cometh shall find so doing.’

[We take the liberty of adding, from the body of the sermon, one paragraph relating to the manner in which our lamented brother may be supposed to have met his summons, and the spirit with which his friends should submit to the afflictive providence.]

“But again, there is, in the trying circumstances of this death, the most affecting one of all, our *uncertainty* as to its *manner*. Here imagination has full scope, and may paint to us the most harrowing scenes;—but if they were real, the voice to us would continue the same, ‘be still.’ Mourning widow, charge your breaking heart, ‘be still’—weeping children, ‘be still’—trembling aged father, ‘be still;’—all ye friends, ‘be still;’ ‘what ye know not now ye shall know hereafter.’ And as it would be sinful for us to murmur, however frightful were the consummation, so is it much more sinful to murmur at what may be only the framing of our own fancy. Rather should we look upon the brighter side, and thanking God that there was at least one praying soul in that doomed barque, we should imagine, that like the pious minister of whom we have all lately read, the Rev. Morell McKenzie, who was lost with many others, in a steamer, on the coast of England, and who, as their wrecked vessel was sinking, gathered the passengers around him and lifted the voice of prayer while they went down together into the mighty waters; so our beloved brother, prayed for, and with, his fellow-sufferers; and having time perhaps, from previous warning of danger, that he directed some of them successfully, in that eleventh hour, to the Saviour; and prevailed with one poor soul, or more, in the last extremity, to cry in faith, with the thief on the cross, ‘Lord remember me when thou comest into thy kingdom.’ Who would not be almost willing to die, if he could thus conduct, and attend, even one soul to glory, snatched from the very jaws of the Dragon, that old serpent which is the devil.

“May we not imagine, that as the storm increases and hope abates, the frail barque, dismasted and water-logged, straining in every timber and opening in many a joint, as it is tossed at the mercy of the tempest, and about to founder, staggers, trembles and groans, like a thing of life, before it takes

its last plunge, from the top of some mountain wave ; that then the passengers and crew, seeing that all has been done that men could do, and there is no longer the least hope, gather themselves together in the most sheltered place, and unitedly commend their souls to that God into whose immediate presence they are about to be ushered ; and that as the voice of *prayer*, perhaps even of *praise* from some newly redeemed soul, ascends from them amidst the howling of the tempest, the blessed Saviour comes to receive their departing spirits, while their bodies confined in their barque, with their sea-clothes and the sea-weed for a winding sheet, go down for their long rest among the pearls and corals of the ocean. And is there in this much at which nature shrinks ? Be it so ; only let grace prevail ; while the voice of unceasing love and wisdom continues to proclaim, ' Be still and know that I am God.' "

VII.—*Missionary Reports and the Mission Work in general.*

We have for some time past had before us a large arrear of reports, appeals and statements pertaining to several of the religious and benevolent societies in Europe and the East, more especially the latter. We have to apologize to the friends who kindly forwarded these documents for notice and review, and trust that though brief and late, our present notice will subserve all the purposes for which they were addressed to us.

It is a cheering and instructive work this, having for review so many reports of Christian societies founded either in Europe for spiritually benefitting the East, or which have been called into existence in Heathen and Muhammadan India for attempting its evangelization. The existence of such institutions in such a land is inspiring, nor is the measure of success which has accompanied their efforts less encouraging, while the hope of their continuance and increase is that which excites at once the anxiety and hope of every sincere disciple of the Saviour. Our gratitude for their existence, and for what measure of good they have effected, is due to the Saviour alone. To his grace be all the praise ; His own right arm hath gotten Him what of victory has been, and in His grace and promises are our hope for their continuance and more enlarged spiritual success.

The system of reporting to the Church the efforts made by, and the successes and discouragements attendant on the labours of, her faithful servants has obtained from the primitive days of Christianity. The apostles are themselves examples, not it is true through the medium of the press, but orally and by epistles. They recited in the hearing and for the edification of the gathered church their labours, trials, and successes, and penned letters in which their trials and labours were faithfully embodied. The object was, is, and must be, to call forth the prayers, sympathies and aid of the church in an intelligent and influential form.

It will be evident that in accordance with the nature of the reports afforded, will be the character of the spirit excited, and the efforts in the form of sympathy, pecuniary aid or prayer put forth by the church. Much every way therefore depends upon the character of the reports presented to the Christian body. Should imagination be permitted to light up every spot with the prospect of immediate success, and success be deferred ; or if the slightest tokens of divine favor be chiefly and strongly dwelt upon to the exclusion of the wide-spread tokens of God's displeasure for sin, while the more unpromising efforts are shrouded in silence or mystery ; or the dark and depressing scenes with which the heathen world abounds be depicted in all their dreariness, and the more cheering events which will transpire even in the most trying scenes, be not developed, each would be unjust and must exercise an unhappy influence when fully known over the minds of those who aid the good work at a distance. The lack of strictly correct information and the absence of the means of rightly judging of the real state of things in the Mission field, must lead to general and indefinite supplication and to uncertain and vacillating support. The absence of all direct and abiding sympathy must be the result.

It is evident that in the church of Christ in Christian lands there has been in some measure a re-action in missionary feeling and zeal. The funds of nearly all our societies have become inadequate to their demands. We do not assert that there has been any diminution of zeal or benevolence, but that it has not kept pace with the real necessities of existing Missions much less with the constantly and gradually opening spheres which present themselves to the mission labourers. What we mean by real necessities is that the means required for efficiently sustaining all the operations connected with an effective Mission station are not and cannot be provided by our missionary societies, with their present number of stations and missionaries, without a very considerable and steady augmentation to their pecuniary resources. This system of multiplying stations and attenuating missionary strength and funds, is in our opinion one of the retarding causes to missionary success. That it has been in a measure the fruit of the early method of reporting and writing we have but little doubt, and we can hold this without for a moment or in the least impeaching either the integrity or accuracy of our esteemed brethren who have laboured long and well, and who now rest from their labours or may be on the very eve of their reward. They were sent by the church into new and untried scenes, to a land peopled by poetry with every thing captivating and entrancing, nor was it easy for them to dispossess themselves of the idea attached to

orient countries, and at any rate the idea of *vastness* and *numbers* could never be absent. Early association, novelty, vastness, numbers, all must have in connection with their sanguine and hopeful tempers, lead them almost to try all things at once, and as far as practicable and as soon as possible in every place within their grasp. Thus at once they plunged into *medias res*, reading, translating, schools, tract writing, the preparation of books, stimulating education, and giving an impulse to the native mind, to European modes of thinking and acting, these all engaged their attention, occupied their time and drained their energies: nor was this all, not only were there a thousand objects to attract and divert the mind of the earlier Missionaries, but a thousand avenues of promise opened to their sanguine minds. The fertile plains and towering mountains, the banks of sacred rivers and the resort of weary pilgrims; marts of business and centres of civilization, all seemed to offer promise of great and immediate success, and hence here and there were planted the solitary labourer, or two at the most, in the midst of millions, to be not merely the spiritual advisers and guides but the printers and medical practitioners, lawyers, and almoners; the translators of the scriptures, the writers of tracts, the printers and distributors of both. In the midst of all this so wearying and depressing in the earlier stages, the very novelty of the scenes and labours afforded scope both for imagination and hope, which in the absence of visible and positive success would form the theme of letters and reports to the supporters of Missions, in Europe. Hope based upon the eternal promises of Jehovah and the well meant and faithful labours of the heralds of the cross, led them to indulge in too sanguine hopes, and what has been still more fatal to the cause of Missions, to attempt almost every thing, in order to effect that which they had themselves fondly hoped would soon be, and which they had cherished in the mind of the church at home, was ever on the eve of coming to pass. The system once begun was not easy of abandonment. The church had had similar semi-prophetic reports concerning the Islands of the Pacific and of the West of the Southern Continent of Africa, and other spots, but with a widely different race and religion to cope with than the Hindus and Hinduism; and the result had been equal, nay it had exceeded the most sanguine expectations of the most hopeful. Nations and tribes were converted to Christ; and civilization and blessing followed in the train of the gospel. The nations were blessed and the Church wondered and feared, but still enquired, "What of the gorgeous and ever promise-giving East?" "When shall the converts be as the drops of her pearly dews?"

And year after year echo answered *when!* until India and her millions seemed to have lost their hold on the Church, more willing to look and labor where the fields seemed really ripe to the harvest, than in spots where the prophecies of man were ever on the page but never fulfilled. Under such circumstances what may be termed the *excitement* and *poetic* system was weakened, and we hope is now passing away in relation to India; a system which grew out of the nature of circumstances, but which could only have a paralyzing influence on the sympathies and energies of the Church in reference to the millions of India.

Hope deferred maketh the heart sick—and the heart of the Church too. From India at least we believe and hope this system will find no support in the West, and we have the pledge and token of this in the tone and temper of the reports now before us, and of nearly all the Missionary documents which have come under our notice for some years past, there has been in all that we have seen and read, that which must produce a healthy and strong current of Christian feeling towards India and her people. The fear now is that the opposite extreme should be indulged in, and the dark pictures of the land be more imaged to the Church than the light—that the picture will be all darkness and difficulty, like the valley of dry bones, all bones and exceedingly dry. This would be equally an error, and one into which we trust the Church will not fall; imagination and excitement may lead to present effort even though it fail; but all darkness can only chill and damp the energies of the Church. What we want in our reports is not essays on some favorite or one-sided view of Mission work; not long, however well-written dissertations on men and things; not the opinions of the secretaries of our religious institutions, wise and good though they be; not long and wearisome epistles on every thing in general and nothing in particular; not even the private records of good men's lives and their domestic affairs, though good and instructive in themselves; not dry and statistical details of the population and resources of the country, nor essays on its moral, vegetable and political condition, nor of its antiquities or history—these may be and ought all to be given to the world, if they be unknown or more copious than previous statements, but in separate forms not in our reports. No. The essays, dissertations, reflections, journals, and researches, may and can all find their appropriate channels of outlet to the world and the Church; but our reports should contain a faithful, simple, brief and lively record of the actual work both in success, and failure in our Mission fields.

Nothing defeats the very end for which a report is printed and circulated more than to find it introduced by a long prosaic essay, and terminating with an equally long peroration, both on subjects too, it is not improbable, on which the parties to whom such documents are addressed are amply informed, and on which they may not have the shadow of a doubt. The real report is the merest kernel, compared with the shell, and for that even you have to hunt through some twelve or twenty or it may be fifty pages of matter semi-irrelevant to the subject in hand. The want *too of distinctness and connection* in religious reports must be obvious to those most connected with the affairs of missions generally; much more to those who are comparatively strangers to the special operations of distinct missions. Instead of a condensed statement by the secretary or committee of the labours of their missionaries, we have usually long letters and statements from each labourer; this might with advantage be given in an appendix, and might be read or omitted at pleasure; but the body of the report should be concise and distinct, on which the mind can fix with promptness and intelligence, and enable the reader at once to ascertain what it is to which his attention is directed, and for which his support is solicited. A syllabus of the number of missionaries, catechumens, church members, schools, pupils, &c. appended to each station and formed into a summary at the close of the report would materially aid all interested in the progress of missions, to comprehend the operations and success or otherwise of mission labours.

Our prefatory remarks have extended so much beyond what we contemplated when we commenced, that we must defer the digest of proposed reports, &c. until our next issue.

ΦΙΛΟΣ.

VIII.—Orthography of the name "Jesus."

The discussions on the orthography of the name "Jesus," having been fully, and as far as we have had judgment in the matter, impartially discussed in the pages of the *Calcutta Christian Observer*, we feel a pleasure in giving insertion to the following letter of the Rev. J. Jowett, one of the secretaries of the Bible Society, to the acting secretary of the Calcutta Auxiliary. In the spirit of the letter we fully coincide, it is Christian. With some of the sentiments and some of the most important ones we differ *in limine*; but so anxious are we to bring the public discussion of the mat-

ter to a termination, that we purposely refrain from further debating matters which are fully before the public and concerning which every one interested in the subject must and will form their own estimate; and that when the heat of controversy has passed away we are convinced will be just and right. We have but one remark further to offer, and it is one which has been suggested by an esteemed correspondent, one who has had a leading share in the discussion in favor of *Ísá*; and for the sake of peace and unity of action, is concurred in by the party most deeply concerned in the adoption of *Yusúa*—it is that the name be spelt *Ísú*. We offer no opinion as to the merits or otherwise of the new spelling, but should it tend to unite all parties, which we believe and hope it may, we shall most sincerely rejoice.

Bible Society House, London, Aug. 31, 1843.

TO THE REV. T. BOAZ, *Calcutta.*

MY DEAR SIR,—Several circumstances have concurred to prevent the re-assembling of our Editorial Sub-Committee, since I had the pleasure of addressing you in a short note by the last month's Mail. I have myself been rusticated during the whole interval, for the benefit of my health; and had I been at home, the Society's house has been in such a state of confusion through the operation of a general repair and painting, which it had not undergone for many years, that my official business would have been in a great measure suspended. I do not however regret, that my letter will on this account partake more nearly of a private character: for, to say the truth, the question that has been mooted between your Committee and "the working clergy" and Missionaries of Northern India, is one of those in which our Committee is always backward to interpose its authority: for it must be regarded as rather a philological than a practical one, one in which concessions might be made by either party, without any real violation of sound conscience; one therefore, in which the desire of either side to control the other would be to endanger Christian unity and charity without obtaining any adequate remunerating advantage. Such at least (after a careful consideration of all the written and printed documents that have reached us) is my private opinion and such I gather as the individual opinions of Christian men with whom I have conversed on the subject.

I trust that your Committee and especially those members of it who may dissent from the conclusion at which I have arrived, will bear with me, while with all freedom, I describe the impression that the controversy has produced upon my own mind.

Having been a somewhat careful student of theological science, and of the manner in which different minds are influenced by it, my conviction has been increasing year by year that there is no evil by which the Church has suffered more largely than by exaggerated statements and views. As a sexagenarian, I may perhaps without presumption remark, that the most pious and conscientious, have often the greatest cause to guard against this evil: it is therefore without any disrespect to the several parties in this orthographical controversy, that I would take the liberty of asking whether they have not, both of them, needlessly magnified the importance of their case. When for instance the auxiliary Committee contend, that their mode of spelling the name of Jesus will alone explain the Angel's reason for giving it to the Son of Mary, do they not seem to forget their own admission that

the amended word has no meaning at all in the language to which they would introduce it, and that the explanation will therefore still have to be given by the living voice of the Christian teacher? When they represent their own view of the question as founded upon principle, and that of their opponents as resting upon expediency, is there not something invidious in the contrast, as though scripture had enjoined the retaining of names in their original significancy or at least had set the example, when repeating the names in a new language of preserving both their sense and their orthography? Let us see whether any such demand is made, by the practice of the New Testament writers, upon subsequent translators.

I grant that, when we are for the first time presenting the Christian Scriptures to a country which has never heard of their contents, it would seem desirable that our orthography of its proper names should be as little different from their original from, as the genius of the original language would admit. A question however soon arises whether some of the more expressive names may not be translated rather than transferred: the rule would seem to forbid this; yet the example of the Greek Testament justifies it. The *Messiah* foretold under the Jewish dispensation is called *Christ*—the same in its Greek meaning, but not the literal name—and this was in deference to custom, the change having been long before rendered familiar by the Septuagint version, made at the commands of a heathen Prince. Another question arises, can it ever be allowable to substitute some conventional term, for a name which in the original scripture is marked with more than usual prominence? Undoubtedly not, we should reply: yet what says the example of the Greek Testament writers? They have not hesitated to adopt the term (superstitiously introduced by the seventy) *θευσιος* instead of *Jehovah*, suppressing at once both the real name, and the significant meaning. These two instances may suffice to shew, how loose is the Scripture authority for any absolute rule in transferring Scripture names into another language.

But you found a special argument upon the fact of the Angel's having assigned a reason for giving to the Son of Mary this particular name. Is there any great force in that argument, unless the word, adopted as a representative of the original, should (as in the Angel's address, which was doubtless in the language of the country, i. e. the Syro-Chaldaic) immediately explain its meaning to the vernacular reader which is not done in your case? Many allusions of this kind are necessarily obscured, or even lost, in every translation and I think you will concur with me, nevertheless in the general proposition, that a translation is not therefore unfaithful, though the original sense be more or less obscured in it. To give the full meaning, there will be always required a living Interpreter, and even *he* must verily be "one among a thousand."

As for the supposition that the Mahomedan spelling of the name of Jesus had its origin in an opprobrious design, it is a mere guess of the Lexicographers whom we might as well trust when they give us the immensal interpretation of *βαπτισω* in the absence of historical information, it is surely more natural to presume that the transposition of the letters was accidental, and arose out of the extreme corruption of the Christian Church at the time, and in the countries where Mahomedanism originated. At all events, the word is not now an opprobrious one;—and its true meaning is determined beyond a cavil, by the circumstances under which it first makes its appearance in the Gospel Narrative. He who should save his people from their sins can be nothing less than a Saviour in the highest and most glorious sense of the term. The Angelic Commentary in fact contains much more than the name itself expresses, and though the name be disguised, the commentary remains untouched.

For reasons like these, many of us think that the Auxiliary Committee are endeavouring to enforce a resolution which however correct in a literary point of view, is (to say the least) not indispensably necessary.

But the missionaries on the other hand, have taken what we no less think to be an exaggerated view, of what they regard as objections to the amended orthography. It may very fairly be doubted, whether the Mahomedans would make such a handle of the innovation as they anticipate. Among native Indians, whether already converted, or seriously enquiring after the truth, no real umbrage could long be taken at the new word; the reason for a change being duly explained to them, the missionaries could soon effect the change, if willing to lead it. We think, too, that in proposing other orthographical forms of their own, they surrender their main principles of objection. And I think I may give it, finally, as the general opinion among us that whichever party in this controversy shall first recede from the high ground which has been taken, will have the merit of sacrificing to Christian forbearance, Christian love, and Christian unity, that which (at best) we can only regard as a point of doubtful disputation. The grand principle which has so long held together the Bible Society, is agreement wherever agreement is possible: and surely the present question is scarcely one that should be allowed to "separate chief friends."

It is time that I should release you from this long epistle. If I have said any thing that may be thought unkind or presuming, set that to my account—and forgive it. Should this unofficial communication lead to an honourable peace among our Indian brethren; our Committee, I am sure will be glad to find that they have been released from the necessity of discussing the subject any further. With every Christian wish and prayers for your success in the great work, wherein we are all engaged, believe me to remain

Your affectionate brother in the "one Lord,"

(Signed) JOSEPH JOWETT, *Editorial Superintendent.*

P. S. Though I have given my official address, I am in fact sitting 120 miles distant from London: and am therefore unable finally to confer with my good friend Mr. Brandram on the contents of this letter: he will see it, however, before it is posted; and I also know that he coincides in my general view of the question:—as does also my friend Mr. Browne, his co-Secretary.

READER, ARE YOU FAMILIAR WITH YOUR CLOSET? with its self-examinations, communings, out-pourings of soul, and blessed enjoyments? can you say

The calm retreat—the silent shade,
With prayer and praise agree;
And seem by thy sweet bounty made
For those who follow thee?

If so, what happiness is yours, what peace and hope and joy?—Commune much and oft with Christ in the closet, and your peace shall be as the waves of the unruffled sea, and your hope bright with immortality.—Are you a stranger to closet religion and its exercises? then are you a stranger to God, to peace, to hope—and you will be a stranger to heaven.—Closet religion is the life of the soul;—maintain it, and you will live,—neglect it and you will die.—Maintain it and you will be as a fruitful field,—neglect it, you will be as a scathed forest.

REVIEW.

The Highlands, the Scottish Martyrs, and other Poems. By the Rev. James G. Small; Probationer of the Free Church of Scotland.

What is Poetry?—A question easier asked than answered—and which, however frequently or variously asked, has been as frequently and variously responded to, without any final or definite result. What is light? What is heat?—Who is there, that, being endowed with physical sensibility, does not *feel*, and therefore, *know* what light and heat are? And yet, who can adequately embody his feeling and practical knowledge in the form of a settled definition? For ordinary and popular purposes, it is enough to define such ethereal and intangible principles as light and heat, by pointing out their distinctive qualities, the laws of their transmission, and the modes in which they affect surrounding objects. But, who can tell what these are in their own abstract, intrinsic and essential nature? Let the guesses of dreamy theorists and visionary speculators in all ages furnish the reply. It is much the same with poetry! Who is there, that, being endowed with mental consciousness and moral sensibility does not *feel*, and therefore, *know* what poetry is? And yet, who has ever succeeded in reducing his inward feeling and conscious knowledge to the fixed shape of a definition that could stand the test of calculating, scrutinizing reason? Much has been said and written respecting its general properties and effects, antecedents and consequents, materials and objects; and such delineations may and do suffice for all ordinary practical purposes. But what poetry is, in its own abstract and proper essence, still remains a subject of cognition for the felt consciousness of warm, sensitive, and emotive natures, rather than the precise and definite conception of cold, keen, penetrating intellect.

Poetry has often been confounded with mere *rhyme* or *verse*. But this is to confound the accident and the accompaniment with the essence, the apparel with the wearer, royalty with its emblems or symbols of crown and sceptre and purple robes. Such a mistake was long ago noticed and corrected by Horace:—

“’Tis not enough to close the flowing line
And in ten syllables your sense confine;
Or write in mere prosaic rhymes like me,
That can deserve the name of poetry.”

And Sir Thomas Elyot has thus pithily expressed the same sentiment:—“Sembably they that make verses, expressing

thereby none other learning, but the craft of versifying, be not of ancient writers named *poets*, but only called versifiers." But, though verse or rhyme alone does not constitute poetry, it is palpable that a certain measure, or arrangement of long and short syllables, giving rise to melody or a modulation of voice and harmony of sound, is characteristic of every known species of it. Hence it is that poetry has always been associated with music as kindred arts, coeval in their origin, and mutually helpful in producing their full effects on the heart of man. It is in this view of it, that music has been styled "inarticulate poetry," while poetry, in virtue of the same alliance, might be designated "articulate music," or metrical sound expressive of meaning.

Again, poetry has been confounded with a "*mimetic*" or purely imitative art. This was the definition of the Stagyrte, the great father of criticism. But though sanctioned by so *high* an authority, it is altogether defective. It confounds the substance with a mere circumstantial. It leaves the nature of the thing defined wholly undetermined because wholly undiscriminated. Imitation, so far from being the distinguishing peculiarity of poetry, is common to it, not only with the arts of painting and sculpture, but with prose itself. It is this *common* property of painting and poetry, which doubtless led to the remark of Simonides, that, "picture was dumb poesy, and poesy a speaking picture."

Once more, poetry has been confounded with *fiction*. It is true that poetry does largely indulge in fiction; and hence, unquestionably, the very *name*. For *poetry* does literally mean a *creation, fabrication, or invention* of the mind, and not merely an exact copy or transcript of existing objects in nature, or actual facts in history. *Poets*, therefore, agreeably to the *original* import of the term, are, as has been remarked, "makers or creators, such as raise admirable frames and fabrics out of nothing, which strike with wonder and with pleasure, the eyes and the imaginations of those who behold them." And the poet, adds Dryden with emphasis, "who cannot make, that is, invent, hath his name for nothing." But, though creation or invention be one of the elements, and perhaps the highest and most important that enters into the composition of genuine poetry, it is neither essential nor absolutely restricted to it;—not essential, inasmuch as the purest poetry often consists of nothing but vivid delineations of real life and manners and natural scenery;—not absolutely restricted, inasmuch as it equally belongs to all tales, legends, and romances in prose. Still, while poetry is admitted to be creative or inventive in its principle, though by no means exclusively so, it must be re-

membered that it is only in a loose relative and popular sense that it can be so spoken of. To absolute creativeness it can make no pretensions. The whole of its materials already exist, strewn all around, without and within. On some of these it may seize, and over them throw such a radiance and glow as shall elevate them from the region of literal prosaic fact. Others it may combine and re-combine in shapes and forms that are ever varying and ever new—re-producing the old under fresh aspects—throwing an air of novelty over the familiar and the common—and multiplying the combinations, without number and without end. But, the admitted capability of *endless* combination must not be regarded as involving the admissibility of a *lawless* combination. All fiction, whether poetic or prosaic, that is fitted to address or influence well-cultivated minds, must acknowledge such laws and limits as are suggested by the nature and constitution of man. In proportion as any fiction gets beyond the region of human sympathy, and sensibility, or transcends the bounds of natural credibility, in the same proportion does it cease to interest. And if it overleap the fences of propriety too far, or degenerate into the monstrous, or utterly extravagant, it can only disgust and repel. Relative to this point there are some excellent remarks in a letter of the Philosopher of Malmesbury to Sir W. Davenant, the author of “GONDIBERT,” an heroic poem, whose very title has now well nigh passed into oblivion. “There are,” says he, “some that are not pleased with fiction, unless it be bold, not only to exceed the work, but also the possibility of nature. They would have impenetrable armours, enchanted castles, invulnerable bodies, iron men, flying horses, and a thousand other such things which are easily feigned by them that dare. Against such I defend you by dissenting from those that think the beauty of a poem consisteth in the exorbitancy of the fiction. For as truth is the bound of the historical, so the *resemblance of truth, is the utmost limit of poetical liberty*. In old time, amongst the heathens, such strange fictions, and metamorphoses, were not so remote from the articles of their faith, as they are now from ours, and therefore were not so unpleasant. Beyond the *actual works* of nature a poet may now go, but beyond the *conceived possibility* of nature, never. I can allow a geographer to make in the sea, a fish or a ship, which, by the scale of his maps would be two or three hundred miles long, and think it done for ornament, because it is done without the precincts of his undertaking; but when he paints an elephant so, I presently apprehend it as ignorance, and a plain confession of *terra incognita*.”

What, then, is poetry? Probably the briefest and approximately the most accurate definition that has yet been given, is that of Dr. Blair, viz. "that it is the language of passion, or of enlivened imagination, formed most commonly into regular numbers." The human mind is endowed with various powers and susceptibilities, sensitive, ratiocinative or purely intellectual, imaginative, and emotive. All of these have their appropriate objects by which they are severally exercised, developed, and regaled. Ordinarily, the most intense and vivid pleasures are those which are connected with the sensitive, the imaginative, and the emotive faculties of the soul. And it is with these more especially that poetry is conversant. What passes through the sifting analysing medium of the understanding may be as clear, but is also apt to be as cold, as the frosty night of a northern sky. What excites, or is excited by, the imagination and the feeling, is not only encircled with smiling sparkling hues, but vivified by genial warmth. Let, then, the *materielle* of poetry be viewed, both in its *subjective* and *objective* aspects. In the *former*, it would indicate the mind itself as existing in certain states of sensation, imagination, and awakened feeling; or, the sensitive, emotive, and imaginative powers actually aroused by the skilful presentation of appropriate objects, images, and ideas. In the *latter*, it would point to the specific objects, images, and ideas, the due presentation of which to the mind has a natural fitness and tendency to stir up these powers into energetic action; or, what is virtually the same thing, it would refer to the chosen language, or vocal articulate sounds, or written visible symbols, by which all these objects, images, and ideas are most felicitously embodied, and the impressions of them most vividly and successfully conveyed to the inner man. In this view of it, poetry, in its essential elements, must not only be common to all mankind, but to human society in all its stages, from the rudest barbarism up to the very pinnacle of well-cultured refinement. Yea, seeing that in the earliest ages, or rudest forms of society, the sensitive, emotive, and imaginative faculties are more exercised, and therefore, proportionately better developed than the purely intellectual or ratiocinative, poetry is apt to exhibit a bolder and richer attire, and kindle livelier pleasures, throughout the general mass, than it does or can do, in more advanced periods of science and civilization, when the latter powers of mind are more rigorously taxed and more constantly exercised than the former. In this view of the subject, also, it will appear, why religion, which, in any of its forms, true or false, so powerfully addresses the imaginations and the feelings, the hopes and the fears, of man, should have furnished in primitive times, so

principal a theme of song to the bard, and, through his enchanting numbers, so fertile a source of entertainment to the tribe or nation. It was when the senses of the Israelites were struck and confounded by the miracle of their own deliverance and their enemies' destruction, on the borders of the Red Sea—and their imaginations warmed—and their hearts filled with adoring wonder, gratitude, and praise—that their inspired leader burst forth into a song of triumph, which was rapturously responded to, by the hosts of the people ;—a song of unsurpassed sublimity and grandeur, saying :—

“ Let us sing unto the Lord, for he hath triumphed gloriously,
The horse and his rider hath he thrown into the sea.
Jehovah is my strength and my song,
He hath become my salvation.

* * * *

Thy right hand, O Lord, is glorified in might,
Thy right hand, O Lord, hath crushed the enemy ;
In the greatness of thy power hast thou overthrown thine adversaries ;
Thou sentest forth thy wrath, it consumed them as stubble.
With the blast of thy nostrils were the waters condensed,
The floods stood collected, as a heap,
The depths were congealed in the heart of the sea.

The enemy said,—

‘ *I will pursue, I will overtake, I will divide the spoil,
My desire shall be fulfilled upon them,
I will unsheath my sword, my hand shall destroy them.*’
Thou didst blow with thy wind, the sea overwhelmed them,
They sank as lead, in the deep waters.
Who, among the gods is like thee, O Lord,
Who is like thee, glorious in holiness,
Awful in praises, doing wonders !
Thou didst stretch forth thy right hand,
The earth swallowed them.”

* * * *

These brief notices of the general nature and characteristics of poetry we may now sum up in the noble and masterly representation of Lord Bacon :—“ Poesy,” says he, “ is a part of learning in measure of words for the most part restrained, but in all other points extremely licensed, and doth truly refer to the imagination ; which being not tied to the laws of matter, may at pleasure join that which nature hath severed, and sever that which nature hath joined, and so make unlawful matches and divorces of things, *pictoribus atque poetis, etc.* It is taken in two senses, in respect of words ; or matter ; in the first sense, it is but a character of style, and belongeth to parts of speech and is not pertinent for the present : in the latter, it is, as hath been said, one of the principal portions of learning, and is nothing else but feigned history, which may be styled as well in prose as in verse. The use of this feigned his-

tory hath been to give some shadow of satisfaction to the mind of man in those points wherein the nature of things doth deny it, the world being in proportion inferior to the soul ; by reason whereof there is, agreeably to the spirit of man, a more ample greatness, a more exact goodness, and a more absolute variety, than can be found in the nature of things. Therefore, because the acts or events of true history have not that magnitude which satisfieth the mind of man, poesy feigneth acts and events greater and more heroical : because true history propoundeth the successes and issues of actions not so agreeable to the merits of virtue and vice, therefore poesy feigns them more just in retribution, and more according to revealed providence : because true history representeth actions and events more ordinary, and less interchanged ; therefore poesy endueth them with more rareness, and more unexpected and alternative variations : so as it appeareth that poesy serveth and conferreth to magnanimity, morality, and to delectation. And therefore it was ever thought to have some participation of divineness because it doth raise and erect the mind, by submitting the shews of things to the desires of the mind ; whereas reason doth buckle and bow the mind unto the nature of things. And we see, that by these insinuations and congruities with man's nature and pleasure, joined also with the agreement and consort it hath with music, it hath had access and estimation in rude times and barbarous regions, where other learning stood excluded."

Such being the general nature and objects of poetry it is plain that subjects of a purely didactic, scientific or philosophical character—subjects, involving or demanding chiefly grave, dispassionate, argumentative discussion—are excluded from its range. Hence the justness and severity of Dr. Johnson's remark :—"The metaphysical poets," says he, "were men of learning, and to shew their learning was their whole endeavour ; but, unluckily, resolving to shew it in rhyme, instead of writing poetry, they only wrote verses, and very often such verses as stood the trial of the finger better than of the ear ; for the modulation was so imperfect, that they were only found to be verses by counting the syllables." There is however, a palpable distinction between learned poetry and versified learning—between metaphysical poetry and versified metaphysics—philosophical poetry and versified philosophy. Of the former, Milton, Young, and Cowper furnish us with some of the most splendid examples ; of the latter, Davenant, Pope, and Akenside, some of the least unfavourable. The former, agreeably to a remark of Sir James Mackintosh, may be "the highest exertion of genius," while the latter may not

“be ranked above the slighter amusements of ingenuity.” How that, which, in one respect, may be regarded as truly metaphysical, may yet in another respect be truly poetical, has been briefly but finely shewn by Sir James in his critique on Dr. Thomas Brown, of Edinburgh. “It may,” says he, “seem a paradox, but it appears to me that he (Dr. Brown) is really most poetical in those poems and passages which have the *most properly metaphysical* character. For every various form of life and nature, when it is habitually contemplated, may inspire feeling; and the just representation of these feelings may be poetical. Dr. Brown observed man, and his wider world, with the eye of a metaphysician; and the dark results of such contemplations, when he reviewed them, often filled his soul with feelings which, being both grand and melancholy, were truly poetical. Unfortunately, however, few readers can be touched with fellow-feeling. He sings to few, and must be content with sometimes moving a string in the soul of the lonely visionary, who, in the day-dreams of youth, has felt or meditated on the mysteries of nature.”

Or, the matter may be stated more generally thus:—learned, philosophical, or metaphysical poetry is *not a formal treatise or dissertation on* a learned, philosophical, or metaphysical subject—not a *formal narration* of events, circumstances, or natural phenomena, conducted after the precise or severely accurate historic model—not a *formal exposition* of principles involving the details of recondite research or abstract speculation, and cast into the rigid moulds of method, system, or syllogism. No. All such poetry, if true to the name, must rather proceed *on the assumed results* of learned, philosophical, or metaphysical investigation—results, which are supposed to be already clearly ascertained, easily recognized, and generally acknowledged. In this sense, indeed, all genuine poetry may be said to be closely allied with metaphysical philosophy, or based upon its unchanging principles;—if, by such philosophy be meant an intimate acquaintance with the laws that regulate the successions of state in the human mind. Not that the poet,—when portraying the workings of a passion which may soften into tenderness or kindle into fire, awaken into sublimity or agitate into terror—is ever and anon to stop, in order to unfold to us the latent mental principle which has guided the choice of his images, suggested the order of their succession, or determined the nature and amount of their practical effect. Such explanations would be alike incongruous and insufferable. The true poet, accordingly, dispenses with them; and maintains his onward course in the felt consciousness of the propriety and relative harmony of his varied utterances, and

with the felt assurance that they will be sympathetically responded to, by all who wear the broad lineaments of our common nature. Neither is it to be understood that the poet must be a metaphysician, in the technical or scholastic sense of that term. He may be endowed with such innate taste—such original delicacy of perception—such quick discernment of the beautiful and the true—as to pour forth some of the noblest effusions of genius, without being able, in definite formal phrase, to delineate the mental process which has led, as if by intuition, to the realization of such magnificent results. But, in all such cases, the results themselves will invariably be found as thoroughly in accordance with the laws of the human mind, as if they had been designedly based on a minute and formal knowledge of them. And if there be not a technical scholastic acquaintance with the principles of our mental constitution, there is a practical and intuitive perception, or at least an actual and happy, though perhaps momentarily unconscious, operation of them involved in every genuine achievement of the poetic muse.

It is the fact of the existence of such a *metaphysique*, as lying at the root of all good poetry, that exalts it from the common places of an art, and confers on it the dignity of a true science or philosophy—bringing it under the control and dominion of principles as fixed, and laws as immutable, as those which regulate the successions of state, whether sensitive, intellectual, or emotive, in the mind of man. It is a real ignorance of this metaphysique, both theoretically and practically, that leads the mere rhymers, rhapsodists, or poetasters to deal so largely in crudities, incoherencies, and redundancies. It is a real knowledge of this metaphysique, both theoretically and practically, which enables the critic of cultivated taste, powerful judgment, and well-replenished understanding to detect and point out, with unerring precision, the beauties and the blemishes of a poem, though, from lack of the inventive, imaginative and other poetic faculties, quite incapacitated himself for the inditement of a single immortal lay. Such metaphysique is the solid pavement, or high way, along which the gorgeous procession of poetic thought and feeling may be said to move; and, though itself unnoticed or even unseen, yet essentially contributes to the stateliness and order of the processional march. It is the bounding channel, along which the stream of song may be said to roll, spreading beauty and fertility all around; and, though itself unheeded or unknown, is yet essential to the regulated flow of the waters, which otherwise might soon convert the verdant bank and the enamelled mead into the rank luxuriance of a tropical marsh. It is the substantial framework of the

arbour, around which poesy may be said to weave her richest flowers of sentiment and imagery; and, though itself invisible to the spectator's eye, is yet essential to the orderly proportion, configuration and support of what else would have been only "a chaos of loveliness."

Of the volume of poems before us our impression is in a high degree favourable. The author furnishes abundance of evidence that he is endowed with genuine poetic sensibility—that his mind is enriched with the stores of a varied scholarship—and that, both in theory and practice, he is conversant with that metaphysique, the existence of which is indispensable to any poetry at all, and the formal or intuitive knowledge of which is essential to all poetry of the highest order. Apart from all consideration of the youth of the author, the poems themselves have intrinsic merits; but, regarded as the products of one who had scarcely attained to the age of puberty, their *relative* merits must be greatly enhanced. The longest, and in every sense the most complete poem in the volume, is that on "the Highlands." It is an accurate, tasteful and eminently beautiful piece of composition—exhibiting evident signs of that vivifying spirit which makes all nature "beauty to the eye and music to the ear."

Its chief deficiencies, as a descriptive poem, appear to be its *comparative* want of *power* and of *individuality*. Not, that there are not passages which indicate the presence of both. But, speaking of the poem generally, and as a whole, we would note these as its most characteristic wants. It would, however, scarcely be fair to compare the powers of the youthful author with those of practised writers, so much more advanced in years. At the same time, to make our meaning not only intelligible but in a manner visible and felt, a slight reference may be pardoned. As to descriptive *power*, take the following passage from the well known work of a late unhappy noble bard:—

The roar of waters! from the headlong height
 Velino cleaves the wave-worn precipice;
 The fall of waters! rapid as the light
 The flashing mass foams shaking the abyss;
 The hell of waters! where they howl and hiss,
 And boil in endless torture; while the sweat
 Of their great agony, wrung out from this
 Their phlegethon, curls round the rocks of jet
 That gird the gulf around, in pitiless horror set,

And mounts in spray the skies, and thence again
 Returns in an unceasing shower, which round,
 With its unemptied cloud of gentle rain,
 Is an eternal April to the ground,
 Making it all one emerald—how profound

The gulf! and the giant element
 From rock to rock leaps with delirious bound,
 Crushing the cliffs, which, downward worn and rent
 With his fierce footsteps, yield in chasms a fearful vent.

To the broad column which rolls on and shows
 More like the fountain of an infant sea,
 Torn from the womb of mountains by the throes
 Of a new world, than only thus to be
 Parent of rivers, which flow gushingly,
 With many windings, through the vale:—Look back :
 Lo ! where it comes like an eternity,
 As if to sweep down all things in its track
 Charming the eye with dread,—a matchless cataract.

Horribly beautiful! but on the verge,
 From side to side, beneath the glittering morn,
 An Iris sits amidst the infernal surge.
 Like Hope upon a death-bed, and unworn
 Its steady dyes, while all around is torn
 By the distracted waters, bears serene
 Its brilliant hues with all their beams unshorn :
 Resembling, 'mid the torture of the scene,
 Love matching madness with unalterable mien.

Now, here is beauty combined with *over-mastering energy* and *power*. In the poem of “the Highlands,” we meet with nothing approaching to this ; though the sketches of some of the most celebrated falls, such as those of Moness, the Tummil, the Bruar, Fyers, and Kilmorock, are not without some real strokes of poetic vigour.

Again, as to *individuality*, in the description of scenery, there is a considerable want. The delineations are often far too vague, undefined, and general. The distinguishing peculiarities—the incommunicable or un-interchangeable idiosyncracies—of a striking scene, are not ordinarily seized on with eagle eye and grasp, or distinctly and prominently brought out into the foreground, or vividly painted in their exclusive and characteristic features. Sometimes, the portraiture of one scene is of that loose and indeterminate character, that, with little or no variation, it might equally represent many others. As a specimen, of a graphic and individualizing fidelity of description that has scarcely ever been rivalled, and certainly never surpassed, we may refer to the glowing picture of Lock Katerine and the Trosachs in the “Lady of the Lake.” The passage is much too long for quotation. But here, from another production of the same fertile pen, is the pencilling of a sterner scene in the Isle of Skye :—

No marvel thus the monarch spake ;
 For rarely human eye has known
 A scene so stern as that dread lake,
 With its dark ledge of barren stone.

Seems that primeval earthquake's sway
 Hath rent a strange and shatter'd way
 Through the rude bosom of the hill,
 And that each naked precipice,
 Sable ravine and dark abyss,
 Tells of the outrage still.
 The wildest glen, but this, can show
 Some touch of nature's genial glow :
 On high Benmore green mosses grow,
 And heath-bells bud in deep Glencroe,
 And copse on Cruchan-ben ;
 But here,—above, around, below,
 On mountain or in glen,
 Nor tree nor shrub, nor plant, nor flower,
 Nor ought of vegetative power,
 The weary eye may ken.
 For all is rocks at random thrown,
 Black waves, bare crags, and banks of stone,
 As if were here denied
 The summer sun, the spring's sweet dew,
 That clothe with many a varied hue
 The bleakest mountain-side.
 And wilder, forward as they wound,
 Were the proud cliffs and lake profound :
 Huge terraces of granite black
 Afforded rude and cumber'd track ;
 For from the mountain hoar,
 Hurl'd headlong in some night of fear,
 When yell'd the wolf and fled the deer,
 Loose crags had toppled o'er ;
 And some, chance-poised and balanced, lay,
 So that a stripling arm might sway
 A mass no host could raise,
 In nature's rage at random thrown,
 Yet trembling like the Druid's stone
 On its precarious base.
 The evening mists, with ceaseless change,
 Now clothed the mountains' lofty range,
 Now left their foreheads bare,
 And round the skirts their mantle furl'd,
 Or, on the sable waters curl'd,
 Or, on the eddy breezes whirl'd,
 Dispersed in middle air.
 And oft, condensed, at once they lower,
 When brief and fierce, the mountain shower
 Pours like a torrent down,
 And when return the sun's glad beams,
 Whiten'd with foam a thousand streams
 Leap from the mountain's crown.

Who is there that has ever visited the scenes here represented, that would fail in at once identifying them with these wondrously graphic descriptions, even if the names had been withheld? Who is there that would fail, amid a thousand other pictures, to recognize the unmistakable features of the particular localities intended to be pourtrayed in these lively

individualizing verses? In these the poet seems, as it were, to have wrought himself up, and to have mingled his own personality with the scene before him. Seizing its *peculiar* tints, beauties and associations, he imbibes so deep and lively an impression in his own mind, that he is enabled to transmit it with all the warmth and glow of life and reality into the breasts of others. But, though nothing like these, is to be met with in the poem on “the Highlands,” there are occasional passages that exhibit somewhat of an individual and exclusive character—setting forth with tolerable precision the distinguishing attributes of a scene.

If, however, there is on the whole, a lack of *power* and of *individuality*, such as may be found displayed in those great masters of song now partially quoted, there are other redeeming qualities, not, alas, to be found in them,—qualities, the exhibition of which may well be viewed as a counterpoise or adequate equivalent for such defects as those already pointed out. We refer more especially to the strain of pious reflection and devout aspiration that pervades “The Highlands,” and other poems. It is not that, here and there, we have a moral or religious remark appended, like Horace’s “purple patch” on a ground-work of coarse and ordinary materials. No; the thoughts of the author appear habitually to revolve in an atmosphere of piety, and his heart ever beats warmly to its sacred intonations. Hence it is, that the larger proportion of his poetry is deeply tinged throughout with a colouring of piety, as if dipt in a fount of heavenly radiance. He has a fine eye for the beauties of nature, and a feeling of enthusiasm in surveying her mighty works. But his relish is not blunted or his enjoyment diminished;—rather, do both receive fresh zest and augmentation, from these glorious monuments of creative power being indissolubly associated with their Divine Author. In this he realizes the felicitous portraiture of Cowper, of the man who acquaints himself with God,—and, being admitted to his embrace, perceives that he was blind before. We are truly told, that, reading God’s works, as illumined by the lamp of God’s word,

“ His eye shall be instructed ; and his heart
 Made pure shall relish, with divine delight
 Till then unfelt, what hands divine have wrought.
 He looks abroad into the varied field
 Of nature, and though poor perhaps, compared
 With those whose mansions glitter in his sight,
 Calls the delightful scen’ry all his own.
 His are the mountains, and the valleys his,
 And the resplendent views ; his t’ enjoy
 With a propriety that none can feel,
 But who, with filial confidence inspired,

Can lift to Heaven an unpresumptuous eye,
And smiling say—My Father made them all.”

But, besides the propriety and the profitableness of blending sketches of scenery with references and allusions to Him, who is the sovereign Architect and great Father of all—such references and allusions serve additionally to relieve and enliven the otherwise dull and cheerless monotony of descriptions of *inanimate* creation, however faithful or graphic. These, by stirring up the varied exercises of a devout and grateful heart, serve to throw a mantling glow of quickened interest over the whole. Indeed, the introduction generally into descriptive poetry of living beings of any sort, or of allusions fitted to awaken human sympathy or other lively emotions, must ever multiply and enhance the sources of enjoyment. It is like breathing the breath of life into the beauteous but cold and motionless marble statue. Thomson and Cowper understood this well, and have furnished some of the most delightful proofs of their vivid apprehension of it. Mark the indescribable charm that is imparted to the whole scene by the *concluding* words of the following quotation from Ossian—in the substantial authenticity of whose poems, we may remark in passing, we have not the shadow of a doubt—“I have seen the walls of Balclutha, but they were desolate. The fire had resounded within the walls. The stream of Clutha was removed from its place by the fall of the walls; the thistle shook there its lonely head; the moss whistled to the wind. The fox looked out at the window; the rank grass waves round her head. Desolate is the dwelling of Moina; silence is in the house of her fathers.”

After these preliminary remarks, we proceed to supply a few passages from “The Highlands,” which may serve as favourable specimens of the author’s style and manner. Here is his account of Fingal’s Cave, in the far-famed island of Staffa, which, it is well known, contains the most remarkable basaltic phenomena in the world :—

But Staffa rises o’er the heaving tide,
And thither now my eager eyes are cast.
With sable cormorants its pillared side
Is peopled; and, high-soaring on the blast,
The curlew’s sbrick around.—And now, at last,
We reach the cave whose hundred columns make
A gorgeous temple, solemn, high, and vast;
Where ocean’s choirs the eternal song awake,
Calling our souls a part in that deep strain to take.

Yet here do many gaze with careless eyes—
Creatures of sensuous heart and earthly mould,
Who see unmoved the wondrous structure rise,
Hear through these aisles the ocean-anthem rolled,

And all the glories of this fane behold,
 With souls unmoved—untouched by holy feeling,
 Absorbed in speculations dry and cold—
 While in their ears these solemn sounds are pealing,
 And the mute rocks the while the Almighty's power revealing.

But, Oh! to stand alone in such a place,
 Or with a few congenial hearts to swell
 The ocean's song!—what time can e'er efface
 The feelings raised, as by a magic spell,
 At such a time—for evermore to dwell
 Deep in the breast! Would that our hearts might be
 As temples, by God's hand prepared as well
 To tune to sounds of holiest harmony
 Each wave that enters there from Life's tumultuous sea!

Here is Ben-Nevis, the Monarch of British mountains, with
 its retinue of clouds and storms:—

Now where the Monarch Mountain proudly towers—
 The glorious Nevis—round him darkly close
 The brooding tempests; and the ceaseless showers
 Descend; and still more deep the river grows,
 Which in its strength awhile still freshly flows,
 Far rushing through thy briny flood, Locheil;
 Like one who, strong in faith, unsullied goes
 Through a polluted world. This gloom, we feel,
 Adds grandeur to the scene which it doth half conceal.

Grieve not when tempests rave and darkly roll
 Th' embattled clouds along the mountain's side.
 These towering hills are like the dauntless soul
 Of Caledonia, and when tempests chide
 And winds assail them, then in strength and pride
 They rise, and seem more glorious than before.
 See! down each rugged steep with foaming tide
 Rush the retreating waters: so of yore
 Fled the assailing foe from Scotia's rock-bound shore,

Unchanging as the grandeur of the soul
 Is thy sublimity, most wondrous land,
 Beyond the reach of Season's wide control:
 Nor then alone appear'st thou fair and grand
 When spring hath decked thee with her magic hand
 In robes of richest green, or when thy vales
 By summer's soft and genial breeze is fanned,
 Or when the voice of Autumn's pensive gales
 Sadly through sombre glade and dark-brown forest wails.

I love to see thee in the time of storms,
 When winter o'er thee her dark mantle throws:
 Then more majestic rise the giant forms
 Of thy bold hills, bestrewed with drifted snows,
 Like an unbending soul in midst of woes,
 Grandeur than when the sun of gladness shone,—

Like an undaunted hero 'mid the foes
That press around him as he stands alone,
And seems as if his might had with his danger grown.

Here, again, is a sketch of the feelings excited in a well regulated mind by mountain scenery :—

He who would know what feelings animate
The soul 'mid these wild regions,—who would know
The emotions in the heart these hills create—
He 'mid these scenes sublime himself must go ;
For deep and silent oft these raptures flow,
And he who feels them deepest knows the best,
How vain the fruitless effort is to throw
Into expression from the heaving breast,
That which far deeper lies than aught in words expressed.

Gazing from some majestic height, afar,
Where hills on hills in endless prospect rise,
Tumultuous oft and wild these feelings are
As the sublime array that meets the eyes,
And boundless as that scene of hills and skies,
Yet silent as their deep and solemn hush ;
Save that, when prompted by some glad surprise,
From the heart's fulness to the lips they rush,
As, swollen by rains from heaven, thou hear'st the torrent's gush.

Dull and insensate were the grovelling soul
That 'mid these mountain scenes could stand, nor feel
Emancipation from the dark control
Of earthly cares and low desires, that steal
The joys of life, and war against the weal
Of the immortal spirit ;—to whose sight
These hills, these clouds, these torrents, nought reveal
Of their Creator's glory,—of that might
Which seems to sit enthroned on every cloud-capt height.

Not to defend our Liberty alone
Bade He these awe-inspiring mountains rise,
And, mingling with the clouds of heaven to own
Nought to themselves superior save the skies,
And all the rage of winds and storms despise.
He gave them that in them we here might see
An image, ever present to our eyes,
Of what our Liberty itself should be,
Even that pure Liberty wherewith the Truth makes free.

Yes ! like these mountains should the soul aspire
To mingle with the skies, and leave behind
All things of Earth : and, owning nothing higher
Than the pure freedom of the chainless mind,
Save Heaven itself, let the loud roaring wind
Of persecution spend its rage in vain ;
And while the bonds of strong affection bind
The heart to Earth, yet never should the chain
Of Love or Fear have power from Heaven to restrain,

What native of the Highlands, located amid the interminable plains and marshes of Bengal, will not heartily respond to the following lines ?—

Wonder not, then, that Highland hearts should burn
 With that serene and quenchless flame of love
 To their own mountain homes, which makes them turn
 So fondly back to them whene'er they rove,—
 Which makes the high-peaked hill, the whispering grove,
 And all they see, and every sound they hear
 In distant lands that has a power to move
 Remembrance of these homes to them so dear,—
 Which makes the pibroch's sound so pleasing in their ear.

And, oh ! how doubly strengthened are the ties
 That bind these absent hearts to youth's abode,
 When amid lands of levity arise
 The thoughts of that dear land where first they trode,
 And, early led upon the heavenward road,
 Sweet counsel with their brethren lov'd to take,
 And sought in company the house of God.
 Oh ! sweet to them the faintest sounds that wake
 The thoughts of those loved scenes 'twas anguish to forsake.

The next principal poem is that on the Scottish Martyrs. The Scottish Martyrs ! What a theme for the poetic muse ? Their simple story, as unfolded in the plain unvarnished prose of the " Scot's Worthies," or " Cloud of Witnesses," or " Sufferings of the Church of Scotland," is fraught with all the elements of romantic and tragic interest. What, then, would it be in the hands of a master in the domain of song, with all its fire of emotion and richness of drapery ? What would it be in the hands of him who indited the famous ode on the Waldensian massacre—the most magnificent of the kind in the English or perhaps any other language—if he had only been endowed with those hereditary sentiments and national sympathies so essential to a rightful appreciation of character, and animated with that intense admiration of Reformed and Covenanted principles, so equally essential to faithfulness in the delineation of it ?—

" Avenge, O Lord, thy slaughtered saints, whose bones
 Lie scattered on the Alpine mountains cold ;
 Even them who kept thy truth so pure of old,
 When all our fathers worshipt stocks and stones,
 Forget not : in thy book record their groans
 Who were thy sheep, and in their ancient fold
 Slain by the bloody Piedmontese that rolled
 Mother with infant down the rocks. The moans
 The vales redoubled to the hills, and they
 To heaven. Their martyred blood and ashes sow
 O'er all the Italian fields, where still doth sway

The tripled tyrant; that from these may grow
 A hundred-fold, who, having learned thy way,
 Early may fly the Babylonian woe."

Or, what would it be in the hands of him, who, alike in story and in song, so recently depicted, with such inimitable grace and truth, the predominant and distinguishing characteristics of his country and countrymen—if his own mind had been as fully alive to the gracious and the divine in the spiritual and regenerated man, as it was to the carnal, and the worldly, and the merely human in the natural and unrenewed man? Alas, that instead of being the faithful pourtrayer of his martyred forefathers, he should have become their faithless caricaturist! But happily for the cause of truth, his unmanly, misapplied, and unpatriotic buffooneries called forth such a withering and crushing exposure from McCrie, the celebrated historian of Knox and Melville, as instantaneously and universally turned the tide of national indignation against him. So powerfully did the descent of this tremendous blow tell, and so completely was his ordinarily imperturbable good nature for once discomposed, that he felt constrained to become his own advocate and special pleader, in a *review of his own work* in the *LONDON QUARTERLY*. But so feeble, so pointless, and so ineffectual was the defence, that it only served to rivet and perpetuate the disgrace of his demonstrated unfairness and signal defeat, while it tended to add fresh laurels to the triumph of his generous and noble-minded opponent.

Since that time the character of the Scottish Martyrs and Covenanters generally has been much better understood, and an ampler measure of justice dealt out to them. Papists and Puseyites and High Churchmen of every name will, of course, still continue to rant and rave, in perfect consistency with their rabid, canine or feline nature—valorously scornful, alike of the righteous claims of truth or the scandalous perversions of error. But no man of calmness or candour, uninfluenced by the spirit of sectarian bigotry, would now risk his credit by treading in the footsteps of Sir Walter Scott. On the contrary, there is a general disposition to view the proceedings of Scotland's noblest "worthies," in a light that reflects credit on themselves, and rounds to the honour of their country.

In a recent work by one of the leading ministers of a sect, whose doctrines are in all respects the very antitheses of those of the Scottish Reformers and Covenanters, we find the following candid, just, and eloquent tribute to their memory:—"The early establishment of the Presbyterian system, and the martial and heroic spirit of the people who first engaged in it, have given a peculiar tinge to the whole history and aspect of

Protestantism and religion in Scotland. The Scottish Covenanter ranks among the bravest of Christian heroes. We certainly look at him with stronger interest than at the crusader of the middle ages. With the greatest simplicity in external observances, he united a force of soul, a hardy independence, which in the best days of Scotch history, alike baffled the arts of Courts, and defied the strength of armies. His religious faith associated itself with the preservation of civil as well as religious liberty; and came into close connexion with the important relationships, and most touching incidents of domestic life. The office of Elder in the Kirk secured to grey hairs in Scotland something of additional reverence; and if there has been better education for the young in that country, it was owing to the early care of Knox and Melville to connect schools with every parish, and to appoint a teacher especially to superintend the instruction of the young. The Bible became in Scotland, sooner than in any other country, the inmate of the shepherd's cottage. There, the bare mountain, the open heath, the deep glen surrounded by lofty rocks, rival in interest, as places of religious worship, the plain and unadorned structures dedicated exclusively to that object. The wealth of the Catholic Institutions passed very much into the hands of the nobles, who often lent themselves to the designs of a Court governed by the motto, 'No Bishop, no King.' But a spirit of religion connecting itself with the principle of equality in the clergy, took deep root in the hearts of the people,—all men of iron mould, with broad breasts and firm hands, who often betook themselves to the fastnesses and wilds of nature, to escape the rage of persecution and to worship the God of Christians, in the temple which that God himself had built. Often in haunts inaccessible save to the wildest animals, the persecuted Christians assembled with the Bible in one hand, and the sword in the other; and while the steep and craggy sides of a deep glen formed the walls, and the blue sky of heaven the dome of their majestic cathedral, the streams of their psalmody died away amid the screams of the wild fowl and the dashing of the waterfall."

Mr. Small's poem on the Scottish Martyrs is a very pleasing production, which no right-hearted man can peruse without interest. It does not contain any single passage which, in poetic power and effect, can be compared to Cowper's lines on the martyrs in the sixth book of "The Task," or to the brief but vivid sketches in Graham's beautiful poem of "The Sabbath." The poetical delineator, endowed with all the requisite gifts and talents, natural and acquired, for doing full justice to the Martyrs generally, and the Scottish Martyrs in par-

ticular has yet to arise. The following we present as a favourable specimen of the poem before us :—

But turn we now to where, aroused to wrath
By these bold rebels who had crossed her path,
That cursed one whom Inspiration paints
In scarlet clothed, and drunk with blood of saints,
Collects her force for one great effort more
Her falling, tottering empire to restore,
And, while her rage assails Jehovah's throne,
Brings down His wrathful vengeance on her own.

High, in a windowed niche of yonder tower,
Amid the associates of his guilt and power,
Behold, in sacerdotal pomp arrayed,
And stretched in cushion'd ease, proud Beaton laid ;*
Yet not in careless mood, at random bent,
Wander his haughty eyes ; but, fixed intent,
They gaze below, where some unwonted cause,
From far and near a wondering circle draws.
Well in the working features of his face
The inward gratulation you may trace,
And ask, what scene so worthy to excite
In that high priest of God such deep delight !

Say, hast thou e'er with wandering fancy strayed
Amid some Indian forest's ancient shade,
And looked astonished where the lurid blaze
Of burning faggots drew thy wondering gaze ;
And as thou stood'st in silent horror there,
Marked the wild forms that gleamed amid the glare,
The worshippers of vengeance gathered round,
And 'mid the fire, the unshrinking victim bound ?
Perhaps thine awe-struck soul has trembled then,
And asked, are these indeed my fellow-men ?
So strange it seemed, that even the lawless sway
Of tyrant passions, from life's earliest day,
Could in the soul such frantic zeal create,
Though urged by deep, hereditary hate.
And as thy wondering eyes were turned to him
Whom the fierce fire consumed, limb after limb,
In fancy you have traced the wild career,
Which in that soul, had drowned the voice of fear ;
The train of hardships which, since childhood's hour,
Had fostered there that proud, unbending power ;
The course of perils past, of pains endured,
By which to suffering he had been inured.
But here, behold a man of peace, a man
Whose youthful years in gentle tenor ran ;
The sweets of calm and studious ease had known,
And 'neath each gentle influence had grown.

* " The fore-tower" of the castle of St. Andrew's, " which was immediately opposite the fire, was hung with tapestry, and rich cushions were laid in the windows for the ease of the Cardinal and his prelates, while they beheld the spectacle of Wishart's martyrdom."—See Scot's Worthies.

See him led out unflinching, bold, yet meek,
Unbowed in spirit, though in body weak ;
Looking on torture with a calmer eye,
And with serener joy prepared to die,
Than that proud savage who, from boyhood's years,
Had aim'd to crush his feelings and his fears.
And what the power within that can sustain
His spirit in the time of death and pain ?
Is it the haughty daring of his soul
That scorns to yield itself to man's control,
To own itself o'ercome, unmanned, or weak,
And yield his foes the triumph that they seek ?
No, not of Earth the glorious hope is born
That gives his soul the power of man to scorn.
From Heaven the comfort and the strength descend
That 'gainst the darts of fear his breast defend.
Already to his eyes by faith behold
The glories of his Father's house unfold.
Of all the toils, the dangers, and the woes,
Of life's long road he sees the blessed close ;
His weary pilgrimage is o'er at length,
Oh ! this it is that gives his spirit strength !
For as a traveller o'er a rugged way,
Benighted, storm-beat, yet not led astray ;
When now at length his longed-for home is nigh,
And its sweet lattice light attracts his eye,
Feels that soft ray, 'mid storm and gloom that peers,
Rouse all his strength and banish all his fears,
And treads with firmer, bolder step the path,
Careless of darkness, and the tempest's wrath.
Even so, the martyr of the blessed faith,
Constant through life, and undismayed in death,
When by the storms of time his soul is driven,
To shelter in its peaceful home in heaven ;
And when, 'mid thickening storm and furious blast
That glorious home appears in view at last,
Then to revive his soul with brightest hope,
He sees the gates of heaven already ope,—
Those gates which Jesus opens to receive
The blessed train who in his name believe ;
When robes of brightness shall to them be given,
Who through affliction's path were brought to heaven.
Such were the hopes of glory that sustained
The hosts whose blood for Zion's King was drained,
Well might they glory !—ay ! and thank the hand
That lighted or that bore the fiery brand,
Whose flame consumed their cottages of clay
And sent their spirits free and glad away ;
That bade them leave their earthly house of dust
To dwell within the mansions of the just.
And while themselves, from fleshly bonds relieved,
The glorious crown of Martyrdom received,
Their country, too from lethargy awoke,
The cords of tyrant superstition broke,
And cast them in the Martyr's fire, to gall
No more its spirit with debasing thrall.

The conclusion may be given, because of its obvious applicability to the present position and circumstances of many of our readers :—

But well have all their sufferings been repaid,
By him for whom their banner they displayed ;
And now may Scotia, with exulting eye,
Behold that glorious banner floating high,
Waving its folds above our Zion's towers,
Which still shall stand, despite all mortal powers.

Nor hath the spirit fled that nerved each hand,
And fired each heart in that devoted band ;
Again the trumpet-call to arms is heard,
And all the camp from end to end is stirred :
Again a thousand swords are gleaming bright :
Again the banner floats upon the air ;
Still are these sacred words emblazoned there,
Christ's Crown and Covenant. Ho ! all ye who prize
The rights your fathers died for, wake, arise !
In one firm phalanx, one united band,
Undaunted and unflinching, take your stand ;
Calm, yet unmoved, constant and undismayed,
What powers soe'er against you be arrayed.
High is the rank to thee, O Scotia, given,
And rich the tokens of a favouring Heaven ;
Blest art thou in the light that pours around ;
Blest in the hearing of the joyful sound :
Blest in the stream that never-failing runs,
And gives its living waters to thy sons ;
Blest in the manly hearts that guard thy shore ;
Blest in those scenes, sublimely stern, that pour
Their deep, inspiring influence through the breast ;
Yea, God hath blessed thee, and thou shalt be blessed.
But marked thou art among all lands by this,
Thy lofty calling, thy peculiar bliss,
That to thy charge, my country hath been given
The royal banner of the King of Heaven ;
And thou hast still displayed it, wide unfurled,
Before the face of an opposing world,
In weal and woe, 'mid triumph and 'mid scorn.
The blessed ensign still thy sons have borne,
Proclaiming loud, despite of mortal pride,
That Christ is King, and there is none beside,
Bear on that banner still, and let it float
O'er thine own isle, and far 'mid realms remote,
Secure that still shall stand the high decree
That to this King all flesh shall bow the knee,
And every tongue shall be constrained to own
That He is Lord o'er all, and He alone.

Among the smaller poems of the volume are several paraphrases of Scripture passages and of some of the Psalms. The language of the poetical parts of Scripture is so simple, so beautiful, and often so sublime, that it is difficult to meddle with it,

with any reasonable prospect of doing it justice, or rather, without the highest probability of inflicting on it serious injury and damage. The Psalms especially have hitherto baffled all efforts at complete success. Many of our greatest poets have made the most vigorous attempts, and signally failed. Even the Bard of "Paradise Lost" broke down here. And it is no discredit to our author to say that, if he excels not, he is at least equal to most of his predecessors in this department of sacred song. It is a singular fact that the only known translation of the incomparable songs of the inspired Lyrist, into any language, which has at all approximately seized the spirit, and combined the brevity, simplicity, force and energy of the original with its essential poetry, is that of George Buchanan into the Latin tongue! Among the paraphrases of other Scripture portions, is one of David's "Lamentation over Saul and Jonathan." The selection is an extremely happy one, and we know not any where a more touching and plaintive piece of elegaic composition; and the execution is characterized by gracefulness and ease. But by far the most successful paraphrase of this striking elegy which we have ever met with, is that of the learned and pious GEORGE SANDYS, who died exactly two hundred years ago; and whose works have fallen into an obscurity and oblivion, very different from what their own intrinsic merits might lead us to expect. As these works are now little read or known, we quote his version of David's Lament:—

Thy beauty, Israel, is fled,
 Sunk to the dead.
 How are the valiant fall'n! the slain
 Thy mountains stain.
 O let it not in Gath be known;
 Nor in the streets of Ascalon!

Lest that sad story should excite
 Their dire delight:
 Lest in the torrent of our woe
 Their pleasure flow:
 Lest their triumphant daughters ring
 Their cymbals, and curs'd Pæans sing.

You hills of Gilboa, never may
 You offerings pay;
 No morning dew, nor fruitful showers
 Clothe you with flowers:
 Saul, and his arms, there made a spoil;
 As if untouch'd with sacred oil.

The bow of noble Jonathan
 Great battles won:
 His arrows on the mighty fed,
 With slaughter red.

Saul never raised his arm in vain ;
His sword still gluttet with the slain.

How lovely ! O how pleasant ! when
 They liv'd with men !
Than eagles swifter ; stronger far
 Than lions are :
Whom love in life so strongly tied,
 The stroke of death could not divide.

Sad Israel's daughters, weep for Saul ;
 Lament his fall :
Who fed you with the earth's increase,
 And crown'd with peace :
With robes of Tyrian purple deck'd,
And gems which sparkling light reflect.

How are thy worthies by the sword
 Of war devour'd !
O Jonathan, the better part
 Of my torn heart !
The savage rocks have drunk thy blood :
My brother ! O how kind ! how good !

Thy love was great : O never more
 To man man bore !
No woman, when most passionate,
 Loved at that rate ;
How are the mighty fall'n in fight !
They and their glory set in night !

We may now, in conclusion, notice, in a connected form, a few points relative to the versification, substance, and style of our author's performances.

In his use of the Spenserian Stanza he has acquired a mastery which few have exhibited. In the hands of many it is stiff, harsh, rugged, and unmusical ; in his, it is pliant, smooth, and sonorous—filling the ear with cadence and melody. His versification is, in general, singularly correct ; free alike from the negligently careless—and the painfully artificial. If it seldom reaches the rolling swell of some, or the mellifluous flow of others, it at least wears the aspect of an adequate fulness and unforced facility. It is highly polished, yet seemingly artless ; delicately harmonious, yet apparently unlaboured. There are few traces of the author being compelled for “ the stopping of a chink to say somewhat he did never think”—a serious fault into which poets of the first eminence, by aiming at needless and difficult correspondence of rhyme, have not unfrequently fallen.

His diction is classical and elegant. If he shews no redundant command of language, he is never at a loss for terms at once suitable and sufficient for his purpose. If he does not

abound with nervous and picturesque expressions he is seldom deficient in chasteness, simplicity and grace. If there be no peculiar strength, energy, or felicity of style, there is a perfect freedom from all conceit, quaintness, and grossness. If there be no great originality of thought or frequent sublimity of sentiment, there is always the charm of good sense, often rising into the lofty, and sometimes into the sublime. If there are few superlative beauties, there are few corresponding deformities. If there be no remarkable opulence of description or exuberance of imagery, there are no signs of poverty. If there be no uncommon flights of fancy, there are no excesses and no humbling descents. If the conceptions be not particularly distinguished for boldness, majesty, or brilliancy, they are never arbitrary, fantastic, disproportioned, or disjointed. If metaphors, similitudes, and other figures of speech, be not uncommonly varied, rich, and novel, they are not monotonous by repetition, or sullied by vulgar usage, or insipid by too great dilution. If the ornaments of style be not gorgeous, they are never mean: if not massive, they are never tinsel or gaudy. If there be no extraordinary ingenuity or fertility of invention there is no torturing affectation of wit, no resort to forced or far-fetched allusions, no obscurity from ambitious attempts to express more than is perfectly conceived, or to express what is conceived in fewer terms than perspicuity demands. If we are not fascinated, enraptured, or entranced by the sallies and the flashes of a soaring and unbridled imagination, we are never wearied with the prosaic minuteness of detail, or sickened with the dreamy, the vague, the mystical, the unintelligible. If we are not surprized by new or rare combinations of imagery, we are never repelled by groupings that run unto the grotesque or merge into the heterogeneous. If the colourings of the poetic pencil be not dazzling or profuse, they are never wholly bald, tame, or spiritless. If we are not hurried along by the might and force of a giant energy, we are saved from the jarring companionship of the utterly feeble, puerile, or imbecile. If we are not startled by sudden fetches of the subtle or the acute, we are never disgusted by any outbreaks of the absurd or the ridiculous. If we are not instantly fired and elevated by great strokes of poetic power, we are never depressed with touches of the low or the languid, the trivial or the mean, the vulgar or the frivolous. If we are not regaled with an exhaustless variety and exuberance of thought, fancy and expression, we are saved from all extravagance or incongruity, pedantry or burlesque. If we are seldom uplifted to the towering heights, or topmost summits of Parnassus, there to inhale, mid empyrean air, the very breath of inspiration, we are never

plunged into the chilling damps or dulling fogs of a Bœotian atmosphere.

Let it not, however, be thought from these statements, that the qualities of the volume before us are of a negative rather than a positive character. There are positive excellencies as well as negative—and these of no mean order. True, the poems are throughout distinguished by purity and delicacy, rather than by boldness or force of conception—by dignified ease and simplicity, rather than by concentration or sublimity of thought—by sobriety and chasteness, rather than by richness or variety of fancy—by propriety and correctness, rather than by originality or copiousness of sentiment—by softness and gentleness, rather than by fire or energy of emotion—by calm devoutness, rather than by impetuous enthusiasm of heavenward aspiration. But surely, purity and delicacy, ease and simplicity, sobriety and chasteness, propriety and correctness, softness and gentleness, and calm devoutness of feeling are distinguishing excellencies of a positive description and of a high degree. And when to this we superadd the fact, that there are ever and anon interspersed fine strokes of genuine nature,—with occasional passages of rare beauty, real pathos, and true sublimity—we think that the portraiture is such as to attract and allure the general reader, and excite a desire in every lover of the indigenous products of the poetic muse to peruse the volume.

But, after all, the crowning beauty and excellence of the work consists in the fine vein of morality and pure religion by which it is pervaded. From some half oracular and consequently half ambiguous remarks of Johnson, in his life of Waller, an idle prejudice has been generated against religious poetry in general, and especially against the possibility of “contemplative piety” being “poetical.”

As to *choice of subjects*, Cowley, two centuries ago, asked with warmth, “what can we imagine more proper for the ornaments of wit and learning, in the story of Deucalion than in that of Noah? Why will not the actions of Samson afford as plentiful matter as the labours of Hercules? Why is not Jephtha’s daughter as good a woman as Iphegenia? And the friendship of David and Jonathan more worthy of celebration than that of Theseus and Perethous? Does not the passage of Moses and the Israelites into the Holy Land yield incomparably more poetical variety than the voyages of Ulysses or Eneas? Are the absolute threadbare tales of Thebes and Troy half so stored with great, heroical, and supernatural actions, (since verse well needs find or make such) as the wars of Joshua, of the Judges, of David, and of divers others? Can all the transformations of

the gods give such copious hints to flourish and expatiate on as the true miracles of Christ, or of his Prophets or Apostles? What do I instance in these few particulars? All the books of the Bible are either already most admirable and exalted pieces of poesy, or are the best materials in the world for it. Yet, though they be in themselves so proper to be made use of for this purpose, none but a good artist will know how to do it: neither must we think to cut and polish diamonds with so little pains and skill as we do marble; for if any man design to compose a sacred poem by only turning a story of Scripture into rhyme, he is so far from elevating poesy, that he only abases divinity."

Passing by the productions of Milton and Young, as dealing more with the theory than with the practice or experience of religion in the soul—passing by also the more modern effusions of Montgomery, Pollock and others, who pourtray much of the experimental as well as the theoretical—the works of Cowper alone stand out as an everlasting monument of the rashness and inconsiderateness of the great critic's disparaging reflection. Had it merely been affirmed that, in point of fact, the graces and beauties of poetry had *seldom* been found in happy alliance with the *purely devotional spirit of a Christian*, the affirmation could not have been gainsayed. The rarity of this desirable combination was a matter of complaint to Cowper himself:—

"Pity religion has so seldom found,
A skilful guide into poetic ground!
The flowers would spring where'er she deigned to stray,
And every muse attend her in her way.
Virtue indeed meets many a rhyming friend,
And many a compliment politely penned;
But unattired in that becoming vest
Religion weaves for her, and half undressed,
Stands in the desert, shivering and forlorn,
A wintry figure, like a withered thorn."

But no one can peruse the works of Cowper without being impressed with a conviction of the entire compatibility of the deepest feelings of devotion with the highest flights of poetic genius. The peculiarities of the Christian faith, the operation of Divine grace in the soul, the exercises, longings and aspirations of a devout spirit,—are vividly pourtrayed by him with all the glow and ardour of poetic fire, and fittingly attired with all the gracefulness and splendour of poetic imagery. Neither is it possible candidly to peruse "THE CHRISTIAN PSALMIST" by Montgomery, without being persuaded, with the admirable compiler of that exquisite volume, that Johnson's assertion is "invalidated by matter of fact, the only

satisfactory test of the truth of such positions—that, had our greatest poets possessed the religious knowledge of our humblest writers of hymns, they might have been the authors of similar compositions, not less superior to the ordinary run of these, than their own best poems are above the incorrigible mediocrity of their cotemporaries.” But, letting that pass;—we repeat it to the credit and honour of the author of “*The Highlands*,” “*The Scottish Martyrs*,” “*Imagination*,” and other poems,” that he has furnished us with additional evidence of the natural alliance between poetry and religion—verse and devotion;—that he has shown, from his own experience and success, how true poetical talent “cannot be more honourably or more delightfully employed than in diffusing through the heart and mind of man a filial affection for His Maker; with a firm and cheerful trust in his word;”—and that he has contributed more, than has often fallen to the lot of so youthful an author, to prove, how possible it is “to mix the waters of Jordan and of Helicon in the same cup, and to find the bays of Mount Olivet equally verdant with those of Parnassus.”

A. D.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Rev. J. J. and Mrs. Walsh, of the American Presbyterian Mission, arrived in Calcutta from the United States on the *Gentoo*, in December. They proceed in a few days for their station in Upper India, Loodiana. May the Lord the Saviour be with and bless them, and make them blessings for many years.—Rev. J. and Mrs. Campbell have been obliged to proceed to the Sandheads for the restoration of health.—Rev. J. P. and Mrs. Menge left Calcutta for Goruckpore in improved health on the 27th ult.—Rev. Messrs. Smylie (of Dinajpur), Parry (of Jessore), Johannes (of Chittagong) of the Baptist Society have all visited Calcutta for the Association Meetings, held during the month.—Mr. J. C. Page was ordained to the Christian Ministry at the Lál Bazar Chapel on Friday evening the 29th December.—Rev. J. A. Budden has returned in improved health from his tour in the Himalyas, and is now in charge of the London Society's Mission at Mirzapore.—We regret to announce the demise from fever at Hongkong of the Rev. S. Dyer, of the London Missionary Society of Singapore. He had repaired to that settlement with a view to combine the restoration of health with usefulness in the good and great cause of evangelizing China. Mr. Dyer was peculiarly a man of God, devoted to his work in heart, property and life. His amiable disposition and conciliatory deportment made him beloved by all who had the pleasure of his acquaintance, and respected by the Heathen.—Rev. W. Porter of Vizagapatam, is to occupy the station of Cuddapah.—Rev. J. Richards has succeeded Mr. Bowley at Chunar.—Rev. H. Thomas has removed from St. James' to the Fort Church. He has been

succeeded by the Rev. J. Ross.—The Fort Church and St. James are, in future we learn to be supplied each by two Chaplains.—The Bishop of Calcutta held an ordination at Benares on the 19th ult. and was, when the last letter reached Calcutta, in Camp near Allahabad.

2.—MISSIONARY PRAYER MEETINGS.

The United Monthly Missionary Prayer Meeting was held at the Circular Road Chapel, on Monday evening, the 4th ultimo. The address was delivered by Rev. J. Paterson; subject, the fear of God and the practice of good works considered, as *evidences* of a man's acceptance with God. Text—Acts x. 34, 35. The devotional exercises were engaged in by the Rev. Messrs. Morton and Morgan.

The Monthly Missionary Prayer Meeting connected with the London Missionary Society was held on Wednesday evening, the 6th ultimo, at the Union Chapel. Being the last of the Missionary Prayer Meetings for the year, the service was almost entirely confined to supplication and prayer.—The Rev. Messrs. Paterson, Morton and Boaz engaged in the services.

3.—NEW CHAPEL AT COOLY BAZAR.

A very neat chapel and a school-house, in connection with this Church, have been recently erected in the Cooly Bazar, where there is a prospect of much usefulness among the natives. The Chapel was opened on Thursday the 2d November, when an appropriate sermon was preached by Sujaat Ali in Hindustani. The Rev. Messrs. Leslie and Pearce were present, the attendance was very numerous; so that many were compelled to stand outside the building. The chapel, school-room, and teacher's house, have cost about 1200 rupees, towards which the Jubilee Fund Committee kindly contributed 300 rupees. The remainder has been obtained from various Christian friends, through the exertions of the members of the church at Lal Bazar. To all these dear friends our best thanks are presented, whilst our earnest prayer is, that this new effort to extend the means of grace may be crowned with the divine blessing. Our schools at Kidderpore and Allipore are in a flourishing state, there being about 70 in daily attendance at the former, and about 90 at the latter place. The church intends shortly to repair and enlarge the chapel at Kidderpore.—*Bap. Mis. Herald for Dec.*

4.—CHURCH MISSIONARY SOCIETY.

The Twenty-fifth Anniversary of the Corresponding Committee of the Church Missionary Society was held in the Old Church Rooms, on Tuesday evening, the 12th instant. The Archdeacon of Calcutta presided. The Rev. G. Pickance commenced the services of the evening with prayer. The Rev. J. Innes read extracts from the Report which is a faithful document. The meeting was addressed by the Archdeacon, Rev. Messrs. Fisher, Eteson, Thomas, Quartley, Osborne, and M. Wylie, Esq. The room was well filled. A spirit of devotion pervaded the meeting. Especial reference was made to the death of the excellent and deservedly lamented Bowley of Chunar.

The following resolutions were approved by the Meeting,—

Moved by the Revd H. S. Fisher, seconded by Macleod Wylie, Esq.—That the Corresponding Committee be requested to print and circulate the Report that has now been read.

Moved by the Rev. R. Eteson, seconded by the Rev. H. Thomas,—That this meeting receive with much sorrow the intelligence of the death of the Rev. M. Bowley, who has so long and so faithfully laboured in connection with the Church Missionary Society, and would draw from this melancholy event an argument for increased watchfulness and diligence in the Lord's work.

Moved by the Rev. J. Quartley, seconded by the Rev. J. F. Osborne,—That this meeting resting on the unchangeable promises of God, would earnestly supplicate the accomplishment of the divine purposes in connection with the Redeemer's kingdom, and the larger effusion of the Holy Spirit both upon God's ancient people, the Jews, and upon the heathen, that the time may soon come when Christ shall be the *light of the Gentiles and the glory of his people Israel.*

5.—CALCUTTA BIBLE ASSOCIATION.

The twenty-second Anniversary of the Calcutta Bible Association was held at the Town Hall, on Friday evening, the 15th ultimo. The Venerable Archdeacon Dealtry in the chair.

The Meeting was opened with prayer by the Rev. J. Innes.

The Archdeacon in some earnest introductory remarks, declared the high pleasure he felt in being connected with the Bible Association. It is wonderful how any Protestant can oppose, or be even indifferent to it. The opposition of the Roman Catholic is not surprising, as the Bible and the objects of Bible Associations are opposed to *his religion*; as when a Priest one day happening to take up a Bible, and being asked what book it was, said, he did not know, except that it was a book altogether against all religion. But how one who acknowledges his own Protestant principles, and the church he belongs to, to be based upon the Bible—whence also he professes to derive all his knowledge, comfort, and hopes,—how such a one can think of stopping the diffusion among others of the light which he enjoys, is most astonishing. He might just as well wish to keep the sun's rays from visiting others: but in this case it is a greater defiance of God than wishing to *extinguish* the sun. The chairman exhorted to prayer and dependence—abiding dependence upon God, particularly in these critical times, for blessing and prosperity to the work of the Association.

The Report was then read by the Bible Secretary the Rev. James Long. It contains a capital exposition of the principles of the Bible Association, quotes many passages from the writings of Bishop Corrie, Dr. Marshman, Martyn, and others on the duty of Bible distribution, and its sure success—and embodies several valuable letters from living Missionaries on the same subject, written in reply to the following questions which the Committee had put to them, viz. 1. What in your experience has been found the best mode for Bible circulation?—2. What have you found in your experience to be the general willingness of the natives to receive copies of the Scriptures?—3. Can you mention any facts illustrative of the adaptation of the Bible to the wants of the natives?—4. Have you any suggestions to make respecting the circulation of the Scriptures in and near Calcutta?—The report stated that the number of copies of scripture circulated by the Association during this year amounts to 3398; of these 784 were in English, 1651 in Bengali, 140 in Urdu, and the remainder in the Arabic, Armenian, Chinese, Portuguese, Hindui, and Hebrew languages. As regards the funds, —there was at the close of the year 1842, a balance in hand of Rs. 620-7; during this year the receipts have been Rs. 2152-4, and the expenditure Rs. 1904-12-4; leaving a balance in favor of the Society of Rs. 867-14-8.

The Rev. H. Fisher, Senr. moved the first Resolution,—“That the Report now read be adopted, and that it be printed and circulated under the direction of the committee for general information.” It was with great satisfaction that he again took a part in the proceedings of the Bible Association. It is always our duty, and it is the duty of all more particularly now, when such distinct and fearful efforts are being made to overthrow institutions which have for their object the making known the truths of our blessed Saviour's gospel, to rally to the support, and evince an active interest in

Bible Societies. In spite of difficulties and opposition on the one hand, and cold indifference on the other, it was a matter of rejoicing that these Societies so well succeeded. And their continued success is sure—for their labours and end are based on the command, and the promise of God—and we may rest perfectly sure that as it is God's end he will bless and prosper the good means used towards it. Let it be our part to pray for his Holy Spirit to apply His own truths to the hearts of men for His honour and glory.—Yet there are those, who ought to be faithful, that labour rather to defeat the purposes of Bible Societies. Various sad circumstances in our days remind us of early times, especially in the apparent design to put aside the word of God and adopt in substitution the fables and traditions of men. In conclusion the speaker referred to the case of Luther, as proving the efficacy of the reading of the Bible with God's blessing to conversion over all habit and prejudice.

MacLeod Wylie, Esq. seconded the resolution. He thought the simple facts stated in the report would speak to any man's judgment of the existing necessity of the labors of this Association. For with all its troubles it was quietly doing its work: and though it is impossible to know the effects now, these will be surely seen at the last day. 'True, this makes not only all energy depend on God; but it proves the sincerity of our faith in his word.—There are some who profess to sympathise in the work of making known the gospel, yet refuse to support such Societies as this. This seems to me a singular anomaly. In England possibly other means might be available; but here you must use the agency of the Bible Society. What should we do without it in other Foreign parts,—look 'at New Zealand, in no other way could the Church of England have done such great things there and elsewhere. The members of that Church especially then owe a debt of gratitude to the Bible Society. But there is no place in the globe that has not benefitted by its operation.—I think the number of Roman Catholic Priests here are equal to the whole number of Protestant Ministers, and they are active and if not frustrated will spread their opinions. But the very best way to defeat their purposes, and to oppose Popery, is to circulate the Bible: for history proves that just in proportion as Scripture knowledge is extended in a land, is Popery prevented or banished,—and vice versâ. They labour then only in *their* vocation when they *exclude* the Bible, and we properly in ours, when we preach the gospel by distribution or otherwise, thus giving to every creature the sure means of the knowledge of God which is eternal life. I hope the day will come when the native Christians will imitate the converts from Romanism in France, who as Colporteurs quietly distributed 100,000 copies of the Bible in their native provinces. And as these Priests are coming from France here, so we must try to meet them in the same way. We must not overlook that it is an awful trust, the work of Bible distribution—being either "life unto life or death unto death" to the recipients,—but it is commanded, and that is enough, and we must do it in a spirit of prayer and of faith.

The Rev. T. Boaz moved the second Resolution,—“That this Society desire to ascribe to God above all, the praise and the glory of whatever success may have crowned their efforts in the year that is past, and would still look to his blessing as that which alone can render any labour connected with the enlightening and converting the souls of men successful.” We are all specially bound at the present time to labor for this Society. And we can all unite in this work, however we may differ in forms of Church Government, as the Bible which we labor to make known is the ground and imperishable basement of the one true spiritual Church of Protestants. Protestantism is seen practically in the Report, and is the principle of the Association. Friends of the Bible in this land owe thanks to the Bible Society for being furnished with the only true weapons against Romanism.

It is remarkable that just at this critical period the Bible Society is in a position to supply the *whole* Bible in nearly *all* the principal dialects of India. The speaker took occasion to express the obligation which the London Missionary Society was under to the Bible Society. He also felt grateful to the Baptist Missionary Society for the translations made by their Missionaries. He felt above all we should be grateful to God, and with thanksgiving pray to him that He would bless this Association in all its doings.

The Rev. G. Pickance seconded the above Resolution. The glorious effects of the Bible could not be gainsayed. But he had heard many opinions—the chief objections resolving themselves under the heads discriminate and indiscriminate circulation. But are all not under an *obligation to give*? And what if a bad use is made of the gift? So we act in all the affairs of life; only let us be as circumspect, not like the old woman who when she heard of a person committed for *forgery*, thanked God that her son had never been taught to *write*, and therefore would not be hung for forgery! No, we educate our children, hoping and praying that it may be blessed to them; so let us act in regard to the distribution of the Bible.

The Rev. Dr. Duff moved the next Resolution,—“That this Society hereby record their solemn convictions that the abounding errors of the times impose on all who uphold the Bible as the supreme and sole standard of truth, stronger obligations than ever to obtain for it the widest and most effective circulation.” We should be unable to give any thing like an idea of his eloquent speech, even if we had not been prevented as we were, by an accident for taking notes. The principal heads under which Dr. Duff divided his remarks were,—The unity of the Church, and private judgment.

The Rev. W. W. Evans moved the fourth resolution,—“That the following gentlemen be the office-bearers and members of Committee for the following year.

President, the Venerable Archdeacon Dealtry.

Vice-Presidents. The Committee of the Calcutta Auxiliary Bible Society.
Committee. H. Andrews, Esq.

Rev. C. C. Aratoon,

Rev. T. Boaz,

Rev. J. Brooks,

W. Byrne, Esq.

C. Cooke, Esq.

A. G. Coles, Esq.

Rev. A. Duff, D. D.

E. Edmond, Esq.

Rev. D. Ewart,

J. J. L. Hoff, Esq.

Rev. J. Hæberlin, D. D.

Rev. J. Innes,

A. D. Jones, Esq.

C. Kerr, Esq.

Rev. J. Macdonald,

Rev. W. S. Mackay,

Rev. J. F. Osborne,

Rev. G. Pearce,

M. DeRozario, Esq.

T. W. Smyth, Esq.

M. Wylie, Esq.

The Rev. Mr. Osborne in seconding the resolution, related the case of a Hindu of high caste who had recently on his way to Calcutta, from Benares, read the New Testament in Sanskrit, a copy of which he obtained on his way down from the Rev. Mr. Mather, thus became assured of its truth, and has since professed Christ with, as there is full reason to believe, true sincerity.—C. C. A.

6.—CALCUTTA SEAMEN'S FRIEND SOCIETY.

The Sixteenth Anniversary of the Calcutta Seamen's Friend Society was held at the Union Chapel, Dhurrumtollah, on Wednesday the 20th December. Rev. A. Duff, D. D. presided.

The Secretary, Rev. T. Boaz read the report, which was brief and interesting, and from which we gathered that during the past year 4349 seamen

had heard the gospel preached: through the labours of the Society 190 vessels had been visited; 3349 tracts, 203 copies of the scriptures, and other works had been distributed, and 31 loan libraries kept in circulation. The services on the Sabbath and Wednesday evenings had been maintained. We regret to add that the Society is indebted to the treasurer 1250 rupees.

It was proposed by Rev. W. W. Evans, Pastor, Lál Bazar Baptist Chapel, seconded by Rev. J. Paterson, London Missionary Society.—“That the report, an abstract of which has been read, be adopted, printed and circulated under the direction of the Committee.”

Proposed by Rev. J. Macdonald (Free Church Mission,) seconded by A. Grant, Esq.—“That the thanks of this Meeting be offered to the Lord the Saviour for the continuance of the labours of this Society, and for that measure of Divine approbation which has accompanied its efforts in past years and for all the labours, increasing and increasingly blessed of God, in every part of the world for the temporal and spiritual welfare of seamen.

“The meeting would also beseech the Lord Christ, whose are the promises and the grace, to speedily bring the abundance of the sea to the haven of rest on earth, as a token of their having an abundant entrance ministered unto them into the eternal kingdom of the Saviour.”

Proposed by Rev. Mr. Mundy, London Missionary Society, seconded by Capt. Noakes, ship James Boddington,—“That the management of the affairs of the Society be entrusted with prayer to the following gentlemen:

A. GRANT, Esq. *Treasurer.*

Rev. T. Boaz, *Foreign and Corresponding Secretary.*

Mr. H. ANDREWS, *Minute do.*

Mr. R. W. CHILL, *Agent.*

Committee.—Rev. T. Boaz,

“J. Brooks,

“J. Campbell.

“G. Pearce.

J. A. F. Hawkins, Esq.

D. Clark, Esq.

A. Grant, Esq.

J. Lewis, Esq.

G. C. Owen, Esq.

J. M. Vos, Esq.”

Dr. Duff in conducting the Meeting adverted to the strong claims which seamen have upon Christians, both from their station and influence. The duty of government to do something for the religious welfare of the seamen visiting Indian ports; upon this he spoke very strongly. The superiority of the religious sailor over every other class, and the advantage of the knowledge of Divine truth in any situation in which the seaman could be placed; this was beautifully illustrated by a reference to the imagery and allusions of scripture, which refer to the sea.

Rev. W. W. Evans adverted to the strong claims which sailors have on us, both as Christians and men; the readiness of the sailor to receive religious advice and his gratitude for favours conferred. *Mr. E.* adverted to his own labours for sailors, and the pleasure he experienced in reflecting on that part of his past life.

Rev. J. Macdonald spoke strongly but justly on the indifference manifested by the church of Christ to the seamen's cause, and adduced some reasons which might in a measure account for, but not justify, it.—He referred, as in former years, at this anniversary, to the absence of all chaplains, and the absence of all efforts on their part for the welfare of seamen. The indifference of the merchants, civilians and military were also adverted to with great propriety and force. *Mr. M.* added his testimony to the usefulness of the Calcutta Seamen's Friend Society from actual knowledge of its labours, and wished it every blessing from the Lord.

Rev. G. Mundy spoke of the importance of prayer as a chief means of success in this and every good work. He commended the Society to the Divine blessing.

Capt. Noakes bore testimony to the good effects of such societies, and exhorted the audience to support the Society, and the Committee to persevere in their labours.—*C. C. A.*

7.—SERAMPORE—OPENING OF THE MISSION CHAPEL.

This little place of worship, which has lately undergone thorough repair and extensive alterations, was opened for public worship on the morning of the 6th ultimo. A prayer meeting was held at 7 o'clock, and a sermon preached by the Rev. W. W. Evans at half past 10, from Acts xvi. 5. The services were well attended, notwithstanding the unfavorable state of the weather, and every thing passed off pleasantly. Regarding the little chapel we may mention that its repairs and alterations consist of a circular roof, covered with sheet iron; the addition of a portico on one side for the accommodation of persons alighting from their conveyances in the heat of the day or in the rains; a verandah and two side rooms, one to be used as the vestry the other to be appropriated to the Native Christians solely. By these and other (internal) alterations the place has been rendered neat in appearance, comfortable and convenient.—*C. C. A.*

8.—BHAGULPOOR CHURCH.

We publish with pleasure on the cover of our present number a second list of contributions amounting to 1,357 Rs. towards defraying the expense of erecting a Church at Bhagulpoor. We are particularly gratified with the contribution of 362 Rs. from H. M. 62d Regiment, said to have been sent "not only with the view of promoting the accomplishment of so vitally important an object, but also to evince their gratitude, however inadequately, for the kind and generous succour and hospitality experienced from the gentlemen at Bhagulpoor, on the occasion of the lamentable disaster which befel the Head Quarters of the Regiment on the 6th September, 1842." This proves that kindness shewn to our fellow-creatures in distress, may be repaid with interest in a manner never contemplated, and at a time when it is most wanted.

"The first stone of the Church for building which the foregoing sums have been contributed, was laid by the Right Reverend the Lord Bishop of Calcutta and Metropolitan of India, in the presence of a numerous assembly of the station on the 4th November, 1843."—*Chr. Intelligencer for Dec.*

9.—THE SAILORS' TEMPERANCE HOME.

It affords us much pleasure to state that the incipient effort to establish a Temperance Home for seamen made by the Temperance Home Committee in the Rada Bazar, has so far succeeded as to induce the Committee to take more commodious premises, No. 12, Grant's Lane, Cossitollah. Both the site and premises we deem every way eligible.—The Home is capable of accommodating about 30 officers and 60 or 70 seamen. Since the opening of the new house the average number of inmates has been from 30 to 40. The Home in Rada Bazar has been retained by the Committee as a Temperance Coffee Room for soldiers, and Boarding-House for landsmen. The monthly expenditure of the Home is about 400 rupees—this includes rent, salaries and incidental expenses.—For the principles and rules on which the Home is conducted we refer our readers to the *Observer* for September, page 554. We treat the prayers of all Christ's people that the blessing of the Lord may abundantly rest upon this additional effort to

reclaim and bless our fellow-men, who do business on the great deep, and in the distribution of funds devoted to the cause of the Redeemer, we solicit our friends not to be unmindful of the Calcutta Sailors' Temperance Home.—C. C. A.

10.—PUBLIC EXAMINATIONS.

The Pupils of the Benevolent Institution were publicly examined on Thursday and Friday last, the 21st and 22nd instant; this arrangement of two days' consecutive examinations having been deemed desirable that *all* the friends of the Institution might become acquainted with the operations of both schools. The attendance of those interested in this long established institution was more numerous than in previous years, and all expressed themselves highly gratified with the progress of the children in both schools. The Rev. Dr. Duff, and the Rev. Messrs. Leslie, Thomas, Boaz, Paterson, Morton, Brooks, Evans, Morgan, Pearce, Smith, Ewart and others, with numerous ladies were present, and took part in the examination.

There are 137 girls and 326 boys in the Institution; including Christian children, Hindus, Muhammadans, Parsis, Mugs, Chinese, and others. The amount received from the public has been Co.'s Rs. 3112-8. The monthly subscription from the Honorable Company of 200 Co.'s Rs. has been still continued.

The trustees and secretary are very anxious to erect a class-room, and if possible, a house for the principal teacher, and it is hoped that both these objects may be secured during the coming year, through the increased liberality of the public.

When the condition and claims of those who enjoy the numerous and solid benefits of this excellent Institution are considered it is earnestly hoped it may continue to share in the enlarged support of all who benevolently desire the good of the lower classes in Calcutta.

The Secretary and Superintendent of the Benevolent Institution is the Rev. W. W. Evans, and we know that he labours most assiduously to promote its prosperity. During the whole of the last year both Mr. and Mrs. Evans have been constant and uninterrupted in their attendance, and we rejoice to perceive that the children are greatly and deservedly attached to them.

We cordially commend the Benevolent as one of the oldest, most catholic and useful institutions of its kind in Calcutta.

The Annual Examination of the Pupils of the Parental Academic Institution, and the partial examination of and distribution of prizes to the pupils of the High School took place on the 15th of December, on the premises of the respective schools.—The Parental, we are gratified to find, is recovering from its pecuniary difficulties; the number of scholars is increasing, and their progress appears to have afforded their private (which is far more gratifying) as well as their public examiners considerable satisfaction.—This establishment upholds its character for the Christian character of its instructions, a feature which we trust it will ever maintain. The High School it would appear is not in so healthy a condition: its funds are not over abundant, and the number of pupils not so large as in former years, this is attributed

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to the influence of La Martiniere and St. Xavier's College. The progress of the pupils appears to have afforded considerable encouragement and satisfaction to the managers and examiners.

The Examination of the Pupils of the Free School was held on the 21st of December. The numbers are much as last year, and the children acquitted themselves much as in former years. The institution appears to answer the end of its benevolent founders under its present management, this is matter of thankfulness.—The Chief Justice, the Archdeacon of Calcutta, Rev. Messrs. Duff, Ewart, Boaz, Smith, Osborne, Thomas, &c. were present at the examinations: the attendance of the friends of the pupils was encouraging.

We regret to see so much idle writing on the subject of these public examinations, and not less that there should be any reason for a system of letter advertisements as to the merits and excellencies of the educational institutions of Calcutta.

No one can be observant of the labors of these seminaries for the education of the youth of India without being gratified and cheered, nor can we do so without feeling that there is still ample room for an institution, in which all Christians can unite, where a sound, catholic and economical education will be afforded to all sects, irrespective of peculiarities; based upon the Bible alone—and which from the character of its teachers and the quality of the instruction afforded shall be able, not only to cope with the strenuous efforts of Jesuits and latitudinarians, but outstrip them in every thing essential, useful and Christian. May this soon be.—C. C. A.

11.—APOSTACY—RETURN TO CASTE OF SHAMA CHURN BOSE.

The readers of the *Observer* will recollect that about the beginning of this year a young lad of the Rev. G. Small's school, after giving what was considered good evidence of his faith in Christ, was admitted (at his own earnest request) to baptism: and that shortly after he was carried off by his relatives, and somewhere concealed by them. The *Bhaskar* mentions that this youth has, by the aid of the bráhmans, káyasths, &c. of his own and a neighbouring village, been received again into caste, on making a recantation of *Christianity*, worshipping his family idol, feasting the bráhmans, &c. and expresses his opinion, that this restoration of Christian converts to caste, if adopted generally by Hindus, will prove a great obstacle in the way of the spread of *Christianity*.

The following information regarding the young man, who has by his conduct proved himself a reprobate, and abjured the faith, will be read with melancholy interest. It is upwards of a twelvemonth since he was violently taken away from the care of the Rev. G. Small. The indefatigable Magistrate of the 24-Pergunnahs (Mr. Mytton) has been using every exertion, we have been informed, since the affair was brought to his notice in order to recover the lad, without success—till at last, when he had given orders for a reward of 200 rupees being offered for such information as might lead to his discovery if alive, or to the conviction of the parties who may have caused his death, if made away with, as he began to suspect, the father himself came forward and produced his

son at Alipore. But sad to say, on being interrogated, first privately by Mr. Mytton, and afterwards in public Court in presence of Mr. Small and other parties who had witnessed his public baptism and forcible abduction, and with whom, though Christians, he had eaten oft and held sweet spiritual converse—the wretched young apostate actually denied, swearing “by the living God” according to the usual *oath*, his having ever been a Christian, ever been baptized—ever carried off—with or against his will. To all *appearance* his faculties were entire; though it is difficult for those who knew his previous history and character to be convinced of it. The magistrate declared that although he had witnessed *many* liars, even upon oath, he had never looked on one that could equal HIM. He said he *must* be committed for *perjury*,—and accordingly he now stands over on this charge for the coming sessions. The father of the young man was fined 200 rupees, for contempt of Court we believe, for not appearing when summoned.

The above is indeed a dreadful case! The young man had been about two years under Mr. Small’s tuition at the Intally Institution, in the highest class, and had won his teacher’s affection as well as esteem, being distinguished for amiability of disposition, high intellectuality of mind, and an eager thirst for knowledge. His baptism was not *hastily* gone about, nor was it thought premature. He had been for several months apparently a child of grace, and for some weeks a candidate for the ordinance. This sad case calls for *mourning* and for *prayer*. The Lord grant that he may yet find mercy, and be brought to penitence and sincere conversion.—C. C. A.

12.—THE DUM-DUM TEMPERANCE SOCIETY.

It has afforded us much pleasure to learn that of late this excellent Society has resolved to hold monthly and quarterly tea-parties—for the purpose of promoting social fellowship and mutual good will, in ways that may prove not merely innocuous but edifying. On these occasions the presence of all who are friendly to the general object is welcomed. Those who are able and willing are invited to address the meeting—supplying facts and arguments illustrative of the blessings and the duties of temperance with the evils and miseries of an opposite course. On Thursday evening last a quarterly meeting was held at the Temperance Rooms. The Hall and Library and side apartments were crowded with members and visitors. Amongst the latter were a goodly number of Military Officers, with several ladies and clerical friends, including the worthy chaplain of the station,—with that indefatigable friend of the Temperance cause, Col. Powney, at their head. After partaking of the simple and wholesome refreshment of tea with its appropriate accompaniments, the meeting was first addressed by the Rev. W. Morton, who furnished, from his own extended experience, a variety of effective anecdotes, well fitted to arrest the attention of the auditory and leave salutary impressions on the memory; and secondly, by the Rev. Dr. Duff, who noticed and exposed some of the popular fallacies on the subject, supplied many corroborative facts and arguments, and concluded with an earnest appeal founded on purely Chris-

tian principles. Nothing could exceed the orderliness and attentiveness of the hearers; or the spirit of cordiality and harmony that pervaded all the proceedings. The Hall was tastefully and even elegantly fitted up—bearing all the marks and ensigns of a temple of temperance, health, rational enjoyment and all the brotherly charities. The cheerful, happy, and contentment-speaking countenances of the men bore ample evidence to the successful working of the association. Altogether, it was a delightful and animating spectacle—affording the finest contrast imaginable to the dens of riot and intemperance with their noisome and lawless revelries, and all the horrid train of haggard looks and ragged poverty, wretchedness and misery, sickness and death. We hope that the friends of the Temperance cause at Dundum will persevere as they have hitherto nobly done—and that the officers of the station will not lend the sanction of their presence merely, but their influential assistance in upholding, extending, and perpetuating a cause so fraught with temporal and, it may be, eternal blessings to the men of whom they are the natural protectors and guardians and friends.

13.—GOVERNMENT ABOLITION OF PRIVATE LOTTERIES.

We have only space to announce the pleasing fact that the Government of India has abolished all private lotteries, and has thus earned for itself additional gratitude from every one anxious for the well being of his fellow-men, and especially of every Christian. Such acts reflect high honor upon a Christian government in a heathen land.—We append the draft act :

Act No. — of 1843.

An Act for the suppression of all Lotteries not authorized by Government.

Whereas great mischief has been found to result from the existence of Lotteries.

I. It is hereby enacted, that in the Territories subject to the Government of the East India Company, all Lotteries not authorized by Government, shall from and after the 31st day of March 1844, be deemed, and are hereby declared common and public nuisances and against the Law.

II. And it is hereby enacted, that from and after the day aforesaid, no person shall, in the said Territories publicly or privately, keep any office or place for the purpose of drawing any Lottery not authorized by Government, or shall have any such Lottery drawn, or shall knowingly suffer any such Lottery to be drawn in his or her house: and any person so offending shall for every such offence, upon conviction before a Justice of the Peace, or Magistrate, be punished by fine not exceeding 5000 Rupees.

III. And it is hereby enacted, that from and after the day aforesaid no person shall under any pretence, device or description whatsoever, agree to pay any sum, or to deliver any goods, or to do or forbear doing any thing for the benefit of any person, whether with or without consideration, on any event or contingency relative or applicable to the drawing of any ticket, lot, number, or figure in any such Lottery, or shall publish any proposal for any of the purposes aforesaid, and any person offending in any of the matters mentioned in this Section shall for every such offence upon conviction before a Justice of the Peace or Magistrate, be punished by fine not exceeding 1000 Rupees.

IV. And it is hereby enacted, that every fine which shall be incurred under the provisions of this Act shall be applied one half to the use of Government and the other half to the use of the Informer or Informers.

Ordered, that the Draft now read be published for general information.

Lately Published.

In one vol. 12mo. cloth, price Rs. 4-8.

**EXPOSITION OF HEBREWS XI. ; AS SETTING FORTH THE NATURE
DISCOVERIES AND EFFECTS OF FAITH ;**

BY CAPT. C. G. FAGAN,
Bengal Army.

“ It is in many respects a remarkable Work ; it abounds with sound scriptural views ; sober and intelligent opinions, and applications to every day life, which few can peruse unprofitably, and it may be conscientiously recommended to the Christian reader.” *Calcutta Christian Observer, Nov. 1843.*

W. Thacker and Co., St. Andrew's Library, Calcutta ; and procurable also at Messrs. Tuttle and Charles, Benares.

A few copies of the Memoir of the Rev. R. DE RODT have been struck off in a separate form, and may be had at Messrs. Hay, Meik, and Co.'s or at the Baptist Mission Press.—Price R. 1.

The profits, if any, will be devoted to the erection of a simple tablet over his grave.

SEMINARY FOR YOUNG LADIES AT SERAMPORE.

MRS. LEEBRIDGE, a widow lady, having received the most flattering encouragement by promises of support from several families in Calcutta and the Mofussil, opened a Seminary for Young Ladies at Serampore in the early part of the past year, and receives pupils on the following

TERMS :

Board and Tuition in English Grammar, History, Geography, the Use of the Globes, Writing, Arithmetic, &c.

Boarders,	Rs.	30 per month.
Ditto under ten years of age,	“	25 “
Day Boarders,	“	15 “
Day Scholars,	“	8 “

In the above terms are included medicines and medical attendance.

* * A month's notice is required previous to the removal of a pupil ; and broken periods of a month charged as a whole.

The Venerable ARCHDEACON DEALTRY has permitted references to be made to him at *Calcutta* and the Rev. J. MACK at *Serampore*.

ACKNOWLEDGMENTS.

CALCUTTA TEMPERANCE HOME.

Sir Lawrence Peel, Kt.,		100 0
Capt. Carns,		16 0
J. H.		5 0
	J. BROOKS, } H. BUTT, } <i>Hy. Secs.</i>	

FEMALE SCHOOL SOCIETY.

Geo. Edmonstone, Esq.		50 0
	A. CAMPBELL, } <i>Hy. Secs.</i>	

FOR THE WIDOW AND ORPHANS OF THE LATE REV. J. SMITH, MADRAS.

Geo. Edmonstone, Esq. C. S.		50 0
A Friend,		25 0
C. T. L.		20 0
	T. BOAZ.	

BENGAL AUXILIARY MISSIONARY SOCIETY.

F. Broadhead, Esq.	50	0
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FOR THE CUTTACK ASYLUM.

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Geo. Thompson, Esq.	20	0	Robert Trotter, Esq.	100	0
D. Edmonstone, Esq. C. S. thro'	50	0	Rev. T. Boaz,	50	0
					A. SUTTON.

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Capt. Brittridge,	5	0	D. Robertson, Esq., for 1844, ..	10	0
J. M. Mackay,	10	0	Major General Tapp, ...	20	0
J. Spence, Esq.	9	0	J. Gillanders, Esq.	10	0
W. H. Jones, Esq.	10	0			

NEW SUBSCRIBER.—Major General Tapp.

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H.	16	H. B.	2
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A Friend, per Rev. J. C. Thompson,	36	Mr. J. Henry,	4
Col. Shaw, <i>Dum Dum</i> ,	5	Mrs. Ford,	8
Capt. Barnett, ditto,	10	W. W. EVANS, <i>Secy. and Supt.</i>	

CALCUTTA AUXILIARY BIBLE SOCIETY.

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<i>Subathu.</i>		F. Skipwith, Esq., Tipperah,	50
S. W. B.	10	<i>Collected by the Rev. J. Newton,</i>	
Mrs. Major Lawrence,	20	<i>Ludiana.</i>	
Rev. J. M. Jamieson,	16	Col. M. Eckford,	20
Henry T. Tapp, Esq.	10	Col. A. Wallace,	20
T. L.	10	Capt. Rice,	10
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Major H. Havelock, ..	16	Major Sotheby,	20
Edward Colvin,	8	Drum Major Simons,	4
Mrs. Harrington,	16	William Basten,	2
Capt. H. Matthews,	8	Fife Major Peters,	1
E. O'Brien,	5	Drummer William Nesbet,	1
Capt. Bush,	5	Corporal James Walsh and Private	
F.	5	James Brown,	10
W. C.	5	The Venerable Archdeacon T. Deal-	
R. J. M.	15	try,	20
Miss M. M. Tapp,	25	J. M. Vos, <i>Cash Secy.</i>	
Major General H. S. Tapp,	50		