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NEW SERIES, VOL. V. No. 51.—OLD SERIES, VOL. XIII. No. 142.

THE
CALCUTTA
CHRISTIAN OBSERVER.

MARCH, 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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We have still to apologise to several esteemed friends for delay in noticing their reports and books, press of matter of present interest and numerous avocations at this busy season of the year, must be our apology.

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

March 4th, the Circular Road Chapel;	} Service to commence at seven o'clock.
April 1st, at the Lal Bazar Chapel;	
May 6th, at the Union Chapel, Dharamtalá;	

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. This month on Wednesday the 12th. 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 12th 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. 51.—OLD SERIES, VOL. XIII. No. 142.

MARCH, 1844.

I.—*Simple Thoughts on the Second Advent.* By an Observer.*

[For the Calcutta Christian Observer.]

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”—2 CORINTHIANS vii. 1.

My own mind, dear Christian friends, has been much occupied with considering what the Lord has said about the latter days, and what man has written respecting our Lord’s revelations; and with observations also, of the remarkable signs of these present times. And now I ask leave to direct your attention to these subjects. I shall endeavour to give you simple thoughts, and plain words, and may our gracious Lord give a blessing to you and to me, while we commune together!

Be not alarmed with the words “*Second Advent.*” Do not think that I am about to speak of those secret things that belong unto the Lord. I will speak only of those things, which are revealed, which, thanks be to our God, “belong unto us, and to our children.” Do not think that I am about to speak of miraculous gifts, or against the moral law, or against a distinct ministry; think not that I am about to tell you that it is wrong to work in religious Societies,—no! I love and value these Societies, they have called into exercise many graces of the Church of Christ, they have tended to restore to it the unity of spirit, and to strengthen it by the bond of peace, and they have been richly, yea abundantly blessed, to the conversion of immortal souls. I look to Great Britain and see what has been done there, by their means, during the last half century;

* The Editors repeat the note appended to a similar paper in the number for May, 1843, that they do not hold themselves responsible for the opinions here expressed; whilst yet they recommend the subject to their readers.

I look abroad to evangelized negroes, and to South Sea Islands blooming as the myrtle and the rose, and I thank God and take courage. How many soever the number of laborers employed in these Societies may be, may the good Lord multiply them a hundred-fold, and bless all, more than ever yet, He has blessed even the most useful!

Yet still you may dread the name of the Second Advent, because you may expect that all who speak of it have cast away all sobriety. You will call them perhaps "babes in Christ"* (as indeed I fear that I am)—nevertheless I must ask for a candid hearing. Do not, I would beg,—do not let just fear of the *abuse* of truth, induce you to shrink from what really is un-abused truth. If some men hold reprobation, which I think is *not* revealed, shall I deny God's election, which I think *is* revealed? If some men are antinomians, shall I shrink from avowing my belief in justification by faith alone? Oh no:—then why be ashamed of speaking with sobriety, of that which in the Scriptures of truth, is revealed so distinctly,—the Lord's Second Advent?

Let me ask you to consider, whether, after all, you, who oppose what you call Millenarianism, are not condemning men for holding opinions which, for the most part, you yourselves will admit? From Mr. Bickersteth's valuable "Practical Guide to the Prophecies," I extract the following which he takes from an old author:

All agree that

(1) Jesus Christ will come personally, visibly, and corporeally from heaven to earth, at the day of judgment. Acts i. 11; Job. xix. 25.

(2) When Christ thus comes, he will bring with him the *souls* of all his Saints, according to Zech. xiv. 5, and 1 Thess. iii. 13.

(3) Their **BODIES** shall be immediately raised out of their graves, and the soul and body joined and united together; and though the soul (now) continues, remains, and is in heaven, without the body, yet on earth it shall not be so.

(4) When it is thus raised in glory, (1 Cor. xv. 42; Col. iii. 4;) and not thenceforth subject any more to sin or sorrow,

* These expressions are much dwelt upon by our excellent friend the Rev. G. Mundy, in his answer to Millenarians, and he speaks of the presumption of the Millenarians in opposing "Bishop Wilson, Corrie, Andrew Reed, and others." Now I will only say that in England, I knew few men who less deserved to be called "babes in Christ" than Mr. Bickersteth, Mr. Beamish, Mr. Maitland, Mr. Faber, the late Mr. Goode, Mr. Brooks, Mr. Pym, Mr. McNeile and others I could name who are well known as Millenarians;—and to this list I might safely add Mr. Cuninghame, of Lainshaw, and my friend Mr. Habershon, whose works are so well known.

to mutation or mortality, to the want of meat and drink, or clothing, or houses, or marriages, or any other comfort, it shall be as the angels. Mark xii. 25.

(5) This resurrection of the saints shall be some time before the resurrection of the wicked, they shall have the pre-eminence; and be the first in order and time (I say not how long), and the wicked shall not rise till some time, more or less, afterwards. 1 Cor. xv. 23, 24; 1 Thess. iv. 16; Rev. xx. 4—6.

(6) The Lord Jesus will be some time in judging the world. He will not hurry all over in a moment, but make some stay on the earth, not as though he had need of time; but as he took a space in creation, so he will take some space of time on earth to do what he will then, to judge and conclude all things.

(7) While Christ stays on the earth (let it be a longer or a lesser time) the saints also must stay; and not go to heaven until Christ goes, and carries them up with him."

To these I might add other points which are also mentioned as points of agreement; but I will confine myself to one only. All Christians believe that as it is written, so it will be, that a blessed time of glory and rest, shall come upon the earth, which shall last during a thousand years, (and is therefore called the Millennium,) and that in this period the "earth shall be full of the knowledge of the Lord as the waters cover the sea," and that all the kingdoms of the earth shall then truly be the kingdoms of the Lord and his Christ. The differences between those who are called Millenarians and others, refer chiefly to this period. The Anti-millenarians think that by the instrumentality of the various religious societies, the earth shall be gradually evangelized; and that there shall be no personal appearance of our Lord and Saviour, no resurrection of any of the dead, till the end of that period of blessedness in which this universal spiritual light shall prevail.

Now I think that I can show from Scripture and from reason justly applied to Scripture,

(1) That Christ shall come *before* and *not after* the Millennium.

(2) That he shall reign upon earth, during this Millennium.

(3) That at his appearing his departed Saints shall rise, and with him and with the Saints who are alive at his coming, shall reign with him upon the earth, during the thousand years.

(4) That the resurrection of the wicked shall occur after the Millennium, and that there shall be a resurrection *before* the Millennium of the just.

(5) That the coming of our Lord is nigh at hand.

You have seen, dear friends, in how many points we agree,

come then, and let us try to agree on more, that we may be "perfectly joined together in the same mind." Excuse me, if I, feeling that we have such hopes, "use great plainness of speech (2 Cor. iii. 12)—pardon me also if I ask you to look upon it as a duty to take great heed to prophecy. "Blessed," says the beloved apostle (Rev. i. 3), "is he that readeth, and they that hear the word of this prophecy." "We have also," says the Apostle Peter (2 Pet. i. 19), "a more sure word of prophecy, *whereunto ye do well that ye take heed.*"

I commence by asking you to believe what is written, *as it is written*;—in its plain, simple, and literal sense. And why do I ask this? Because the prophecies respecting our Lord's *first* coming, were literally fulfilled. According to what was written in the prophets, so it occurred; he was conceived of a virgin; born in Bethlehem; called out of Egypt; was a man of sorrows; despised and rejected of men; betrayed for thirty pieces of silver; and numbered with the transgressors. They parted his garments among them, and for his vesture they did cast lots; they gave him vinegar to drink, but no bone of His was broken.

He is to come again! In this same blessed Bible it is promised. But how? Here "it is written—"

"His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave asunder in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. xiv. 4.

I ask, has that prophecy been fulfilled? Certainly not in anything like a literal sense. Then has it not yet to be fulfilled?

Again, I would ask, is it not most expressly predicted that a king shall sit on David's throne, and execute judgment on the earth? Is this yet fulfilled? are not the Jews now without a king and without a prince, according to what was foretold in Hosea iii. 4?

We know that of the words of God, "not one jot, or one tittle shall fall to the ground, till all be fulfilled." And we know that nothing is impossible with Him; we know that he is faithful who hath promised, who will also do it. Well then, why not believe that the words he used when he promised that the meek should inherit the earth; when he promised to restore the Jews to their own land and to give it to them for ever; when he promised that Christ (under the name of David) should be their King, and that Christ should appear and reign on the earth, and stand with his feet on the Mount

of Olives, will be fulfilled as literally, as all those minute promises and predictions were, that related to the first Advent?

Let us, my friends, have regard to the fact, that the prophecies which have already been accomplished, have been so, *literally and most exactly*—aye, not merely in respect of the Lord's first coming, but of Babylon; of Jerusalem; of the Roman army's siege there; of the ancient empires; of Edom, of Moab, of Ishmael, and Israel, of the Rechabites; and of all other accomplished things, concerning which holy men of old spake, when moved by the Holy Ghost. Why then, I repeat, should we not look for a *literal* performance of promises which remain unfulfilled?

I turn now to my several points, and I request you to bear in mind what I have already said. First then, I have to show that our Lord Jesus Christ will come *before, and not after the Millennium*. This is an important matter,—may we think of it in a spirit of sincere, and anxious, but sober and humble enquirers!

I first quote this text:

“I saw thrones and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished.” Rev. xx. 4, 5.

Here is a plain prediction. The saints are to reign with Christ a thousand years, before the rest of the dead rise. What is the explanation given of this, by our Anti-millenarian friends? They tell us that this is a resurrection not of *persons* but of *principles*, and that Christ shall not be on earth personally to be reigned with, but shall remain in heaven. I do not see any justification for thus spiritualizing away, the plain words of Him who cannot lie. But I present another text:

“I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon him whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born.” Zech. xii. 10.

By this text it appears, that the Jews *being still unconverted*, shall behold Christ at His coming. Then if they be not converted when he comes, the Millennium cannot have commenced, for till they are converted, the great body of the gentiles will not be converted. Romans xi. 15.

But not only so. We may go still further. Our Lord's own words are these—

“As it was in the days of Noah, so shall it be also in the days of the Son of man.” Luke xvii. 26; Matt. xxiv. 37.

“When the Son of man cometh, shall he find faith on the earth?” Luke xviii. 8.

“Likewise also as it was in the days of Lot * * * even thus shall it be when the Son of man is revealed.” Luke xvii. 28—30.

To these texts the answer given by Anti-millenarians usually is, that they refer to the siege of Jerusalem; although in fact, the Son of man *did not* then *appear at all*. It is true that as to the first, and perhaps as to the last of these texts, they were spoken in connection with passages which had reference to the destruction of Jerusalem, but I respectfully submit, that it is expressly stated by St. Matthew, that our Lord was then speaking *also* of events subsequent to that destruction. In the 2nd and 3rd verses of the 24th chapter of St. Matthew, it will be found that there were then *three* topics of discourse,—the destruction of Jerusalem, the Lord's coming, and the end of the world; and in St. Luke (xvii.) we find these two sentences given as part of our Lord's answer to the question when the kingdom of God should come? And as to the other text, there is nothing whatever in Scripture to warrant the assertion, that *that* was spoken with reference to the destruction of Jerusalem.

I come then to the words themselves, and what is their literal meaning? Simply this, that so far from the Millennium having commenced, when our Lord comes; and so far from the world then being in that state, in which Anti-millenarians expect it to be when the Lord comes, it shall rather be comparable to Sodom, and to the world before the flood, when “the earth was corrupt,” and “filled with violence.”

Allow me further to ask, on what ground the anticipation is built, that the Earth will be evangelized by man, and the Millennial glory prepared for the Lord's sight, when He appears? What progress has been made in 1843 years? Where is the *promise*, that man shall, in this dispensation, achieve so glorious a result? When the Church first considered the general question of preaching to the gentiles at all, her decision by the mouth of the apostle James at the council of Jerusalem, was simply this—

“Simeon hath declared how God at the first did visit the gentiles, to take out of them a people for his name.” Acts xv. 14.

This, therefore seems to be a dispensation of election. But thanks be to our God, though only a little flock here and there, now appears, yet when all are assembled together, the ransomed

host shall be a multitude that no man can number. Therefore, I would say, let not those who now labor for the conversion of the heathen, despond; their work is with the Lord, and their judgment with their God. If each man is blessed to the conversion of but one soul, how rich the everlasting reward! But if, as many are, he is blessed to many, shall he repine, because he hears that all the world will not be converted till the Lord himself shall come? Oh no, my friends, let us rather rejoice at what we are enabled to do, and hope for the glorious times when the covenant shall be fulfilled, and all shall know the Lord from the least to the greatest, and teachers and societies shall be required no more.

I proceed now to the SECOND point, namely, *that Christ himself shall personally reign upon the earth during this Millennium.*

This is usually treated as a mere reverie; as a thing improbable. But why? Is it more improbable than all those other things which have been predicted and fulfilled? Is it more improbable than that prophecy appeared to the Jews of Isaiah's time, that a virgin should bear Immanuel? Could anything appear more improbable than some of those things which were exactly fulfilled in the fate of heathen nations, and in our blessed Lord's own earthly history? I put then, all considerations of what is improbable, far away, and content myself with endeavouring to prove that "It is written."

I quote as follows:

"Thus saith the Lord, behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation *in the land upon the mountains of Israel*, and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided any more at all. * * * * * And David my servant shall be king over them * * * * and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children and their children's children for ever and my servant David shall be their prince for ever." Ez. xxxvii. 22—25.

"And the Lord shall be King over all the earth; in that there be one Lord and His name one." Zech. xiv. 9.

My THIRD point is, *that the risen saints, and those who at His coming are alive, shall reign with our Lord*, and this point had better be considered at the same time with the second point. The following texts will be found to be applicable to this matter:

"And hath made us" (say the departed saints) "unto our God, kings and priests, and *we shall reign upon the earth.*" Rev. v. 10.

“Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.” Rev. xx. 6.

Here then, are three things, Christ reigning, saints reigning with him, and both occurring *on the earth*. Why should this be thought a thing incredible? We find St. Paul speaking in his epistle to the Romans, of “the whole creation groaning and travailling in pain together;” we find the earth cursed after the fall of man; we have the blessed promise twice recorded in Isaiah, and then repeated by the apostle Peter, and by the beloved apostle, of a “new heaven and a new earth wherein dwelleth righteousness.” (Isa. lxv. 17; lxvi. 22; 2 Pet. iii. 13; Rev. xxi. 1—27.) We find the prophet Isaiah predicting that in the new heaven and new earth there shall be houses, vineyards, the wolf and the lion tamed and made subject to man. We find the apostle Paul telling the Romans that “the creature itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God,” and that it is waiting only for the redemption of the body. With all these scriptures before us, I marvel how so many of us can persist in denying, that there is anything in store for the Lord’s people here below, except to see a gradual spread of religion on the earth. I cannot argue such a question. I repeat that it is enough for me to know what is written. I remember what evil befell the Jews who would not believe *the plain words* of prophecy in the days of Messiah; and I lament that so many whom I truly love and honor, forbid the Church now to believe all that is revealed for its joy and comfort. My dear friends, I would implore you to reconsider this matter; here are blessed promises, oh come and enjoy them! Forsake not *your own mercies*;—they are yours, for all are yours, and ye are Christ’s and Christ is God’s. “Sweet is the harp of prophecy.” Fear not to listen to its strains, as they are wafted in the soft breezes of heavenly love, to the drooping hearts of fainting pilgrims in this weary earth. Think with gladness, that God, even our own God, can do all that he hath said; and oh limit not the Holy One of Israel. Is it *unreasonable* that He who first made this earth a paradise, and then died to redeem lost man, after man had won its curse, should intend at last, again to restore that man, redeemed and holy, to the enjoyments of the same earth, renovated and made blooming, and blessed once more? And may I not add, let us fear lest it be pride that tempts us to exalt our own labors, and to picture mankind restored to obedience, through our societies? Would this earth, as it now is, be a dwelling place for such a holy happy band? Shall

this earth, which, when once before it was the abode of holiness, was visited by the footsteps of its God, who walked in the cool of evening beneath its fragrant groves, be once more the abode of holiness, and yet be without that privilege which *then* was its highest glory?—the immediate personal presence of its Maker. And shall this loss of his personal presence occur, *after* the Lord who made the earth, has assumed humanity, and has shown His sympathy with human feelings, and his willingness in all things to condescend to man? Oh no. He has promised to come and reign; Judea saw him without a home, but soon a glorious city shall be seen, and its name shall be, the “Lord is there;” in that shall be the palace of the great King; it shall be the joy of the whole earth; and then by its radiant light we shall read again, the words of inspiration, and see that not one jot or tittle can by any means pass away, of all that God the Lord has spoken.

I must however leave this lovely theme, and come to my FOURTH point:

That the resurrection of the wicked shall occur AFTER the Millennium, but that there shall be a resurrection BEFORE the Millennium, of the just.

This is one of the principal points on which Millenarians and Anti-millenarians differ. I desire to state my views humbly.

Again I refer “to the law and to the testimony.”

I read in Revelations xx. passages, some of which I have quoted before. Satan, I there find, is to be bound a thousand years (1st, 2d and 3d verses); and this, all men admit means the Millennium of blessedness for the earth; then there is a promise of certain reigning with Christ a thousand years, and then it is said, that “*the rest of the dead lived not again until the thousand years were ended. This is the first resurrection.*” (Verse 5.)

In the epistle to the Corinthians, the 15th chapter, when writing on the very subject of the resurrection, the apostle says.—

“As in Adam all die, so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, *afterward they that are Christ’s at his coming.* Then cometh the end, *when* he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and authority and power, for he must reign till he hath put all enemies under his feet.” (Verses 21—25.)

Here surely, is Christ’s coming, and then his reigning till he has put down all foes; here also is a resurrection at the time of Christ’s coming, at the commencement of this reign, of those that are His, and of those only.

And again, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and *the dead in Christ shall rise first.*" (1 Thess. iv. 16.)

These texts, I apprehend, establish my point, at least if my former propositions are admitted. But not if they are not admitted; because then, these texts must be understood differently. Taking them in their literal signification, that is, interpreting them as we have interpreted the others, we must understand that the saints who "rise first" are to be first by a thousand years according to Revelations xx. 4. But if an exact accomplishment of the texts I have quoted for my other propositions be not expected, and if a literal interpretation of them be refused, then by the same rules, these must be interpreted to have some meaning different to their plain meaning. But it may be said, that there are texts to the contrary in scripture. If so, I freely admit that we ought to acknowledge our ignorance; and presume not, when we cannot reconcile them, to treat these as contradicting the others. No, let us not handle the word of God deceitfully, but reverently, and allow the preciseness of the *plain* texts, to convince us that we, who now do but see through a glass darkly, misunderstand the others. But I say, where are the texts that are opposed to these? There are, truly, texts which speak of a judgment in which a final award shall be made, and these texts I think show, that this shall be done at one time. But where are predictions to the effect that all shall rise at the same time? There are promises that *all* shall rise, but none that all rise together. If it be said that because the final judgment is to be a judgment of good and of wicked, *therefore* both must be raised at the same time, I might admit, that as to those good men who *after* the Millennium, when Satan shall be loosed again, then die, that as to *them*, there will be no separate resurrection, but that they will rise at the last day, with the wicked. But with the texts before me, that I have quoted, I cannot admit more. Far from it, I am shut up to believe that it will exactly be as God hath spoken, and that the just shall first rise and shall then reign with Christ, and that the rest of the dead shall be raised *after* that Millennium, and *after* Satan's short subsequent reign is ended.

I pass on to my LAST point:

"*That Christ's coming is at hand.*"

In the first place I would say, that many people who oppose the Millenarians, believe that the seventh thousand, in the world's years, shall be its Sabbath, or the expected Millennium; and the promise seems to apply to the present era, that "it shall be shortened for the elects' sake." Taking this view of the matter, there

is but a short time. One hundred and fifty-six years only remain, and these are to be shortened!—But in the second place what are the signs of the times? Behold China opened,—and observe Missionaries entering into the heart of Africa, and say, if the gospel is not about to be preached as a witness to all nations? See the symbolical river Euphrates, the Turkish empire, or the Muhammadan power, being dried up. Its strength is wasted, and as was said by an able and distinguished traveller, “Turkey is perishing for want of Turks.” See all things ready—the Bible translated into nearly every tongue. See Popery putting forth her energies again, and see her in the English church, assuming new aspects, enough almost to deceive the very elect; see her also, in harmony with infidelity. See many running to and fro, and knowledge increased, see the shaking of existing establishments in Spain, in Ireland, in Scotland, and the signs thereof in England and elsewhere. But in the third place, what is the year in which we are living? 5844 of the world’s age. May we not then be very near our Lord’s appearance?

You may stop here, my friends, and say that dates are given by God not to bestow prescience on us, but to prove that He has it. But let me ask if it be not true, that when he announced that the Jews should be afflicted in a strange land 400 years, they could, when that period had commenced, (which would be a matter most easily settled by them when suffering in Egypt)—fix the time when it would end and when they would be freed? And so in the case of captivity in Babylon, dates were given, and by them they might have ascertained the time for the release. And lastly, as to our Lord’s own first coming, is it not abundantly plain, that pious Jews like Anna and Simeon *were* waiting at that time for the consolation of Israel, and that the rest might with ease have calculated the time of His coming, by a due consideration of the prophecies? Why then, should other dates be given to us, without permission or ability to gather knowledge from them, respecting the great events they are to usher in?

I approach then this subject, believing that we *ought* to study it, and that we may study it to profit. But I presume not to state my own personal conclusions, save with deference and unfeigned humility.

I commence by quoting from a most judicious and excellent work, the commentary of the Reverend Thomas Scott, who was strongly opposed to Millenarian views, and who is, I suppose, as little open to the charge of enthusiasm as any man that ever wrote. In commenting on the seventh chapter of Daniel, he shows that the horn which shall rise after the ten horns, must mean Popery. Then he comes to the words of the 25th, 26th and 27th verses, which are as follows—“And he shall speak

great words against the Most High, and shall wear out the saints of the Most High, and think to change times and places, and they shall be given into his hand, *until a time, and times, and half a time.* But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." On these remarkable verses Mr. Scott shows, that they refer to a period of blessedness on earth, and that the "time and times and the dividing of times," mean in prophetic language three years and a half; "which," he says, "reckoning thirty days to a month (and this was the general computation), make just one thousand two hundred and sixty days, and those prophetic days signify one thousand two hundred and sixty years, a number which we shall repeatedly meet with in the Revelation of St. John;" and then he proceeds thus:

"From carefully comparing what different expositors have stated concerning this 'little horn,' and the time at which the predicted time of 1260 years began, with the prophecies themselves, I am led to conclude, that "the little horn" was in existence for a considerable time before he was possessed either of ecclesiastical or temporal dominion. That he sprang up soon after the empire was divided into ten kingdoms. That, though the Bishop of Rome, even then, nay before, made arrogant claims, yet the little horn was comparatively harmless, till, by the decree of Phocas, *he was constituted Universal Bishop, and Supreme Head of the Church, A. D. 606.* That, by this decree, 'the saints and the times, and laws, were given into his hand,' he had the power of persecution and domination whether he immediately exercised it or not. And that the 1260 years are to be dated from his being invested with absolute ecclesiastical dominion, and not from his becoming a temporal potentate, which did not occur till a later period."

Further on, namely, in his commentary, on the same expression, ("a time, times, and a half," Daniel xii. 7), Mr. Scott gives a similar explanation; remarking on the fact, that the forging of the Muhammadan imposture and the papal usurpation, *were dated at the same time.* And then, when he comes in the 11th verse, to the number of one thousand two hundred and ninety days, he with Bishop Newton, concludes that these are to be calculated from the same time. When 1260 years (or prophetic days) are accomplished "the judgment shall sit, and they shall take away his dominion *to consume and to destroy it unto the end;*" when 1290 years or prophetic days are

accomplished, a complete destruction of all anti-christian powers is expected to be accomplished, and finally by the text which succeeds, (namely, the 12th, "Blessed is he that waiteth, and cometh to the *thousand three hundred and five and thirty days,*") Mr. Scott understands a *complete* introduction of Millennial blessedness. Such is the view of one of the most judicious and one of the least enthusiastical commentators; of a commentator opposed to Millenarianism. Now let us observe that in the Revelations we have these predictions: "The court that is without the temple, leave out, and measure it not; for it is given unto the Gentiles, and *the holy city shall they tread under foot, forty and two months!*" (Rev. xi. 2)—or 1260 days, that is according to the usual language of prophecy 1260 years.

"There appeared another wonder in heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads, * * * * * and the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there, *a thousand two hundred and three score days.*" Rev. xii. 3—6.

On the first of these texts Mr. Scott's testimony may again be quoted in defence of the interpretation I have before given. Of the other I apprehend that this explanation is enough; namely, that Rome is evidently meant, and its destruction is foretold as fixed to happen in the year 1260 after its rise; that is, 1260 years after 606. But how is it to be destroyed? We learn in 2 Thessalonians ii. 7, 8, the Lord is to consume it with the spirit of his mouth, and *destroy it with the brightness of his coming.* Hence therefore I humbly conclude that this ascertained date of Rome's fall, *is the ascertained date also of the Lord's coming.*

But to proceed:

In Revelations xii. 14 we again find, "a time, times, and half a time" mentioned as the period of the Church's trial. In the 13th chapter and the 5th verse we find that the beast is to continue forty-two months, that is the same number again, namely, three years and a half, or a time, times, and half a time, or 1260 prophetic days, that is, years.

What do I conclude from all this? How can I think otherwise than that this oft-repeated number deserves our deep consideration, and that it is the number of years that shall precede that "coming" of the Lord, the brightness of which is to destroy the apostacy? And the testimony of Mr. Scott goes to show at least this: that in 1260 years after 606, the judgments preceding the Millennium, will commence.

It is thought by *many* who are not Millenarians, that nothing can be more reasonable, and nothing more in accordance with

scripture and reason, than to count the 1260 years from that year in which Popery and Muhammadanism conjointly rose. I have shown that this is the opinion of Mr. Scott; who is opposed to Millenarian views. But I do not intend to dwell on these points. It seems to me clear, that while some difficulty must still remain as to the *exact* date on which to fix, as the date of that rise, yet that there is no difficulty in concluding that that date must have occurred between 533, when the Emperor Justinian issued an edict declaring the Bishop of Rome head of the Church, and infallible in matters of faith, and the year 739 when the temporal power of the Pope was established, and before which time the temporal and spiritual power of Muhammad had also been established; and the result of this calculation is that we *must* date the 1260 at some period between 1793 and 1999. We are now, therefore, in the midst of that period, during which, according to the most sober calculations the judgments that will precede the Lord's coming must commence. I might go much more into detail; and show good reason for fixing on the date which Mr. Scott and other great commentators have named, namely, 606. If we fixed on this, then the year 1866 would be the era of great events; but I purposely refrain from remarking at length on this subject. I also refrain from examining Mr. Scott's opinion that this year will not be the beginning of the Millennium, but only the beginning of those judgments of the Lord on the ungodly, which shall precede the Millennium. I content myself with this general statement: that the date which most naturally seems to require attention is the year 606, in which the ecclesiastical system of Muhammad, and the ecclesiastical *power* of the Pope were established; and that if twelve hundred and sixty years be calculated from that date, and if at the expiration of the time thus settled, God's judgment is to be inflicted on Popery, then, that time is the time of *the Lord's coming*, because Popery is to be destroyed by the brightness of his coming.

It appears to me that there is a very satisfactory explanation of the fact, that after all, we must remain in some doubt as to the *exact* time of the Lord's coming; or in other words of the exact point in the history of Popery and Muhammadanism from which we must count. We are thus compelled to *watch*, as the Lord commands us to do, *the signs of the times*; and these, I believe, are intended, to serve as auxiliaries to the dates given us, in finding our hopes and expectations. The dates compel us to take heed to the signs of the times, and the signs of the times throw light upon the dates. Both taken together, do, I apprehend, compel us to notice these times in which we live, as times of *peculiar* interest and importance. It

may be said, indeed, that it is customary for men thus to think of their own days. But I would answer that there is this remarkable peculiarity in these times of ours, namely, that we, who are now living, have concluded from scripture that they are the last times, but that opinion was formed from scripture, by Archbishop Usher, Vitranga, Mede, Sir Isaac Newton, Bishop Newton, and the Reverend Thomas Scott and others at different periods *in the last, or in the former century*. Looking to the future through the promises, these great students of scripture, agreed in thinking that the middle of this nineteenth century, would be the era of the fulfilment of the predictions of God's judgment on the wicked, and of His setting up a kingdom of righteousness upon the earth. And this consideration appears to me to be in itself worthy of great attention.

But I pass on to meet an objection to Millenarian doctrines. They are, it is said, "new doctrines." Now, it is very important to remark, that on the contrary they were the doctrines of the early church. A good man who wrote *against* Millenarianism, the late Dr. Hamilton of Strathblane, shall be my witness on this point. "The principles of Millenarianism," says he, "were opposed and rejected by almost every Father of the church, with the exception of Barnabas, Clement, Papias, Justyn Martyr, Irenæus, Nepos, Appollinarius, Lactantius, and Tertullian," that is, says the Rev. J. W. Brooks in *Abdiel's Essays* "with the exception of all the Fathers he knows of, before Origen, and of some who were contemporary with and subsequent to Origen!" On this subject we have not only the historical testimony of Gibbon; who seems to think that the prevalence of Millenarianism which he treats as a fact, in the early church, was as fair a subject for his irony as the purity of its martyrs; but we have also the singular testimony of Mosheim that "long before this controversy, an opinion had prevailed, that Christ was to come and reign a thousand years among men, before the entire and final dissolution of the world;" and that this opinion up to the middle of the third century "met with no opposition," and that its credit then "began to decline, principally through the influence of Origen, who opposed it with great warmth, *because it was incompatible with some of his private sentiments.*" And the Council of Nice in 325, in its exposition of that clause in its creed: "I look for the resurrection of the dead, and the life of the world to come," very clearly expresses this doctrine.

Now certainly, my dear friends, I should be sorry to call on you to believe any thing, merely because the early church held it; but I do think that when the plain words of Scripture and the opinion of the early church, are opposed to your new doctrines,

you should at least, hesitate in condemning those who do not agree with you.

I may be told however, that these are not profitable questions. I might demur to such a proposition altogether; because I think that if any thing is revealed, it cannot be unprofitable to believe it. But instead of objecting to the issue, I prefer to meet it, and what then? Where is the proof that the anticipation of the Second Advent, is unprofitable? How frequently we meet with it in Scripture! How common it was, (as we have seen) with the blessed saints and martyrs of the early church! The cheering hope of the glorious appearing of the Lord,—the coming of the Lord,—the approach of the day of the Lord—these are used by the apostles in the epistles, as motives to patience, stedfastness, and joy. And these things also supported the early martyrs in their sufferings, and helped them to mock the rage of tyrants, and the agony of their tortures. And now-a-days, have we not the evidence of many holy men that they feel and know the doctrine of the Lord's speedy coming to reign, to be a sweet and powerful source of consolation and joy unspeakable, as well as a strong inducement to live holily and unblameably, watchfully and cheerfully, amidst the frowns and the trials of this world, and amidst vanities which are so soon to perish in the using?

I also submit, that the reception of this doctrine throws much light on scripture; that by the light of this doctrine, we read such texts as that remarkable one in Daniel vii. (27th verse) "The kingdom and dominions and the greatness of the kingdom, *under the whole heaven*, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions (or rulers) shall serve and obey him"—we read such texts as this, I say, with far more serious attention than we ever gave to them before. With what emphasis too, does this doctrine cause us to pray, "Thy kingdom come, thy will be done on earth as it is in heaven!" How much too, it causes us to take heed to prophecy, according to the command of the apostle! And surely also, the expectation that this earth is soon to be replaced by a new earth, a renovated earth, and that the hour for us to part with all sublunary treasure, and that our children will not have need of any, must wean us from the grovelling cares of this mortal life. Those who say that the anticipation of death will answer these ends, forget how careful even Christians are seen to be, to lay up riches and honor for their families, and to lay field to field and to call their lands after their own names, and they forget that such Christians, however much they think of death, cannot be men who look to a speedy coming of their Lord to reign with them in a

spiritual kingdom, in which their wealth, and their pomp will not avail them or their children.

But here, I must conclude. I again request those who have read my words, not to pass them by with scorn, because others have spoken of things which are not revealed, and have endeavoured to exhibit themselves as wise above what is written. I appeal to the scriptures of truth; if what I say be in accordance with their plain words, and if there really be no sufficient reason for giving to these words a meaning contrary to the sense put on them by the early church, and the sense which they themselves do literally convey, then I beg that you, my friends, will consider if I have not shown that a kingdom of Christ is to be established upon earth, and is near at hand, of which the Lord himself shall descend to take the sovereignty. May he by His Spirit guide us all into all truth! If we cannot all receive this doctrine, then, nevertheless let us remember, that whereunto we have already attained, we should walk by the same rule and mind the same thing. May all anger and wrath be put away far from us, in the discussion of these subjects! May all prejudices be yielded up. I desire not to claim agreement with my views, as though I were certainly right, but only to submit to my fathers and brethren in Christ, the thoughts which comfort my own soul; and to them all, I would only add, whether we agree in this matter or not,—“ grace, mercy and peace be with you !”

II.—*The Memory of the Righteous.*

A Funeral Sermon preached on the 10th of September, 1843, on the occasion of the death of the Honorable J. Robert Morrison, Member of the Legislative Council of Hong-kong, and Chinese Secretary to H. M.'s Government in China. By the Rev. S. R. BROWN, Tutor in the school of the Morrison Education Society at Victoria, Hong-kong.

[Extracted from the Chinese Repository for December, 1843.]

PSALM CXII. 6.—“ The righteous shall be in everlasting remembrance.”

I have been requested to address you this morning in reference to the recent death of the Hon. J. Robert Morrison. To me personally, it is an occasion of melancholy interest, inasmuch as by this event I have been bereft of a brother indeed. Perhaps the intimacy that subsisted between the deceased and myself, and being with him in his last illness, may have been regarded as fitting me for this sad office. It is certainly a pleasure to recal to mind the many excellencies of our departed friend, and I wish I were better able to do justice to his memory, and give utterance to the sentiments of affection and esteem that you all entertained for him. Let me remark at the outset that I do not come here to-day to eulogize the dead, but rather, if possible, to lead my hearers to recognize the source whence he derived his good qualities, and to ascribe grace and glory to it. He had become so

interlinked with the society in which we live, that his removal has produced a silent vacancy among us, which it seems almost impossible to fill again. But the remembrance of his virtues, the truly Christian life he led, and the composure with which he approached his end, have disarmed his death of the sting that might otherwise have been felt by his survivors. We are now in a favorable position to attest the truth of the words of Solomon, "the memory of the just is blessed, but the name of the wicked shall rot." The inspired author does not mean to imply that evil is less lasting than good. It is no more true that he who "is unjust" at his death, shall "be unjust still," than it is that the effects of this character and the acts that produced it, shall be perpetuated. All our actions leave an eternal influence behind them. We can never be so situated in human society as to exert no influence, and receive none from others. As in the great firmament above us, "one star differeth from another star in glory," yet all sustain a nicely balanced relation to each other, and their orbits are fixed by the adjustment of their mutual influences; so in society here below, each man contributes to the formation of his neighbour's character, and so to the determination of his destiny. It marks the *dignity* of a man that he is intrusted with such a power; but, then, it makes it a solemn thing *to be a man*. Can any one be aware that he is always either improving or injuring himself or those about him, and not feel that a thought, a word, a look, leaves an indelible trace somewhere,—and that though his life may be short, yet at the end of it there will be an astonishing aggregate of results, an amazing amount of work will have been done? The last day will settle the question as to its nature, and then will follow the train of consequences, never-ending—ever-increasing. Evil, having once emanated from a mind, will be deathless. Sin will have its life as well as holiness,—but they will be alike only in this. "The righteous shall be in everlasting remembrance,"—cherished in the hearts of the living, and having "their names written in the Lamb's book of life." "But the name of the wicked shall rot," for ever sending forth its noxious exhalations, and never entered in the book of remembrance that is kept before God.

There is a something in the life of a good man, that fastens its impress upon the minds of his survivors, and secures its own perpetuity. Egyptian art could preserve the ghastly semblance of a human body, but it could never immortalize a name. Goodness, however, needs no embalming, for it never dies. It has in itself the principle of life, indestructible as God, from whom it comes. The truth is, we remember what we love, and what we fear or hate, or are indifferent about, we forget as soon as it is removed out of our way. He, therefore, who covets a posthumous good fame, must see to it, that he secures the affections of those who know him, while he lives. The object he desires can be attained in no other way. To a certain extent, this may be done, by the habitual exhibition of those amiable natural qualities, which make a man esteemed as a father, brother, friend, or in general, as a good member of society, whatever may be his position in it. Thus there have been many kind, courteous, and benevolent men, who, though they were never counted among the people of God, have been justly lamented at their death as losses. But, after all, these are not the men whose names are enshrined in the hearts of generations after them. They wanted the basis of moral excellence, which is more appreciated, and more demanded, the older the world grows. The best natural character needs the renovation, temper, and finish, true piety alone can give it. It needs the religion of Christ to make it most lovely. This is "the pearl of great price," that beautifies the soul. "Pure and undefiled religion before God" is not the unseemly thing that it often appears to be to our perverted sight, nor that it sometimes seems to be as exhibited in the lives of its professors. To see

what the Christian religion is in its true light and proportions, look at its portraiture in the Scriptures of the New Testament—the memoirs of Christ and his apostles. Surely there is an order of character that for every excellence, for all admirable qualities, has never been, and cannot be, surpassed. Go look at the Son of man, and behold the only mind, the only heart, that ever was on earth perfectly at one with God. This is the secret of that incomparable loveliness, that shone in all his life and actions. I refer of course to his human nature, for we are not required to become divine. It was his human body and soul completely harmonizing with the Godhead to which it was united, that men saw, and that was set before us for imitation. Here we see the harmonious blending of greatness with humility, noble elevation of spirit with unequalled meekness,—sublimity with simplicity,—artlessness with sagacity,—conscious dignity with the utmost condescension—but more than all, a good will, a *love*, to even the most malicious enemies. *The love of Christ passeth knowledge.*

Greater love hath no man than this, that a man lay down his life for his friends,—but the love of Christ overleaped the high barrier of hatred, to rescue *enemies* from destruction. This is the brightest beam of the Saviour's glory, and the redeemed in heaven chant their eternal hallelujahs of *love* for LOVE.

If then it be necessary to be *good* in order to be beloved, and thus to leave a name that shall live after we are dead, we had better seat ourselves at the feet of Jesus and learn of him. The school of Christ furnishes instructions and training in every thing that gives beauty to moral character. There we may learn "whatsoever things are true,—whatsoever things are honest,—whatsoever things are pure,—whatsoever things are just,—whatsoever things are lovely,—whatsoever things are of good report,"—in short, "if there be *any virtue*," it may be learned there. There the formation of the best characters has been effected, such as mankind have laid claim to, as their kindred and benefactors, and the savour of whose names has diffused itself through the world. It may not have been obvious to all, or even many, of their cotemporaries, that these men were disciples of Christ, and owed their superiority to the agency of his Spirit; for modesty, reserve, or diffidence may have concealed it from public observation. But they who were admitted to that intimacy with them, where heart meets heart, must have known it, and the private records of their lives have proved it. There is reason to believe this was the case with some who knew and loved the man whose early death we are now called to mourn. They saw uncommon excellencies of character in him, but did not suspect perhaps that he studied under a Divine master. Had they been admitted to the secret scenes of his spiritual history, they would have discovered whence he derived the temper and tone of character that distinguished, and fitted him for the sphere he filled. It was, where I have already intimated, *in the closet, from the Bible*. Thus did he gird himself for the labour and bustle of life.

It will be expected of me, I presume, that I should furnish an outline of Mr. Morrison's life, though I cannot think it necessary, on the present occasion, to give more than a mere outline, embracing the principal events in his history, reserving a brief description of some points in his character, and the reflections arising upon them, to the last.

John Robert Morrison was the second son and third child* of the late Rev. Robert Morrison, D. D., the compiler of the Chinese Dictionary, and translator of the greater part of the Sacred Scriptures into Chinese. He was born at Macao on the 17th April, 1814, and with his mother and sister older than himself, embarked for England on the 21st of January in the following year. On the 23d of August, 1820, he returned with them to

* An infant son, James, died in August, 1811.

Macao; but in less than two years, having in the meantime been bereft of his mother by death, he was sent to England to receive his education. During the four succeeding years, his time was spent in receiving elementary instruction, in the first instance, at the academy of the Rev. J. Clunie, LL.D., at Manchester, and subsequently at the Mill Hill Grammar-school, Holloway. His father, having been on a visit of two years to his native country, re-embarked for China with his family, on the 1st of May, 1826, taking with him our deceased friend, who had then attained the age of eleven years. From that date his attention was chiefly directed to the study of the Chinese language, to cultivate which, after a short stay under the paternal roof at Macao, he was sent to the Anglo-Chinese college at Malacca. In two or three years he rejoined his father at Canton, and continued his studies under his immediate direction. It was shortly after this that he was employed as interpreter, first to the British merchants in China, and then temporarily to the mission of the United States' Government to Cochin China. On his return to Canton from this expedition, he resumed his duties to the merchants, and at the same time was engaged in aiding his laborious father, and was gradually introduced to the friendship and confidence of the foreign community.

In the autumn of the year 1834, Mr. Morrison, after the death of his father, was appointed his successor, as Chinese secretary and interpreter to the Superintendents of British trade in China. During the five succeeding years, he resided chiefly at Canton in comparative quiet, improving his mind by reading and study, active in every philanthropic effort, and by extensive research in Chinese literature, customs, and laws, aided by much practice in official correspondence with the Chinese Government, and qualifying himself for what probably he did not foresee, but for a very prominent part in the scene of difficulty and conflict that has ensued. This, it is well known, opened in March of the year 1839. I need not recount the events of the period that elapsed between that time and the end of his life. Suffice it to say, that from the beginning to the close of it, he occupied the highly responsible post in the service of his country, for which he had been so admirably fitted. At that post he was indefatigable in his labours, and seldom at rest for the space of four years and a half.—Much of the time burdened with the duties of two offices, either of which was certainly enough for one man, but which he consented to bear conjointly, from no mercenary motives,—conducting the diplomatic correspondence with the Chinese commissioners, where much depended on the form and dress he gave it,—on land, and at sea, in three successive expeditions along the eastern coast of China,—interpreting for his superiors in their interviews with the high officers of the Chinese court,—in frequent conferences, where his sound views and suggestions were sought,—almost always in public, and seldom able to withdraw into retirement,—in war, faithful to the interest of his own country, and yet by his habitual regard for the real welfare of the enemy's, securing the esteem and confidence, of high and low among them,—he toiled with extraordinary energy, diligence, and efficiency, until, having seen the desire of his heart accomplished, and peace, which he ever loved, restored upon an honorable basis,—having finished the work, which he of all men was probably most competent to do, he departed this life at Macao, after nine days' illness, on the *twenty-ninth of August* last,—the first anniversary of the signing of the treaty at Nanking, between England and China.

It is easy to draw a sketch of such a man's life, where only dates and leading facts are embraced; but it is a more difficult and delicate task to produce a faithful picture of his mind and heart.

A picture I shall not attempt, and I pray that I may be kept from saying either too much or too little, while I hastily and briefly remind my auditors,

(most of whom knew him,) of some points in the character of our deceased friend, without presuming to go into many details, and perhaps with little order. The life and death of every good man affords useful lessons to his survivors, and my aim and inclination, in this instance, is to let them make their own appeal, feeling that "he being dead, yet speaketh."

Mr. Morrison possessed great maturity of mind, for one of his years. I am informed by those who knew him in boyhood, that this amounted almost to precocity; so that it was remarked that he had the body of a child, and the mind of a man. It must have been so, or he would not have acquired the requisite knowledge of the Chinese language, and other kindred matters, to qualify him for the service he performed in Cochin China, at an early age—much less to bear alone the office made vacant by his father's death, and which he assumed at the age of twenty. To this early development and growth of mind, he added a remarkable degree of activity, and a facility for turning off work rapidly from his hands in a nicely finished state, and it was by this rare combination of accuracy with dispatch, that he was enabled to do much in a little time. Bustle and confusion too, about him, did not prevent him from concentrating his thoughts upon whatever work he might have in hand: and thus, though he was almost constantly moving from place to place during the last five years of his life, he did more in that period, even with his pen, than he had done perhaps, in twice the number of years before.

He performed the laborious duties of Chinese secretary to H. B. M. plenipotentiary, and of treasurer to the superintendents of trade, at a time when many millions passed through his hands, with more accuracy than one could have supposed possible; while in the meantime he was steadily gaining the confidence, and I may say, affectionate regard, of those over and around him. At the same time he maintained a very extensive private correspondence, both in and out of China, so much so that his friends have often wondered how he could find time, in the midst of the busy and exciting scenes through which he passed, for so much epistolary writing.

He was, besides, one of the founders, and from the first the recording secretary, of our three local Societies, viz., the Medical Missionary Society, the Society for the Diffusion of Useful Knowledge, and that which bears his father's name, the Morrison Education Society, to all which he devoted time, labour, and money without grudging.

Mr. Morrison possessed a remarkably pure and truth-loving mind. This was manifest in the tone of his conversation, in the choice words he employed in the delivery of his sentiments, and his habitual care to speak "the truth, and nothing but the truth." He abhorred deceit and falsehood. This trait of character was observable even in the delirium of the last two days of his life. His well ordered mind even then showed the discipline to which it had been subjected. No improper expression escaped his lips, although he was almost incessantly speaking, and when at some more lucid intervals he spoke of himself and his own religious experience, he was plainly careful not to say too much—while he magnified the Lord his Saviour in the choicest terms. He was naturally irritable, having a highly sensitive mind. But as long as he retained his reason, not a word of complaint was heard from him, though he was greatly excited by the raging of a malignant fever. And after he had lost most of his self-control, when now and then he began to express dissatisfaction at something, he sometimes checked himself and was silent. About the middle of the last night that he lived, he seemed to be aware of the nearness of his end, and desired to hear the voice of prayer. A friend kneeled at his bedside, in supplication for him. The sufferer was silent to the close of it, when he drew a deep inspiration, indicative of the effort he had been making to attend to it. When asked if he had under-

stood the prayer, he answered, "I understood a part of it,"—with his characteristic truthfulness. Being asked, "If his heart leaned upon the Saviour as its trust,"—he replied, with hesitating deliberation, "my heart leans,—my heart leans,—my heart goes in the right direction, but it does not go far enough;" again evidently cautious lest he should speak more strongly than his conscience would justify. I mention these things simply as illustrations of what I have been remarking upon,—*his love of truth*. This was further observable to those who knew him intimately as a Christian, as they were aware of his habit of rigid self-scrutiny, whereby he endeavoured to bring his own feelings, principles, and conduct to the test of the great standard of truth and excellence, the *Bible*; nor did he hesitate distinctly and kindly to point out to his friends the faults that he discovered in them, —and with a fidelity and candour that showed his regard for their spiritual welfare to be superior to the fear of giving offence. He was a man of *prayer*. He loved the calm retreat where he might pour out his soul before God. And when this privilege was denied him, as it often was in the latter part of his life, he retired within himself, to hold communion with the Father, the Son, and the Holy Ghost. He delighted, moreover, to withdraw into the quiet of some Christian family, where prayer was wont to be offered at the household altar.

He was a man of enlarged and consistent benevolence. This I consider his most striking feature. He loved the people of God, of whatever name, "out of a pure heart fervently," and sought to promote their welfare and usefulness, by all means in his power. I may say more,—he loved *all men*, and gave the most substantial proofs of his good will. He aimed not to lay up treasure upon earth. He has frequently remarked, that he did not desire to hoard up money, but preferred rather to distribute it for such purposes as he chose, while he lived. Accordingly every humane and benevolent association have found him its liberal supporter, and the amount of his private benefactions was very great. The needy and persecuted knew at least one heart that would pity, and one hand that would relieve them, while he was in life; and there were numbers among the Chinese who shed tears of unfeigned love and sorrow at his death. There are thousands too of this people that never perhaps had been his beneficiaries, whose countenances have changed at the news of his decease, and who have exclaimed 'Alas! we have lost our best friend!'

Nor they alone,—for he rendered many important services to those who needed not this world's goods. His pen, his influence, his counsel, were ever ready to be employed in aid of others. Hence it is that the foreign community in China mourns for him, as at the grave of a brother. But how came he to have this place in the affections of men? I answer again, that all who hear me, may mark and remember it. He drank at the fountain of that "wisdom that is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy."

I do not regard the words of a dying man as the best evidence respecting his spiritual state, for there are too many circumstances attending a death-bed, of an adverse nature, to admit of it. It is to the life that we must look, and by that we must judge. This is the test to which our blessed Saviour bids us bring the characters of men. "By their fruits ye shall know them." Thus we judge our departed brother to have been a child of God, and prepared to die. And now we lament not for his loss, for a voice from heaven proclaims "blessed are the dead, who die in the Lord;" but we mourn for his family's, for our own, for China's, for the world's. He has gone to his rest, and his works do follow him. Let us then who remain behind, take up such of them as we are capable of performing, where he left them; to

make up this loss as far as possible. May we all follow the Saviour whom he loved, pursue the same great objects, and at length meet him and each other, where all that we shall have done for God will end in a large reward. O let us live the life of the righteous, that our last end may be like his. Amen.

III.—*Names of Jehovah and our Saviour in Urdu.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

In your capacity of Observers you must often be surprised at the inconsistency of men, and have remarked that they give assent to principles on one point, which are entirely repudiated when applied to another point of a similar character.

You are aware that, at present, the majority of the Committee of the Auxiliary Bible Society and some of the Missionaries in the Upper Provinces are at issue, as to whether the Hebrew for Jehovah should be translated *Khudáwand*, or transferred: and whether the Saviour's name should be *Yusuá* or *Isá*. With regard to the first point the former body says in effect, "To translate *Khudáwand* is to act on the principle sanctioned by our Lord and His apostles, and nearly all versions of the Old Testament," and on this ground adopt *Khudáwand*. The latter body says, "To translate the above name of the supreme by *Khudáwand* is very derogatory to Him, and that word does not express the idea of the Hebrew." And even the most sanguine of the Missionaries cannot estimate the harm to be done if it be employed, and will not have it translated. Again on the second point the 'working clergy' in the Upper Provinces say, "*Isá* is the old name, and to retain it is to act on the principle sanctioned by our Lord and His apostles, and by nearly all the versions of the New Testament made into the languages in which that form of the name is in use" and therefore they wish to retain *Isá*. The Committee on the other hand say, "To use the form *Isá* is to degrade the Saviour's name, and nobody can see in it what is expressed in the Hebrew." Nor can the most acute perceive the good that will follow if *Yusuá* be adopted.

If these bodies have not come to their conclusions from contradictory principles, I confess, gentlemen, I know not what agreement is. It puts one in mind of the Karen language (see *Observer* for February) in which the '*foot* of the street' must be put for the '*head* of the street!' How it can be so, I

comprehend not. If you have not time yourselves, perhaps some clever correspondent will be able to explain the seeming anomaly and oblige

Yours truly,
W. T.

Lest a mistake should occur, I may as well say, that some of the Up-country Missionaries not only advocate the use of Khudáwand, but are also strenuous for the retaining of Isá.

IV.—*A Sermon, occasioned by the death of the Rev. Samuel Dyer, Missionary to the Chinese.—By Rev. John Stronach, Mr. Dyer's Colleague in the Chinese Mission at Singapore.*

“Blessed are the dead which die in the Lord.”—REVELATION XIV. 13.

The habitual contemplation of his future state of existence in the unseen world is an employment which may be rendered productive of no small degree of improvement to the true Christian. The state of mind which the heavenly state requires in those who are to partake of its joys, is just that to which it ought to be our special aim to attain even on earth; the favor of God, then to be enjoyed without a cloud, ought to be the principal object of our desires even now. Thus every reflective act of the mind on heavenly things may be made to deepen the spirituality of the Believer, and advance faith nearer to an equality with sight. And if it is at all times profitable to turn our thoughts on the great climax of our being, it is especially easy to do so on the occasion of the death of a beloved friend and brother like him, whose sudden removal from the midst of us has so deeply affected our hearts. We, who had the privilege of intimate acquaintance with him, have the full and assured conviction that he has entered on the enjoyment of the pleasures reserved for the people of God; and we can almost fancy ourselves passing with him through the portals of bliss, and see the rapture of adoring humility with which he casts his crown at the feet of his Saviour. Let us then,—our sympathy with him heightening the power of our imaginations,—seek to gain more exalted conceptions of the joys of the redeemed; and so meditate on the blessedness of those who die in the Lord, as that we may one day ourselves participate in that blessedness.

The words of the text naturally suggest two subjects for enquiry:

I. What it is to die in the Lord: and,

II. What is the nature of the blessedness in reserve for those who die in the Lord?

I. *What is it to die in the Lord?*

“To be in the Lord”—“to be in Christ” are expressions which must be perfectly familiar to the most cursory reader of the New Testament. “There is no condemnation to those who are in Christ Jesus.” “If any man be in Christ, he is a new creature.” I do not need to inform you that to be in the condition indicated by these expressions is not the privilege of any of us by nature. When we come into the world, our state must be described by another scriptural phrase—“at that time we are without Christ;” nor do we, till taught by the Spirit of God, regard the condition as either an unpleasant or a dangerous one. “To be in Christ” is to have a close and vital union with the Saviour; to be as intimately joined to him as the branches are to the vine, or the members of the body to the head; and, in consequence of this union, to realise a oneness of feeling with him in regard to what are usually called spiritual subjects, a delight in God, a love

to his will, a longing for his presence, and a desire to advance his glory. "To be in the Lord," is, as the Apostle Paul express as it, "to live, yet not we, but Christ living in us;" to regard his will as supreme; to have him monarch in the world within; and so to conduct ourselves towards our fellow-men as to please him,—our predominant motive being a *desire* to secure his approbation. Now no one, with the smallest degree of self-knowledge or of candour, can maintain that he *naturally* feels thus. By the vast majority of so called Christians, and by every one unless born from above, Christ is regarded either with absolute unconcern, or with feelings which are altogether vague, undefined, and uninfluential. The veriest trifle occupies a greater share in their thoughts than the Incarnate Son of God. They realise no union of heart with him, and feel listless and even tired when any but the most cursory reference to him is made in their hearing. If it be thus with such in *life*, can we think it will be otherwise in *death*? Can they who do not live in the Lord, reasonably expect to die in the Lord? Will he recognise, beyond the grave, a union with those who on earth made no sincere effort to obtain union with him, and who regarded the want of it as a matter of not the slightest consequence? True there is such a thing as a death-bed repentance; a death-bed commencement of that faith which unites the sinner to the Saviour, and enables him to die in the Lord, with the certainty of attaining the blessedness connected with that state of union. But still the union is commenced in life; its importance is felt, its necessity recognized, in order to the sinner's safety for eternity; and the blessed results are experienced even on a death-bed, in love to Christ, a thirsting after holiness and a longing for the full enjoyment of the Divine presence. And to those in whom this union has been commenced only at the close of life, it is always a matter of bitter regret, that they did not seek for and secure it in youth, and allowed their season of health and vigour to pass by in a state of alienation from the Incarnate Mediator, between God and man.

We see then that in order to die in the Lord, we must during life commence our union with him, and then we may be absolutely sure we shall die in him. It is a doctrine, as well established as it is consoling, that those who have had a good work begun in them, shall have it "perfected until the day of Jesus Christ." Whosoever and under whatever circumstances, he who has, by faith, been united to Christ, is called to exchange time for eternity, we may rest assured that he will die in the Lord. Death cannot sever the tie that binds them. It is of too strong a texture to be broken by the might even of the last enemy; and the period after death will only prove, more infallibly than ever, the intimacy and indestructibility of the union.

When we ask the question, however, do all who live in the Lord give the same degree of evidence that they die in the enjoyment of that union, the answer given by him who has read of, or witnessed, many death-bed scenes, must be decidedly in the negative. The degrees of evidence on this point afforded by different individuals are very various; some, faint as the glimmer of the early dawn; others, bright as the noonday sun. The state of the body, at the time of dissolution, sometimes altogether prevents any manifestation of the spirit being one with Christ. Not to refer to what is usually called "sudden death," the weakness often produced by long continued sickness, may be so excessive as to prevent the manifestation of feeling on any subject whatever. Reason may be partially or altogether dethroned, and only regain her dominion, when the connection between the clayey tabernacle and its immaterial inhabitant has been broken up. Or the dying man may have for a long time previously allowed himself to remain at a distance from his Saviour; and then,—as the natural result of such dereliction of duty, as well as to prove to all who are witnesses of the closing scene, that it is an evil and a bitter thing to forsake God, even temporarily,—doubt and fear arc

allowed to inflict their tortures on the mind; and it is kept from absolute despair only by the naked promises of the Gospel, unaccompanied by any vivid or experimental conviction of their truth. In all these cases the dying in the Lord may be real, though to the spectators it may appear exceedingly doubtful. But there are other cases in which this union in dying assumes the aspect of entire and undoubting certainty. By some of this privileged class of expiring believers, perfect calmness is felt at the approach of the King of Terrors; there is an untroubled conviction of the truth that Christ is able and willing to save; and a strong assurance that, through boundless grace, an entrance will be vouchsafed into the habitations of everlasting glory. But a more glowing experience still remains to be described; an experience consisting of extatic raptures; but these not imaginary, visionary or enthusiastic, but perfectly in accordance with enlightened reason; rich foretastes of heavenly joy, and vivid and even overpowering realisations of God's love. Believers thus favoured feel as if they were in heaven before they left earth;—as if they were actual partakers of the glories of eternity, before they ceased to have connection with the sorrows of time;—as if they already heard vibrating on their ears the notes of “the new song,” so that they had become familiar with its exquisite harmony.

In regard to the devoted missionary whose death we are now attempting to improve, we are fully borne out in saying, that as he was “in the Lord” while he lived, so he gave most satisfactory evidence of that union in dying. Few who knew him will be disposed to doubt this description of his *life*, and we who witnessed his closing scene, can bear abundant testimony as to the peacefulness of his *death*. During a missionary career extending through 16 years, there must have occurred abundant opportunities for putting his character to the test; and it is stating no more than the naked truth to say, that extensively known and respected as he was by the public, those who knew him best loved him most; and their affection was accompanied with no small degree of reverence. When I use the terms suggested by the text to describe his character, I shall not be suspected of a desire to eulogise man, at the expense of the glory due to God. It was “in the Lord” that our deceased friend and brother lived; to him therefore I ascribe all those traits of moral and spiritual beauty which attracted to him our ardent and ever-increasing attachment. In doing this I do just what he himself would have done, if he could have ever been brought to look on his character as possessed of any beauties; for his *humility* was so great as effectually to prevent him from indulging in any feeling of self-complacence. Humility indeed was a most distinguishing feature both in the man, the Christian, and the Missionary. He was always disposed to undervalue himself, his acquirements, and his capabilities of usefulness. And to feel thus lowly was to him happiness. How often have we heard him express the sentiment, the operation of which was manifest throughout his missionary course, that it is an unspeakable privilege to be employed, even in the meanest possible way, in the advancement of the Redeemer's kingdom! There was no desire for display, no striving for effect, in any thing that he did; silently and unobtrusively he went on his way, doing what few could have done, but doing it as if no credit were due for what he did. Akin to this part of his character was his forgetfulness of self, whenever he could at whatever sacrifice of time and trouble, be serviceable to others. Nothing seemed too much, to require of him; and he would perform important services which involved much personal discomfort, with as much readiness, and as little feeling of annoyance, as if they were the merest trifles. So much pure unmixed benevolence as his, is rarely to be met with; and all the while, he who exhibited it seemed quite unconscious of having done any thing uncommon. He *lived* in the happiness of those around him; and, like his great Master,—of whose glory, however, we

ought ever to remember, the assembled excellences of all the good men on earth, and even of the spirits of the just made perfect, afford but a faint and dim representation—he rejoiced above all things in doing good. To this noblest of pursuits he devoted his life, his talents, his all. He was a missionary of the right order. After he gave himself up to the cause, which he did in early life, he unceasingly directed all the efforts of his mind to its advancement. He was a rigid economist of time; and not an hour of it was willingly expended on objects that had not a direct bearing on the progress of the Gospel. He loved to preach to the Heathen the truths so precious to his own heart; and he sought to win them, by conversation from house to house, as well as by his public ministry, to the Lamb of God who could alone take away their sins. He loved to assist his brother missionaries to acquire the language in which he had made such a proficiency himself; and it was always a pleasure to him to be employed in removing obstacles out of the way of those who might follow him in the study of so difficult a tongue. And his private means, as well as his time, were unreservedly consecrated to the advancement of the highest interests of his fellow-men, and the glory of his Lord and Saviour. Much property, as well as much personal labour, did he devote to an undertaking, which, when finished, will be a most important means of advancing the knowledge of the Gospel in China. And he was emphatically a cheerful giver; every gift of his, whether to God or to man, he gave “not grudgingly or of necessity,” but willingly, delightedly. His heart was large; his affections were strong as well as tender; he was an affectionate husband, a loving father, a warmly attached friend. And all his excellences were the result of christian principle, the genuine fruits of love to that Saviour, with whom, in prayer, he delighted to hold frequent fellowship. Such is a meagre sketch of one, whose character I had the most abundant opportunities for studying closely, and my delight in whose friendship never received a single check from its commencement to its close.

But it is time for me now to speak of his dying experience. It was not of the rapturous or overpowering kind. His disease had laid a powerful hold on his bodily frame, and, as is often the case, he experienced a corresponding depression of spirits. He had from the first a strong conviction that he would sink under the attack; a conviction which was doubtless produced by the strength of the disease. His depression of spirit was not in any degree the result of doubts as to his acceptance with God, or the attacks of his spiritual adversaries. His hopes of heaven, if they were not highly wrought or glowing, were at least unwavering. One night when the disease lay very heavy on him, he employed himself, during the hours of darkness, in thinking on all those, whom, as he felt quite certain at the time, he would very soon meet in heaven; and his entrance into it seemed so close at hand that (as he told us, when he rallied a little), he felt quite disappointed when he found himself, in the morning, still in this world. Towards the termination of his illness, his mind wandered a good deal, and reason was evidently possessed of but partial sway; but the nature of his feelings and views on religious subjects could not even then be hid. The night before he died, while sleeping in the apartment next to that in which he lay, I was awakened by the sound of his voice, which he had raised to the pitch necessary in order to be heard by the assembly, which he evidently thought he was addressing. He spoke, in feeling language, of the happiness of the christian in having for his God such a glorious Being as the Scriptures display to us. Then, as if concluding his address, he exhorted his hearers to betake themselves for pardon and peace to the Saviour of sinners, and seek in him a righteousness, which they never had, nor could have, of their own; and when they came to die, they would be admitted into the blessed

assembly of those who are forever engaged in ascribing "salvation and honor and glory and power to him who sitteth on the throne and to the Lamb." Though filled with the saddest forebodings as to the results of a disease in which delirium had arrived at so great a height, I felt a thrilling sensation of mingled awe and delight when hearing language so strongly indicative of the satisfaction derived by the sufferer from the pure truths of the Bible. A few hours before his death, I told him he would in all probability be soon called away from us; and although his mind did not feel so much alive to the communication as it would have done had it been unaffected by disease, yet he evidently understood what I said, and asked me to pray with him. In the prayer he heartily joined, and, with much both of intelligence and feeling, continued in the exercises when I had finished. "Blessed Jesus! Sweet Saviour! I go to be with him who died for me. Though very weak and very sinful, his grace is sufficient for me, and I shall soon be happy."—Such were his frequent exclamations, serving to mark out most distinctly to the deeply affected bye-standers, that they were beside the death-bed of a Christian. His latter end was emphatically peace; no doubts or anxieties racked his mind; pain was not allowed to torment his bodily frame; but calmly and without a struggle he breathed his spirit into the hands of his God and Saviour. And how blessed was the exchange he made! how enrapturing his emotions, when freed from his mortal prison-house, and carried by Angels into the presence of the Divine Redeemer! If we feel it so inspiriting to follow him in imagination into the boundless bliss of Heaven, how infinitely greater his happiness who actually enjoys what we so faintly conceive!

In order to deepen our conceptions of that happiness, let us now proceed to the consideration of the second head of our Discourse, which was—

What is the nature of the blessedness in reserve for those who die in the Lord?

One element in it is—

1st. Residence in an inconceivably glorious place. That heaven has a locality we cannot doubt, for it contains the glorified bodies of Enoch and Elijah, and of the Incarnate Mediator. That it is an unspeakably glorious place, can admit of as little doubt. We believe in the infinite power and majesty and glory of God; yet this powerful and glorious Being has assigned as a reason for his not being ashamed of being the God of his people, that he has prepared for them a city. And what a city must that be, of which such a God will have no reason to be ashamed! The special favorites of his grace, those whom he loved from eternity, and on whose characters he so enstamped the glories of his own as to bring down on them his delighted complacency, must surely have allotted to them, as their endless residence, a place altogether commensurate in glory with his boundless love. But there is a more conclusive proof still of the glory of our heavenly home. It has been fitted up for the special honor of Christ; of that "wonderful" Being, on whom the Father, as Representative of the Godhead, is exhibited in Scripture as beaming forth, far above all compeer, the manifestations of his delight. "In my father's house there are many mansions"—were our Saviour's words when on earth: and if he has not told us of their beauty, as well as of their multitude, the only reason of such silence is that human language was not formed to express the fulness of the conception. We experience a rich and varied gratification in contemplating the beauties of earthly scenery; but the scenery of Heaven will infinitely transcend the most beautiful prospects on earth; and the eye, the mind, and the heart will be alike ravished while contemplating it. Indifference is often felt on looking at prospects, which, though beautiful in themselves, have no ennobling associations connected with them; and

many of the loveliest prospects which gratify the eye of the christian traveller, are deprived of a great portion, or even of all their attractiveness, on account of their suggesting dark and melancholy associations. But in the plains and mountains of joy, lovely as they all will appear in themselves, not only will there be an entire absence of all that would mar or destroy our delight, but with every scene there will be associated thoughts and feelings and incidents which will throw upon them a heightened radiance of moral and spiritual beauty. It will all be emphatically "holy ground," ennobled and hallowed by the communion enjoyed upon it by pure and happy spirits, with each other, and with their all-gracious Creator. Surely to dwell in such a locality must be regarded as no small ingredient in the blessedness of those who die in the Lord.

2nd. Another is—association with the spirits of the just made perfect. And what an assemblage that will be! "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven." The company of christian friends on earth is delightful. Our eye brightens, our heart dilates, at the prospect of an interview with a beloved companion in this troubled pilgrimage; and the interview itself excites thoughts and feelings which the memory delights to recall. And yet we must be painfully conscious of the imperfections in knowledge and in holiness which are visible in every member of our fallen family; of the absence of that perfect simplicity and openness which are essential to complete satisfaction in friendship. But in heaven every heart will be unveiled, and perfect purity will be universally attained; while an amount of knowledge will be possessed by each, however weak and unlearned he may have originally been, which will render him a fit companion for the wisest. And then the marked differences in human character will come beautifully into play; all tending to increase the general happiness, as well to give us more varied and comprehensive views of the Master-mind from whom all spiritual excellence is derived. There are conspicuous members of the redeemed family who shall draw upon them the delighted attention of all their brethren; men with whose strains of spiritual melody all succeeding generations of the saints have sung in delightful unison; and the thought of associating with them may well cause a thrill of joy in every kindred bosom. It is not making an idolatrous use of the representations supplied by Scripture of the characters of Abraham, David, Paul, and John, to single out them, and such as they, from the redeemed host, as fitted to excite in us a peculiar delight, in the anticipation of their company; for after all, the admiration reverts to Him in whom alone we are complete, and from whom descends, to every member of his body, that living energy which makes it the beautiful and useful thing it is. Nor will the relationships of earth, and its friendships and intimacies fail to have some share in the affections of the redeemed; else we must believe that human nature will be altered in heaven, and many a beautiful page erased from the tablet of memory. But we need not suppose that such violence will be done to our natures. Our lost friends, if they were in life the friends of God, will *all* be restored to us, and the mutual welcome will be a fervent and rapturous one; nor will our attachment to them interfere with our love to Him who bestowed them upon us. He will still be our All-in-All; and our gratitude and joy will be heightened by sympathy with those whom we knew so well, and loved so long and so fondly. Shall we hesitate to believe then, that association with the spirits of the just made perfect is a principal ingredient in the blessedness of those who die in the Lord?

3rd. Another ingredient in that blessedness is association with angelic Beings. And the delights of such fellowship we may well anticipate to be very great. Power, holiness, and wisdom are always described as being

communicated to them in an abundant measure. With many phases of the Divine character, as it is exhibited to other races of creatures, of whom we are altogether ignorant, they must be familiar. Their experience of the delights of God's service must be far greater than that of any of the children of mortality. How comprehensive the survey which they will be able to take of the dealings of the Universal King, extending, it may be, through myriads of years and over myriads of worlds! How profound their belief of a particular providence, each individual spirit's history presenting unnumbered proofs of one benign guiding and controlling agency through so many lengthened eras! How fervent their gratitude, how strong their attachment, to Him whose dealings they have so long observed, and whose conduct towards them has breathed nothing but unmingled love! Shall we then, the infants of time, prize lightly the friendship and company of these seniors of immortality, whose intelligence may one day enlighten us, and their love inflame ours! How enrapturing the conception of being permitted, and, in consequence of our connection with him who is the Head of all principalities and powers, enabled, to take our place among the high Intelligences of heaven, and to assist in increasing the action of mind upon mind;—an action inconceivably grand, since each mind shall be full to overflowing with the emanations of the Divine excellence.

4th. But the prime ingredient in heavenly bliss is doubtless the presence of "God, the judge of all, and of Jesus, the mediator of the new covenant." In the state of glory, Scripture assures us, we shall know as we are known; and, though these words, when applied to the Divine character, must be subject to limitation; (since it is utterly impossible for the finite ever to comprehend the infinite, to the same extent as the infinite comprehends the finite;) yet we may justly consider them as intimating that our knowledge of God will then be indefinitely greater than it is now, and will, in proportion to its increase, increase our happiness. The exceedingly limited knowledge we possess on earth infuses into the pious mind a joy unspeakable and full of glory. He is the first, the greatest, the holiest, and the happiest of beings; and to us, in the gift of his Son, he has shown himself the most gracious and compassionate of beings. If the thought of such a Being, and especially fellowship with him in prayer, produces even here the most satisfying of pleasures, how much greater the happiness we shall enjoy when, in the fullest consciousness of life, we shall dwell in the immediate presence of the centre of bliss! But this beatific vision will be granted to us principally, if not solely, through the medium of Immanuel, "God with us." On him, as possessing their own nature, thus wonderfully identifying him with themselves, and at the same time mysteriously uniting them with the Godhead, the contemplations of the ransomed rest with untiring, insatiable delight. Love, in its tenderness and strength surpassing human thought, united with uncreated wisdom and majesty, must, when beheld with unveiled face, affect the purified spirit with emotions which, on account of their strength, though they were partially felt before, will seem altogether new. Personal attachment, founded on gratitude and complacency, will find no antagonist to its power in the adoring reverence which the second person in the Trinity must ever inspire. The dim visions we have on earth of the unutterable splendor of Him whom we describe as the chief among ten thousand and altogether lovely, shall then burst in their full reality on the unscaled eye. It will then seem so plain as never to have admitted of reasonable doubt, that to depart and to be with Christ is far better than to live in this lower world; and "to be for ever with the Lord" will seem the amplest description of celestial bliss.

Lastly. The nature of the employments of heaven forms another ingredient in its happiness. Adoration is doubtless one of the principal of these

employments; and the exercises of the heavenly worshippers, we may rest well assured, will be of the noblest kind, and fitted to excite the highest faculties of the soul. Spirits of the mightiest ken, the angels who excel in strength, are represented in Scripture as engaged in such services; and they doubtless derive from them the loftiest satisfaction. And if on earth such employments produce in the pious mind a tone of holy and happy feelings which is produced by no other employment, how rapturous will be the joy of the spirits of the just made perfect, when they celebrate the praises of that God into the glory of whose perfections, and the boundlessness of whose love, they have gained so much clearer an insight than they ever had here! We may easily conceive that the communion they shall enjoy with their Divine, but still Incarnate Saviour, will be so extatic as necessarily to give rise to unceasing gratitude and devotion. Our minds shall not be inactive there; acquisition shall succeed acquisition; knowledge shall increase, and love shall grow. We shall be always gaining, never losing; and an indefinitely extended series of ages will see us as far as ever from the termination of our acquirements; for God, the object of our study, is infinite, and eternity itself will be too short to discover all his glories.

I shall now close with a few *practical reflections*.

1st. Let me present this subject as a criterion of your spiritual state. What is the nature of the heaven you look forward to? Is it the heaven of science? the freest scope to range amidst the glories of the skies, and opportunity and ability for extended investigation into all the parts of the material universe? When looking on the clear vault above us, it is natural to wish for a more ample and intimate acquaintance with the heavenly bodies; and doubtless the wish will, in the experience of the truly pious, whether they have been learned or ignorant here, be one day abundantly gratified; but if your wishes go no further than this, you may be assured you will not attain even to the material heaven which you long for. Or, are your views quite indefinite on the subject of your soul's future residence,—you only wishing that it may be, in some way or other, more happy than your present. If so, it will be necessary to warn you that your expectations of heaven are as groundless, as your views of it are indistinct; and that unless you possess a desire for the presence of Christ you will never attain to a happiness briefly but emphatically summed up in the phrase “seeing the Lord.”

But perhaps you may be inclined to wonder what enjoyment there can be in engagements such as scripture represents those of heaven to be; you have no pleasure in them, even temporarily, on earth now; is it possible to delight in them, when they shall be unceasing in heaven? How widely different your feelings from those of the spirits made perfect, and the Angelic Intelligences! Is there not something far wrong with those who can thus differ from beings so noble and pure? Would not your proper course be to feel ashamed of that depravity of nature which prevents sympathy with them, and to implore the influence of God's Spirit to fit you for intercourse and engagements so spiritual and exalted? Let me intreat you to think seriously of this: for if you are wrong on points like these, your prospects for eternity are melancholy indeed. Oh what can we think of the reasonableness of that man, who, however happy in time, does not feel sad at the thought of its being possible that he should be wretched throughout eternity? Can infatuation greater than this be imagined?—especially when we consider that a well assured hope of endless bliss is not only attainable, but is an every-day attainment. It is beyond conception distressing to see how foolish, in this respect, are the wisest of men by nature. How much better were it surely to have a good hope, through grace, of being one day admitted to glory. Do not, let me beseech you, remain a single day

longer contented without it. Turn your thoughts and prayers towards the infinitely compassionate Redeemer; supplicate His grace who willet not that any should perish, but that all should come to repentance and be made fit for heaven. And in answer to your prayers he will renew your natures, purify your hearts and eventually gladden you through eternity with the full vision of his glory!

2nd. How important and desirable to give the strongest possible evidence when we die, of being in the Lord. Such a termination of our earthly career is what we all without the slightest hesitation would prefer. And the preference is justifiable on two grounds. *First*, our own comfort in the article of death will be indefinitely greater, if we give decisive evidence of dying in the Lord. What comfort can be experienced by those who, as it seems, even to themselves, are only making a leap in the dark, who are utterly uncertain whether they shall be wafted to heaven, or driven to hell? Who would not desire to escape the racking torture of soul incident to a state of uncertainty as to our eternal destiny, when so near the hour of that destiny being decided. And, on the other hand, how delightful to have fulfilled in our own individual experience that promise, so rich in meaning, that "an entrance shall be ministered unto us, abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." How enrapturing the thought that at the close of our warfare we shall see the gate into the palace of Deity, not closed before us,—not partially open, leaving just space enough to pass through and no more,—but opened wide as if to admit a conqueror in triumphal robes? But *second*, the desire to give clear evidence when we die, of our dying in the Lord, is reasonable, when we take into account our obligation to advance the Divine glory,—an obligation incumbent on the Christian, both in life and in death. Those who have witnessed the departure of a christian unvisited by the demonstrations of God's love, are often led to entertain the most gloomy doubts in regard to the Divine character. Is He faithful to his promises? they naturally ask. Does he indeed leave his own to pass through the dark valley alone? How is this to be reconciled with what Scripture testifies regarding the immutability of God? How different the effect produced upon the mind of him who is privileged to witness the death-bed of a fully prepared Christian! From such a scene, bright rays of glory are reflected on the character of the God of salvation. To those who stand around a death-bed of this kind, the words of scripture in regard to God's love to his people and his faithfulness to his promises, seem not only clear but *transparent*; through them he obtains the most satisfying and exhilarating views of the Divine perfections.

How then are we to attain to what is so desirable? Peter exhorts Christians to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ;" and it is by obedience to this precept that we may be enabled to give decisive evidence of dying in the Lord. That which can alone take the sting from death, and divest Deity of the terrors with which our consciences represent him when we are about to enter his presence, is experimental and intimate knowledge of, and pure, ardent, personal attachment, (kindled by his love to us) to Him who by his death abolished death, and who is seated in the midst of the throne of God. If having once at the commencement of our religious course, experienced his love, we remain content with what we have got, and do not seek increasing enjoyment of it, we can never realise perfect peace and satisfaction in looking forward to meeting him. Love to so glorious a Being as He is cannot be allowed to grow cold, or even to remain as it is, without a melancholy diminution of our comfort in the hour of death. If we be contented with continuing at a distance from him, even though it be at the same distance as that at which the first sight of him eased us of the burden of our sins and gave us peace

in believing ; if we do not seek nearer approaches to his presence, clearer perceptions of his beauty and glory, and more abundant manifestations of his love ; we cannot wonder that at the period of final trial, the lineaments of his countenance should grow dim, if not altogether fade from our view. It is Christ who is to usher into the presence of Deity those who are to meet with a favorable reception. The more vivid our acquaintance with Him, the greater will be our joy at that solemn hour, and the more complete the evidence we give of our "dying in the Lord." How earnest then should we be in daily accumulating stores of knowledge in regard to his character and experiences of his love ! How constant and unceasing ought to be our visits to his throne, to the very footstool of which we are allowed the freest access ! Should we ever indeed be in a state of mind that would induce a wish to leave so glorious a place ? "Truly our fellowship is with the Father and with his Son Jesus Christ ;" and this fellowship we can enjoy at all seasons ; not only in the closet, at the family altar, during private meditation, or in the house of God, but in the active scenes of life where duty calls us. Ever maintaining this state of feeling, what will hinder us from arriving at the very height of assurance so simply yet so beautifully expressed in the hymn ?—

" And when I'm to die,
Receive me, I'll cry ;
For Jesus hath loved me,
I cannot tell why.
But this I can find,
We two are so joined,
He'll not be in glory,
And leave me behind."

3rd. This subject is fraught with rich consolation to the mourning friends of such as have died in the Lord. What we above all things desire for those whom we love is happiness ; and if we are assured that they are in the possession of the highest kind and degree of happiness, even though they be at a distance from us, we feel a lively flow of satisfaction. And surely when we reflect that an "inheritance incorruptible, undefiled, and unfading," and "a crown of righteousness that fadeth not away," are bestowed upon those in whose welfare ours is bound up ; that their enjoyments are absolutely unchangeable ; and that, if we are like them in their faith, we shall soon participate with them in the enjoyment of their reward ; we must feel that it would be selfishness to wish them brought back to this scene of sorrow and trial. They "died in the Lord," and the Spirit of truth himself has pronounced them "blessed." Let us dry up our tears then since we "sorrow not as those who have no hope," but have the assurance that those "who sleep in Jesus will God bring with him ;" that soon, "we who are alive and remain shall be caught together with them in the clouds, to meet the Lord in the air ; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

4th In the event we are now attempting to improve, what a striking instance we have of the difference between God's ways and ours. So estimable a man, so lovely a Christian, so useful a missionary, we should have detained many years in this lower world, and thought that in doing so we were advancing the general interests of humanity, of the Christian Church, and of the cause of God among the heathen. We should have allowed him to complete the work he had so auspiciously begun, and so prosperously carried on. We should have allowed him to see the fruit of his labours during many long years ;—his children arrived at mature age and treading in their father's footsteps, many converts from idolatry added to the Church,

and christian truth widely diffused in consequence of the plans he had put in operation. And when his hour for departure actually arrived, we should have had him removed to his final rest surrounded by all the endearments of home, and bidding a joyful farewell to his weeping but resigned and comforted relatives. It is needless to point out in how many respects the reality differed from what we should have naturally wished for and expected. But the lesson which this marked difference teaches, if it is a humbling, may be likewise a useful one. "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" The Creator of man works by whom he pleases. Those seemingly best qualified to advance his purposes he can easily do without. The life of no one is *necessary* to the accomplishment of the good He intends to effect. However seemingly irreparable the loss His cause may sustain by the removal of a Missionary from the field, (and it is in this light that the surviving labourers in the Chinese Mission regard the event we are now deploring,) he can readily and with infinite ease make up, and more than make up, the loss. Whilst we acknowledge then the inscrutability of the Divine counsels, let us confide in the boundlessness of Divine love. God's ways are not our ways, but they must be infinitely better. He has not forsaken his cause, though he has removed one so well fitted to advance it. Onwards will it proceed, in spite of every seeming check. Human instruments are necessarily weak; but He who condescends to employ them is immutably almighty and all-gracious, "the same yesterday, to-day, and for ever."

Extract from the Singapore Free Press.

It is with feelings of deep regret that we have this week to record the death of the Rev. SAMUEL DYER, missionary to the Chinese at Singapore. This melancholy event took place at Macao on the 24th of last month. Mr. DYER had gone with other Missionaries of the London Missionary Society, to hold a conference at Hong-kong, in regard to the openings in China. Towards the close of his residence there the seeds of fever had been introduced into his system; but the disease did not discover itself until after his arrival at Canton. By the assiduous attentions of Drs. PARKER and MARJORIBANKS the fever was reduced; but it left him very weak, and it was only slowly and partially that he regained strength. The only step which appeared as likely to benefit him was to commence his voyage to Singapore. The ship *Charlotte*, in which he was passenger, touched on its way at Hong-kong and Macao, and during that time he regained some degree of vigour; but while detained in Macao roads he had an alarming relapse. He was immediately carried on shore, but though medical assistance was promptly procured and assiduously rendered him, his remaining strength rapidly declined; and on Tuesday morning, the 24th ultimo, his sainted spirit gently took its flight into the bosom of the Saviour he loved. While anticipating speedy dissolution Mr. DYER expressed himself delighted with the prospect of being speedily, through Sovereign grace, admitted into the presence of his Redeemer, and enjoying, as a saved sinner, the ineffable blessedness of heaven. His funeral took place on the evening of the same day; and now his remains rest in immediate proximity to those of Dr. MORRISON and his recently departed son, awaiting together with them the arrival of the joyful morning of the resurrection.

Mr. DYER was well known as a most amiable, humble, and devoted Christian, and as a most laborious and zealous Missionary. He left England and came to the Straits in the year 1827; and during the 16 years which have elapsed since, (with the exception of the time occupied by a visit to England)—first at Pinang, then at Malacca, and last of all at Singapore, he exerted himself for the furtherance of the Gospel among the Chinese in-

habitants of the three settlements. Not contented with the usual course of Missionary effort, he applied himself to the compilation of vocabularies of the Chinese language,—to the illustration, in various ways, of difficult points in that language,—but principally to the construction of punches and matrices for the casting of two fonts of Chinese type, a larger and a smaller. It was to this last important object that he devoted himself with peculiar energy and success. A great proportion of those Chinese characters which are most usually met with in the classics and other generally read works have been cast from punches and matrices prepared by Mr. DYER; and fonts of this larger size of type have been sent to various mission stations, and have been universally admitted to be the most correct and the best adapted to Chinese taste of any that have ever been prepared. During the last 18 months constant additions have been made to these; and a new font of a smaller size commenced and vigorously proceeded with, and the appearance of these is equally beautiful with the larger. He had accumulated a great mass of experience in regard to this department, in the acquirement of which he shewed no small ingenuity, and devoted much manual labour. In carrying on these efforts he was greatly assisted by pecuniary contributions from those who took an interest in the work; but he also contributed largely himself out of his own private funds. When, in addition to this, it is mentioned that he had constantly the superintendence of a pretty extensive printing and binding establishment, and also of a foundry in which fonts of Siamese, Malay, and English, as well as of Chinese types were cast, it will be readily admitted that his life was far from being either an idle or a useless one. These operations were conducted with the greatest regularity and order; and multifarious as they were they did not hinder him from engaging in direct Missionary labours; and his very accurate knowledge of the Colloquial Dialect which prevails most in the Straits, (the Hok-kien, or Fuh-kien,) enabled him to communicate to the heathen mind those truths of the Gospel on which he placed his own hopes of salvation. His loss will be severely felt not only by the Mission here, and by the Society with which he was connected, but by the Christian public at large; especially when we take into account the wide field now opening in the Mighty Empire of China.

A Sketch of Mr. Dyer's Life and Character by his Widow.

My ever dear husband was born on the 20th of February, 1804. About the age of 17 he was brought to the knowledge of the truth, under the ministry of the Rev. J. Stratton of Paddington, and soon after made a public profession of his faith in Christ. Having chosen the profession of the Bar, he entered at Trinity Hall, Cambridge. There the study of mathematics so enraptured him that he pursued it most ardently day and night, and grudged every moment taken from it, except a short period for devotion. So assiduous were his studies that after remaining there only five terms, had he remained over the examination, he would have obtained a scholarship. But the great Head of the Church had determined to confer upon him a higher honour than any that a University could bestow, namely, that of preaching to the perishing heathen the unsearchable riches of Christ. One Sunday, when he was looking over some religious pamphlets which he had brought from his father's library, he happened to alight upon the Memoir of Mrs. Mead, wife of the Rev. W. Mead, Missionary at Travancore. The perusal of this so powerfully impressed his mind with the importance of consecrating himself to Missionary work, that when he began to study mathematics again, on Monday morning, he found he could not proceed; and every time he read this memoir it had the same effect; so that at last he determined to give up the Bar, and to devote himself to the work of Christ

among the heathen. He accordingly left Cambridge, returned to London, and offered himself to the London Missionary Society; by whom he was cordially accepted. He then commenced a course of study preparatory to his entering on the high office of a Missionary to the heathen. On the 20th of February, 1827, the day on which he completed his twenty-third year, he was ordained; and the deeply interesting nature of that service never can be forgotten: such a heavenly unction seemed to descend upon it, and such a holy fervour to pervade it, that one could not but feel persuaded that God must be greatly glorified, and immortal souls benefited, by its means. And on our visit to England, in 1839, we heard that three individuals had been converted on that interesting occasion.

On the 6th of March, 1827, we were united in holy matrimony; and if ever there was a union characterised by an intensity of affection such as could not be exceeded except by idolatry, and by a complete oneness of purpose and of aim, it was in our case; and our conjugal happiness never suffered interruption during the whole course of our married life.

In his character as a father he was most lovely. Often on the Sabbath day might he be seen, with all the dear children on his knees at once, pointing them to Jesus, as soon as their little minds could understand any thing; telling them stories about heaven and about the Bible, in such simple and attractive language, that the attention of every mind was rivetted, and every heart impressed: and as they have found these stories in the Bible, they have come with double force to their minds, in consequence of their having previously heard them from their dear Papa. Thus constantly did he endeavour to draw them by the cords of love, to walk in the path which leads to heaven. Oh that this precious seed may be watered with the heavenly dew of the Holy Spirit, and that we may indeed be a whole family in heaven!

In his character as a master, he was most exemplary. Never was his temper ruffled, nor did an unkind word escape his lips. He was universally respected by all the servants, and the desire which they manifested to comply with his wishes, during his absence in China, and the ardent desire which they shewed to see him come back, and real sorrow at his removal from them, have been most deeply interesting to us all.

But what was the source of all this excellency in him? It was not in himself; it was the grace of God which made him what he was. And adored forever be the riches of divine grace and mercy, that first called him out of darkness into the marvellous light of the Gospel; that enabled him constantly to sit at the feet of Jesus, and to learn of Him, to imbibe so much of His lovely spirit, and to live in such near and intimate communion and fellowship with Him, as caused him to diffuse a holy influence all around him; which supported him under all the trials and difficulties through which he was called to pass during the 16 years of his missionary career: which sustained him in the hour of death; and has now admitted him into the immediate presence and transcendent glory of his God and Saviour, and placed a crown of righteousness upon his head, which shall continue to shine brighter and brighter, as one and another soul enters the realms of glory, whom he has been the means of bringing there; a crown which he rejoices to take from his own head and place at the feet of his Redeemer, while he sings—“Not unto us, O Lord, not unto us, but unto thy name be all the praise and glory, for ever and for ever.” Amen.

May the mantle of this precious saint descend and rest on us, and may we be enabled, by the same grace, to follow him as he followed Christ!

V.—Anniversary Meetings.

The Annual Meeting of the Calcutta Christian Tract and Book Society was held in the Town Hall, on Friday evening, the 5th January. Hon. F. Millett occupied the chair. The Rev. G. Pearce opened the business with prayer.

The Chairman pointed out the important situation which the Society occupied in reference to other religious Societies. He ranked it next to the Bible Society and as an almost indispensable auxiliary to Missionary Institutions. It was itself a Missionary Society preaching the word by the mute eloquence of its publications, embodying as they do the saving truths of the gospel.

The following resolutions were then put and approved by the meeting :—

Moved by the Rev. W. Morton, seconded by Rev. J. F. Osborne,—“ That the report now read be adopted, printed, and circulated by the Committee as the Report of the Calcutta Christian Tract and Book Society for the past year.”

Moved by Rev. D. Ewart, seconded by Rev. T. Boaz,—“ That considering the great importance of the operations of the Tract Society, it is the duty of all Christians in their several spheres, and by such means as they can severally command, to aid in the carrying on of these operations; and especially that it is the duty of all to pray earnestly and constantly that the God of all grace would bestow his abundant blessing, which is essential to the success of the Society’s operations.”

Moved by Rev. J. Wenger, seconded by M. Wylie, Esq.—“ That the following gentlemen shall be the office-bearers and Committee of the Society for the present year.

Secretary—Rev. T. Smith.

Treasurer—J. A. F. Hawkins, Esq.

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

Committee.

Aratoon, Rev. C. C.	Meiklejohn, Rev. W. H.
Boaz, Rev. T.	Millet, F. Esq.
Brooks, Rev. J.	Morton, Rev. W.
Campbell, Rev. J.	Osborne, Rev. J. F.
Charles, Rev. J., D. D.	Paterson, Rev. J.
Duff, Rev. A., D. D.	Pearce, Rev. G.
Evans, Rev. W. W.	Roxburgh, Capt.
Ewart, Rev. D.	Small, Rev. G.
Grey, E. Esq.	Smith, Rev. T.
Hæberlin, Rev. J., D. D.	Vos, J. M. Esq.
Hawkins, J. A. F. Esq.	Wenger, Rev. J.
Long, Rev. J.	Wylie, M. Esq.
Macdonald, Rev. J.	Yates, Rev. W., D. D.
Mackay, Rev. W. S.	

The meeting was addressed by the Rev. Messrs. Morton, Osborne, Ewart and Wenger. The speakers dwelt principally upon the report which was an interesting document. The Society was greatly in need of funds. Several hundred thousands of tracts in the native languages had been issued from its depository, but these were on a few general topics. The expediency of having tracts on a greater variety of subjects was pointed out by the fact that a Missionary in one district had a large store laid by, the people refusing to receive any more copies of those with which they were already well sup-

plied. Messrs. Morton and Ewart referred to the formation of a Society among the Vedantists similar to the Tract Society, and enforced on the Meeting the duty of counteracting the influence of its publications by new and fresh issues of sound religious truth. They had no doubt that qualified persons would undertake to prepare treatises, (and Christian laymen competent in the Vernacular dialects were asked to share in the work,) but it entirely lay with the Christian public to furnish the means of printing them.

Another great object was to provide native converts with a Christian literature. There was a time when a call of this nature was not felt, but the converts may now be numbered by hundreds and even thousands. The Rev. J. F. Osborne could find in the present almost destitute condition of our converts in this respect a sufficient explanation for their defective knowledge and faults of character and conduct; and he as well as other speakers, pointed out the duty of preparing and fortifying them against the prevailing errors of the day. The Rev. J. Wenger enumerated some of the topics on which tracts may be written suited to the prominent wants of Christian converts.

Messrs. Osborne and Wenger bore testimony to the valuable help they received in their Missionary operations from the Tract Society. Mr. Morton in support of the Society's claims, adduced several cases in which mighty results followed the employment of means comparatively insignificant; and related instances in which the giving away of a tract had been blessed of God to the conversion of souls. He earnestly impressed the duty of tract-distribution upon Christians, pointing out that it was a work which cost no labour. Every Christian ought to provide himself from the tract Depository; and ladies particularly might induce a servant, a bill-sirkar or a hawker, who comes to her to accept and read a tract which he may not feel disposed to receive at the hands of a Missionary.

Messrs. Osborne and Ewart could not fail to notice the absence from the Meeting (which, by the way, was well attended) of the ministers of the Church of England and of the Kirk. They render efficient aid to the cause in other ways but their presence at the meeting would have been no small encouragement.

Rev. T. Boaz and M. Wylie, Esq. owing to the lateness of the hour merely seconded the resolutions committed to them. The Society we regret to state has at this moment an empty treasury.

The Anniversary of the Calcutta Auxiliary Bible Society was held at the Town Hall, on Friday evening, the 26th January—F. Millett, Esq. presided.—The Meeting commenced with prayer by the Rev. H. Fisher, Senr.

The Chairman in a neat introductory speech remarked upon the importance of the Society, adducing one or two striking thoughts in illustration of his position.

The Secretary read an abstract of the report which we shall not notice further until its publication—it was upon the whole cheering.

The resolutions were moved and seconded by the Archdeacon, the Rev. Messrs. A. F. Lacroix, J. Wenger and G. Pickance, and M. Wylie and J. C. Stewart, Esqs.

The Archdeacon referred to the cheering nature of the report.—He had attended the meeting although he had an engagement elsewhere; but he was not willing at such a time when the Bible and Bible principles were attacked, and attempts made to undermine the truths of God, to be absent. He came to express his strong and unqualified attachment to the Bible and the Bible Society. The longer he lived and the more he read and saw of the efforts now making for Popery and semi-popery—Puseyism, the more he felt constrained to love the Bible and the Bible Society.

Rev. A. F. Lacroix dwelt in his usually fervid, catholic and happy manner

on the uniting influence of the Bible and the Bible Society. In illustration he referred to several interesting facts connected with his late tour on the continent and his visit to England.

M. Wylie, Esq. enforced the duty of consecration and devotedness in the work of God, and especially in the Bible cause. He referred to a proposal for united closet prayer on Saturday mornings at half past seven o'clock, for the out-pouring of the Spirit, and exhorted all to unite in the work.—He stated that not more than twenty-five subscribers were to be found amongst the list of donors to the Society resident in Calcutta—a fact that would lead us to say of the Christian Church in this city of merchant princes—we write this to your shame.

J. C. Stewart, Esq. dwelt upon the power of the Bible to convert the soul. He related two striking instances of conversion, one of an old dissipated traveller by a little child, by the repetition of a text—the other of a young officer by the alone reading of the word, away from all ordinances, Christian instruction or intercourse.

Rev. J. Wenger spoke of the tendency of the Bible to preserve and bless the Church, and to make her vigorous in her efforts to do good. He referred to one or two striking instances in the history of the Christian church in illustration. He expressed his gratification at the success of the Society, although conscientiously attached to another but similar institution.

The Chairman in conclusion again referred to the greatness and importance of the Bible cause. The meeting united in singing the Doxology

“Praise God from whom all blessings flow”—

after which the Rev. T. Boaz pronounced the benediction.

The meeting was well attended, we have seldom attended a Bible Meeting in which there was a more truly Bible spirit—love, union, brotherly kindness, and charity pervaded the whole of the proceedings.

We regret our inability to give a more detailed account of this meeting, and especially of the excellent speech of Mr. Lacroix. The following resolutions were approved by the meeting:

Moved by the Venerable Archdeacon Dealtry, seconded by the Rev. A. F. Lacroix,—Resolved, That the report now read be adopted, and that it be printed and circulated under the direction of the Committee.

Moved by M. Wylie, Esq., seconded by J. C. Stewart, Esq.—Resolved, That this meeting whilst thankfully recording the great increase in the circulation of the Scriptures during the past year, desire earnestly to implore the Divine blessing to make the word effectual to the conversion of many souls.

Moved by the Rev. J. Wenger, seconded by the Rev. G. Pickance,—Resolved, That the following gentlemen constitute the Committee for the ensuing year:—*Vice Presidents*, The Venerable Archdeacon Dealtry, and the Rev. Dr. Duff. *Members*, J. W. Alexander, W. Byrne, E. Currie, J. A. F. Hawkins, A. Grant, and J. Lewis, Esqs.; Captain Roxburgh; J. C. Stewart, C. Tucker, J. M. Vos, and M. Wylie, Esqs.: with all ministers who are members of the Society.

The Annual Meeting of the Calcutta Sailors' Home was held on Thursday the 1st instant. Sir J. P. Grant presided. The following resolutions, for which we are indebted to the *Englishman*, were moved and seconded—

Proposed by Capt. J. R. Engledue, seconded by John Hamilton, Esq., and carried unanimously,—That the report now read is encouraging and satisfactory, and that it be adopted, printed and circulated for the information of the subscribers to the Sailors' Home, and the public.

Proposed by Captain T. E. Rogers, seconded by Samuel Smith, Esq. and carried unanimously,—That the friends of the Home give, as far as may be

in their power, pecuniary aid and moral support to the plan which has been formed for suppressing the punch-houses and crimping system.

Proposed by Capt. A. Thompson, seconded by Capt. G. Onslow, and carried unanimously,—That the following gentlemen be appointed to form a Committee for the year 1844, with power to fill vacancies and add to their number.

Sir J. P. GRANT, President.

A. F. Smith, Esq.	W. Montriou, Esq.
John Allan, Esq.	John Stevenson, Esq.
C. Campbell, Esq.	David Cowie, Esq.
Saml. Smith, Esq.	H. McEwen, Esq.
Wm. Gilmore, Esq.	W. C. Braddon, Esq.
John Hamilton, Esq.	Capt. T. E. Rogers.
Capt. J. R. Engledue.	„ J. H. Johnston.
Capt. E. Onslow.	„ George Vint.
	„ A. Thompson.

Proposed by Capt. E. Onslow, seconded by Capt. T. E. Rogers, and carried unanimously,—That the thanks of this meeting is due, and hereby given to the Deputy Governor of Bengal, for the practical support given, and kind consideration always shewn by him to the Sailors' Home.

Proposed by Samuel Smith, Esq. seconded by Capt. J. R. Engledue, and carried unanimously,—That this meeting recognizes with much thankfulness the interest evinced in the welfare of the Calcutta Sailors' Home by the Honorable the Court of Directors, and desires to record the grateful sense it entertains of the generous donation of 100 rupees per month recently granted to the institution by the Home Government, as communicated in Mr. Under Secretary Beadon's letter of the 22nd January 1844, to the Honorable Sir J. P. Grant.

After the above resolution, Capt. Rogers read a letter from the Honorary Secretary to his address as Chairman, and to the managing Committee, of which the following is a copy:—

Calcutta, 1st Feb. 1844.

Gentlemen,—With unabated anxiety to further, as far as it lies in my power, the interest of so praise-worthy an institution as the Calcutta Sailors' Home, and to afford my humble assistance in support of its interests, I am nevertheless compelled to tender my resignation of the office of its Honorary Secretary, and to submit, that I may be relieved of its duties. I find that, in the pursuit of my daily avocations, and the probability of an early departure from this country, the Home at the present moment requires a greater demand of time at my hands, than I can conveniently bestow upon it.

I have the less hesitation in adopting this step from a conviction that, even among the members of the Committee, several will be found not only very able, but most willing to fill the vacancy caused by my resignation.

Trusting that, during the period of my official connection with the Home, my humble services may have merited the approbation of the Committee, I subscribe myself, gentlemen, your very obedient servant,

(Signed)

SAMUEL SMITH.

It was then proposed by the President, seconded by Capt. T. E. Rogers and carried unanimously,—That the thanks of this meeting be given to our late Honorary Secretary, Samuel Smith, Esq. for his great attention to the interests of the institution, and unremitting discharge of the duties of its Secretary. That Capt. G. Onslow having kindly agreed to accept the office in succession to Mr. Smith he be appointed Honorary Secretary to the institution.

Proposed by J. Hamilton, Esq. seconded by Samuel Smith, Esq., and carried unanimously,—That the thanks of the meeting be given to Sir J.

P. Grant, for his kindness in presiding on the present occasion, and for the active interest he has always taken in the welfare of the Calcutta Sailors' Home.

Abstract of the Inmates of the Home for the month of Jan. 1844.

42 Seamen and 10 Officers remained on the 31st Dec. 1843.

89 do. and 8 Officers admitted.

103 do. and 9 Officers shipped.

28 Seamen and 9 Officers remain on the 31st January 1844.

Temperance Meeting—Fort William.—On Tuesday, the 23d January, the first Anniversary Meeting of the Members of the Temperance Society was held by the 10th Regiment in their Coffee Room, in the Garrison of Fort William. There were about eighty members present, and the arrangements were excellent.

The cleanly appearance of the men and their quiet and orderly behaviour were creditable to themselves and spoke favorably of the effects of Temperance.

Tea and coffee, with bread and butter and cakes, were placed upon the table by the Committee, who acted as Stewards upon the occasion, and after grace had been said by the Senior Chaplain, the members partook of their social repast, and appeared to enjoy it very much. After one of the Temperance Hymns had been sung, the Rev. R. Eteson addressed the meeting and gave an account of their proceedings during the past year. He mentioned one very striking fact; that while the deaths in the regiments had amounted to $7\frac{1}{2}$ in every hundred men there had not been quite 2 per cent. in the number of those who had joined the Society. This clearly proves, that the use of ardent spirits tends to shorten life, and is a very strong argument in favor of temperance, Mr. Eteson's address was followed by three hearty cheers for the committee, the Queen and their Clergyman. The Junior Chaplain then said a few words, after which the Archdeacon of Calcutta addressed the Society and was listened to with great attention.

It was most gratifying to witness the orderly behaviour of all present, and the pleasure which they evidently took in the proceedings of the evening. The Committee deserve great praise for their arrangements.

The Bengal Auxiliary Missionary Society.—The services connected with the 25th Anniversary of the Bengal Auxiliary to the London Missionary Society commenced on the 11th February; a Preparatory discourse having been preached on the Wednesday preceding by the Rev. T. Boaz, from Isaiah viii. 10, "The Lord is with us."

The preacher endeavoured to shew that the Lord had been with the Mission during the past year in its *trials*. All trials and affliction when sanctified were for good. Whom the Lord loveth he chasteneth. 2, In its *operations*, in affording *one mind* to its Missionaries to adopt measures conducive of good at the expense of long cherished plans—and 3, in the *success* of the Mission. The conversion and baptism of the three young men from the Christian Institution and other tokens of Divine favor were evidences of success, and that the Lord was with the Mission. This cheering truth should lead the friends of the Society to attend the Anniversary services—in the spirit of *gratitude—faith—simplicity—prayer and devotedness*.

On Sabbath morning the 11th ultimo, Rev. T. Boaz discoursed from Daniel ii. 34, 35.

After considering the text in its immediate connexion, he proceeded to explain its meaning by shewing—

1st. The original apparent insignificance of the kingdom of Christ.

2dly. The inherent power of that kingdom, for sustentation and advancement.

3dly. Its destined universal influence.

Under the first head the circumstances in which the Author of the gospel appeared; his humble life and that of his Forerunner were described. "He was as a root out of the dry ground without form or comeliness." "Can any good thing come from Nazareth?" "He came unto his own and his own received him not." "He was despised and rejected of men." The cry regarding him was "away with him;" and he died "the death of the cross."

The early converts were the "common people"—the "poor" to whom the gospel was preached—"sinners" called to repentance; and their number was "few," so that the number of disciples assembled after our Saviour's resurrection when Peter proposed to fill up the vacancy caused by Judas's fall, was "about a hundred and twenty."

Secondly.—Mr. Boaz shewed in what the power of sustentation and advancement in the gospel consists, viz. in its essential adaptation to the wants and circumstances of man, not as he is in his social or political capacity, but as man in all the attributes and properties of his being. As fallen creatures subject to the penalty of sin in the sorrows of this life and the dread of future retribution, we find in the gospel the only remedy provided by God and the only hope of salvation. The doctrine of atonement as it is the very soul of Christianity, is the doctrine exactly suited to our condition.—"All we like sheep had gone astray." We had "sought out many inventions," but "the blood of Jesus Christ cleanseth from all sin." "Whosoever believeth on him shall not perish."—"Godliness hath the promise of this life and of that which is to come."

The agency by which the gospel is appointed to operate is another ground of helief in its power of progression. The *instrumental* agency is adapted to human nature. It consists in the maintenance of a living ministry whose office it is to preach "Christ and him crucified." The *efficacious* agent in the work is the Divine Spirit. "Not by might, nor by power but by my Spirit saith the Lord."

In treating of the third head of his discourse Mr. Boaz observed, that the influence the gospel obtains is generally by a slow and gradual process. During the last 1800 years singular and painful alternations have occurred, and the world has not yet been converted to Christ. The cross was planted on the throne of the Cæsars, and "multitudes of believers" were added to the Church from various parts of the world. But a dark cloud followed, and the Church lost her pristine glory. The age of the Reformation saw her break through the cloud, but soon again her lustre became dimmed, until in the age of Wesley and Whitfield, she again went forth "bright, as the sun." Now in every country we may find some token or trophy of God's redeeming work. Why these changes it may be asked? Perhaps they are only referrible to God's will and are parts of his great design, so that the end shall bring him a larger revenue of glory—perhaps they are appointed for the trial of the graces of his people, or it may be, they are the consequences of the sins of the Church.

The promised universality of the gospel influence is supremely desirable alike in what it will remove as in what it will confer. The text does not mean, as some suppose, the destruction of all civil government, but it does mean the destruction of all that is evil in it. The evils in the four governments typified by the image which Nebuchadnezzar saw and which Daniel interprets, were undoubtedly those of corruption, war, despotism and idolatry. Christianity ameliorates the condition of man. It displaces corruption by purity, war by peace, despotism and idolatry by liberty, civil and religious. Such has been the legitimate result of its heartfelt reception; and the kingdom of Christ, according to Divine testimony, will be completed in the universal blessedness of man—see Isaiah cxi. 1 to 9.

But the influence of the gospel though slow and gradual, is constant and will be triumphantly consummated. "The dream is certain and the interpretation thereof sure." The "stone cut out without hands" became "a great mountain and filled the whole earth." Our hope in the universal prevalence of Christ's kingdom is not a dream. It rests on the "sure word of prophecy." It is founded on the covenant-promise of God; and we have a pledge of the fulfilment of these promises in the exaltation of Christ our Lord. "When he hath made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands." "He shall have dominion from sea to sea and from the river to the ends of the earth." "His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed."

In conclusion Mr. Boaz adverted to the operations of the London Society. Its constitution is Catholic. It proposes to send not Episcopacy or Presbyterianism, or the peculiarities of the Independents or the Baptists, but the Gospel simply as it has been given from heaven. Its agents comprise almost every denomination of Christians, and well have they observed the Catholic character of the Society. As shewing the extent of the field they occupy and the labour bestowed, Mr. Boaz offered the following statistics of the Parent Society and of its Bengal Auxiliary:

The number of principal stations connected with the Society in Northern India is 5, Calcutta, Chinsurah, Berhampore, Benares, Mirzapore. European Missionaries 16; Missionaries' wives and other female assistants 16; East Indian assistant 1; Native Catechists 18; Native Christian Schoolmasters 12, other Assistants 20; making a total of agents supported by the Society 83. There are connected with these 5 stations, preaching places 30; Orphan and Boarding Schools 8, containing about 160 children; Adult Schools 2, Pupils 40; Native Churches 6, Church members about 250; Members of the congregations immediately under the instruction of the Missionaries about 1000.

The annual income has been for Calcutta, 18082-2-5; Chinsurah, 481-0-0; Berhampore 6856-5-1; Benares 4797-5-3,—Total for North India, 30216.

The Parent Society from the most accurate data at hand, it is believed, has in the world about 400 stations, about 200 Missionaries, 550 Europeans and Native Assistants—making a total of 750 Missionaries and Assistants. Under their care are about 120 Churches—with about 15,000 communicants and 900 Schools, containing 48,000 scholars. The society has 15 Printing Establishments—and several missionary students entirely dependent on its funds. The income of the Society has been £93,497-4-6. This includes the sale of *all the funded property* of the Society.

The increase of the Expenditure over the income for the last two years amounts to £25,000. This has arisen not from any decrease in the income of the Institution but from the widely extending operations of the Mission: but it is a loud call on all the friends of the Society in this country to pour into its treasury of the silver and the gold with which the Lord hath blessed them.

In the evening Mr. Lacroix preached from Matt. ix. 36, 37 and 38.

Our Saviour's last injunction to preach the Gospel to every creature lay forgotten during the dark ages that preceded the Reformation. The proper office of Christianity is now better understood, and religion, no longer limited to place or people, is felt to comprehend the whole world.

Mr. Lacroix pointed out—1, The state of the heathen, especially those who inhabit India, and 2d, our duty towards them.

Our Lord in the text alluded to the Jews, and if the description applied to them it applies with equal force to the heathen nations in our days. They

"know not God," and as a consequence are destitute of the fruits which spring from this knowledge. The Hindus say they believe in one God, but the god of their imagination possesses none of the sublime attributes of Jehovah. They believe that every thing that has life is God, such a doctrine destroys all sense of accountability; it banishes all reverence of God, all confidence in him. The Deity becomes the author of sin. Few however are followers of this Pantheistic system in its simplest form. The mass of the people are idolaters. The country is overrun with idols, 330 millions of gods are not sufficient; in some places new gods are set up, even reptiles and stones are deified, and what is still worse, the indulgence of every base passion of our fallen nature is encouraged by being attributed to some one of these gods.

Thus situated can it be controverted that the heathen are "without God and without hope in the world?" It is not the case, as generally supposed, that they feel no concern for their souls. They are not unalive to a sense of sin. In the absence of the knowledge of the great sacrifice, they seek for absolution by fastings and ceremonial observances, by severe penances and painful pilgrimages. In ignorance of the doctrine of renovation by the Holy Ghost, they look in vain to attain purity by absorption into the Deity.

Their heaven is a place of sensuality;—their pleasures even there are of limited duration. They must soon return to some existent form and follow a series of interminable transmigrations.

If the Bible be true, all idolaters shall be cast into hell; and as there is but one name given under heaven by which man can be saved, it is false charity to think that salvation may be obtained by any other name or in any other way. If this truth were duly felt, Christians would be more active than they are.

Such being the condition of the heathen around us, it is proper to enquire what is our duty towards them.

It is said of our Lord that when he saw the multitude he had compassion on them. We cannot withhold sympathy in the sight of sorrow and distress. The scriptures condemn want of feeling for the temporal necessities of men. What then must be the guilt of those who shut up their bowels of compassion towards the spiritually afflicted and destitute. "They shall have judgement without mercy who have shewn no mercy."

Grecian and Hindu mythologists talk of a golden age, the Bible promises such an age. Here then is a vast field for the exercise of philanthropy. We may make men happy in the blessings of the Gospel.

In the miseries of an awakened conscience, in the calamities of life and in the article of death, where may we find peace and support and consolation, but in Christ? Christians know the preciousness of the gospel at such seasons. Shall we not then give it to those to whom all now is dark fate—all gloom?

Our Lord has taught us our duty by precept as well as by example. "Pray ye the Lord of the harvest." The text is applicable to India. It has been brought by a chain of wonderful providences under the rule of Britain. Missionaries may now go to any part of the country. The prejudices in favor of Hinduism are greatly relaxed; education has done much; an appetite for knowledge is prevalent. These indicate that the harvest is at hand.

The field is large, the work extensive, but the labourers are few, very few.

Under these circumstances, it should be our duty to pray for more labourers qualified with the gifts and graces of the Holy Spirit; especially should we pray that our native converts, the children of the soil, may be prepared to preach to their countrymen the "unsearchable riches of Christ."

But how shall these preach unless they be sent. Here is a call for the exercise of practical benevolence. It is for Christians to furnish the means

for attaining the desired object, and every Christian has surely some ability—some “one talent,” which he can employ in helping forward the Lord’s great salvation throughout the world.

The *Twenty-fifth Anniversary of the Bengal Auxiliary to the London Missionary Society* was held in the Union Chapel, on Wednesday evening, the 14th February.

The meeting opened with singing the hymn “O’er the gloomy hills of darkness,” &c. and prayer by Rev. J. Mullens, B. A. of the London Missionary Society.

J. Calder Stewart, Esq. Secretary to the Union Bank, was then called to the chair on the motion of the Rev. T. Boaz, seconded by Rev. A. F. Lacroix.

The chairman remarked that it was the missionary spirit which brought the Lord Jesus to our world. Professing christians, he feared, are not thoroughly impressed with the importance of christian missions. This cause is identified with Christianity, and until it be accomplished, the heavens and the earth shall not pass away—the “end” will not be.

For the accomplishment of this object as far as human agency is concerned, the chairman referred to the desirableness and expediency of forming Societies like the one whose anniversary was now commemorated. United efforts are always better than detached individual exertions; and the amount of good which Missionary Societies have effected will be fully appreciated only in the disclosures of the great day of the Lord.

On being requested the secretary Rev. T. Boaz read an abstract of the Committee’s report for the past year.

M. Wylie, Esq., (Barrister at Law,) rose to move the first Resolution,—“That the Report, portions of which have now been read, be published and circulated for the information of the subscribers to the Society and the friends of Missions generally. And that the following friends be the Committee for conducting the affairs of the Society, with prayer that they may be blessed by the approbation of the Divine Spirit in all their deliberations and plans, and supported by the supplications and pecuniary aid of the Catholic Church;

Rev. A. F. Lacroix,	Messrs. H. Andrews,
„ J. Paterson,	J. Bartlett,
„ J. Campbell,	Captain Bedford,
„ T. Boaz,	Messrs. Cockburn,
„ W. Morton,	A. Grant,
„ J. H. Parker,	G. C. Hay,
„ J. Mullens, B. A.	J. R. Heron & J. M. Vos.

Mr. Wylie felt much pleasure in recommending the publication of the Report portions of which had been read to the meeting. He did so with the greater confidence as he had been favored with a perusal of the whole document, and was therefore able to speak of its merits.

The Report recorded the death of the Rev. R. de Rodt, to whose memory the tablet which the meeting saw before them, had been erected most appropriately by Christians of all denominations; for his praise was indeed in all churches. The tablet had inscribed upon it the words of Holy Writ that the lamented deceased was “a good man, full of faith and of the Holy Ghost.” This Mr. Wylie from his personal knowledge of Mr. de Rodt could testify was strictly true. It used to be said of Archbishop Leighton that those who had enjoyed the privilege of conversing with him had received one talent more for which they would have to render account—this might with great propriety be said of the late Mr. de Rodt. Acquaintance with him had left a savour on the memory which frequently compelled the exclamation, “He was a good man full of the Holy Ghost and faith.” And

though he was not permitted to see any fruit resulting from his brief but faithful labours, scarcely was he laid in his grave when a student of the Sanskrit College—the first, it is supposed, who had felt the power of converting grace in that institution—calling to recollection the numerous exhortations of the late Mr. de Rodt, began to think seriously on religious subjects, sought further instruction and was finally baptized by Mr. Osborne, of the Church Missionary Society. But, said Mr. Wylie, I will not allude any further to the Report.

It is well that at meetings like the present we should not limit the range of our sympathies by confining them to the place at which we happen to be at the time, we should look northward, southward, eastward, and westward and see what great things are done and are still doing among the heathen in other lands. Let us look at the very cheering state of missions in the West Indies, more especially in Jamaica where through the labours of the Baptist Mission numerous conversions have taken place. Churches have been formed which maintain their own ministers, and not content with that, now send African missionaries to their native land to preach to their fellow-countrymen in their own tongue the unsearchable riches of Christ. It appeared as if the Lord, when these evangelized negroes were severed from their native land by the odious slave trade, meant it for good to them and designed that they should be carried away only to be made instruments of sending back blessings to their fellow-countrymen.

Then again look at the new opening of Africa through Sierra Leone offering at last a congenial climate for the European constitution, through which the Church Missionary Society had entered into the heart of that benighted land. See the South Sea islands in which the idols have been utterly abolished. See the opening of China; notice the fact that another missionary ship is to be sent to the Pacific; and seeing all these things we may well “thank God and take courage.”

Mr. Wylie concluded by forcibly urging upon christians the necessity of enlarging their sympathies. The Christian should not confine himself to his own denomination or town or country or continent—his sympathies should range the wide earth and embrace in their ample folds *all* who love the Lord Jesus in sincerity, and *all* who are engaged in promoting His glorious cause.

He cordially moved the Resolution.

The Rev. W. W. Evans, (Pastor, Baptist Church, Lall Bazar,) seconded the Resolution. He had also been permitted to read the report and he felt very great pleasure in taking a part in the proceedings of the evening, because he felt that the cause of Missions is the cause of Christ.

The report first refers to the changes, removals and deaths which have occurred. Trials are useful, and there are few who having experienced them, would wish things to be otherwise than they are. The dead have died in the Lord, and the fruit of their labours will yet be seen. Those who have left their work in quest of health will, we ardently trust in God, soon return with renewed energy and re-animated zeal.

India is said to be an unproductive field for Missionary operations. The accounts given in the reports of this and other Societies shew it to be otherwise. It is true the amount of success has not been what could have been wished, but it is sufficient to encourage us and to sustain our hope that these are but the first fruits of an abundant harvest.

Several causes have been assigned for the want of success. Some refer to the character and prejudices of the natives. But all that has been said on this subject are so many additional reasons for perseverance. Some ascribe the absence of success to God's sovereign will. Mr. Evans did not desire to say any thing on this head. Others talk of the inadequacy of the gospel to

man's wants and its inapplicability to the circumstances of all men, and argue hence that the trial which has been made here shows it to be wanting in the power to succeed.—This is not the sentiment of men who have felt the power of the gospel in their own hearts.

We are not, however, to act upon man's judgment, for we are accountable to God not for success but for the faithful discharge of our duty. The duty is clearly laid down, and woe be to us if we preach not the gospel.

Mr. Evans was anxious to save the time of the meeting for the addresses which were to follow, and he would most gladly make way to Mr. Lacroix, whom all must be impatient to hear. But before doing so, he would only exhort the meeting in appointing the new committee, to follow them with their prayers, and to support and help them according to the tenor of the resolution which would be submitted for their adoption.

The resolution was adopted unanimously.

Rev. A. F. Lacroix of the London Missionary Society, moved the next Resolution:—"The cause of Missions in the conversion and redemption of souls is the cause of God, the end for which the Son of God suffered, died, rose again and ever liveth as the Intercessor before God—for this the world and all nature are maintained, that Christ may be glorified in the conversion and salvation of mankind. Hence is it the duty and privilege of every disciple of the Saviour to watch and pray, and labour that His kingdom may come, and his will be done on earth as it is in heaven."

Mr. Lacroix stated that it was now two years since he took leave a meeting similar to the one now assembled, and when leaving, he pledged himself to return and bring with him a re-inforcement. In the merciful providence of God he had been able to do both, and he entreated his friends to unite with him in thanking God for his bountiful goodness.

The London Society intended to have sent four new labourers; two have arrived in company with him; one was taken ill in England, and the fourth was prevented by circumstances from joining Mr. Lacroix. The number will however be completed this year, and of the two expected, one is the son of the well known Dr. Phillip.

During his absence Mr. Lacroix visited England, Scotland, France, Switzerland, Germany, and Holland. He preached in all these countries, and was rejoiced to find a ready response to missionary objects in all of them. Indeed he felt it difficult to quit these places. In Paris, where he delivered a course of lectures on Missionary topics, he was well nigh prevailed upon to remain for a time. A great number of Protestant Ministers there wrote to the London Directors to allow Mr. Lacroix to make a tour through the whole of France. But he felt that whatever good he might do elsewhere, his proper business was in India; and as his heart was bent on returning without delay, he was compelled to decline the undertaking.

So much of self, said Mr. Lacroix, and he proceeded to speak upon the resolution. The resolution stated and it spoke truly, that the cause of Missions is the cause of God. The cause is in very good hands when it is in God's hands. Men may fail from deficiency both in the wisdom and power to carry it on, but God is Almighty, All-wise. Where our faith was most likely to stagger, he has upheld it. The work is too vast—the world corrupt, the instruments are human. The natural eye would fail to realize the conversion to God of such a world and by such agency. At this very point we are met by the "exceeding rich and precious promises" of our God.

Mr. Lacroix could not forget the dying words of his much loved friend, the Rev. C. Piffard—a man who had devoted his wealth and himself, to Missionary objects—when he bid him tell his Missionary brethren not to faint or tire because, said he, he felt an assurance that the cause will succeed.

Mr. Lacroix also felt this assurance, and he appealed to the Missionaries present and to Dr. Duff in particular, whether there was any room for discouragement. And if Missionaries who every day come into rude encounter with difficulties, do not feel discouraged, ordinary Christians ought not, for a moment, to entertain such a feeling.

The resolution says further that it is the duty and privilege of every disciple of the Saviour to pray and labour that Christ's kingdom may come. The work does not belong exclusively to the Missionaries. The Governor General and other officers of government are not the only persons who should be loyal and obedient to the laws. Peculiar duties devolve on some, but it is the duty of all to honor the king and respect the laws. There are many here and in Europe who profess the religion of the Bible but feel no concern for the salvation of their fellow-men. If a man who lives in the daily violation of God's commandments can claim to be a christian, so may he who cares not for the souls of men, "for which the Son of God suffered, died, rose again and ever liveth as the Intercessor before God."

Many christians act as did the Jewish church; but that church was confined to one place and was not called to act for other lands, the two Economies are very different. Christianity is a universal religion.

What greater privilege can man enjoy than to co-operate with God? This constitutes the bliss of angels. If a monarch requires any business to be done, the call to that work as coming from him, confers dignity and honor on the person selected for it.

Mr. Lacroix exhorted christians to unite in the work, for union is strength. When in England, he observed the stand made against the Education Bill which the ministry were resolved upon. Two millions of the people opposed the provisions of that bill, and the result is known, it was not passed.

Another thing which Mr. Lacroix observed was the zest—the almost intrusiveness with which people talk of a recent discovery. He has met with several persons who having derived benefit from the cold-water cure, talk incessantly of it, and without consulting one's disposition or asking his leave will thrust upon us the discussion of that topic. Christians who have felt the disease of sin and found the great remedy, should not be backward in speaking of it—should not show less zeal in declaring it to others.

We should persuade men to take an interest in the cause of Missions; we should cultivate this feeling in our children especially. On the continent, Mr. Lacroix was highly delighted to find the pains-taking of parents in this matter. In several places he was called to address assemblies of children. When in his native town, a boy came to him with a 5 franc-piece which his grandfather had given him for the fair, but which he proposed to bestow on a different object. His mother had spoken to him of the state of the heathen and he wished to assist in sending the gospel to them. Mr. Lacroix, seeing the lad's earnestness, offered to take half the money, but nothing short of his consenting to take the whole would please him. As an indication of the extensive interest inculcated in the minds of children, Mr. Lacroix mentioned that the deprivation of the privilege of doing something for the heathen, is made one of the punishments for juvenile delinquency.

But while he exhorted parents to teach their children, Mr. Lacroix hoped *they* would continue to take a lively and more intimate interest in the work. Money is unfortunately necessary for Missionary objects, but the giving away of money may answer a good purpose in this respect. A minister in England related to him an anecdote worth repeating; a little chimney sweep passing his way, was hailed by a comrade and invited to play on the common. No, said he, he could not come; he gave a penny a month for Mis-

sionary objects, and as there was a meeting to be held of the Society, he would go and see what they did with his money.

Time did not permit of Mr. Lacroix's proceeding further, but, he said, alluding to the monthly missionary prayer-meeting, that he would take another opportunity of speaking on the subject of Missions.

Dr. Duff of the Mission connected with the Free Church of Scotland, seconded the Resolution in a brilliant speech of which the following must be taken as a very imperfect sketch. He stated at such a season and under existing circumstances, it was pleasant to dwell in reminiscences of the past. When he saw the Chairman he could not refrain from alluding to his father, the justly revered *Dr. Stewart*, who was the instrument of a great revival in a parish in a remote district in the highlands of Scotland—the birth-place of *Dr. Duff*. A Clergyman of the Church of England—for in those days an Episcopalian did not hesitate to officiate in a Presbyterian Church—the *Rev. Mr. Simeon* had preached a sermon in *Dr. Stewart's* pulpit, which served to awaken him and through him the whole parish. The fruits of that revival are still to be seen.

Two years ago *Dr. Duff* occupied the Chair at a similar meeting when *Mr. Lacroix* was about to leave Calcutta, and he then adverted to the prospect of his return. In the good providence of God, he is now among us, and *Dr. Duff* could not but appreciate the feelings which have brought him back. He could well imagine how difficult it is for one to exile himself afresh after revisiting his native soil, and renewing the hallowed associations of home and the sympathies of by-gone friendships. As a native of the highlands, he could also enter into the feelings which must have agitated the heart of his friend when among the wild and majestic scenery of Switzerland. There is a fascinating harmony in the aspect of external nature in Switzerland and Scotland, and the doctor eloquently drew the descriptive parallel. There was also a strong bond of sympathy between the natives of the two countries, for Switzerland afforded a refuge to the Scotch fathers during the age of persecution. And here it was that *Knox* met *Calvin* and carried the already kindled flame of the Reformation back to Caledonia. *Dr. Duff* could welcome back his friend to the level plains of Bengal with peculiar feelings to which a mere lowlander could not aspire.

Turning to the Resolution *Dr. Duff* found there a congeries of texts. He had but time left to dwell upon one—that which asserts that the world and all nature are maintained for the glory of Christ in the conversion and salvation of mankind.

The world as created for man in his primeval state, was not destroyed when he fell. It was reserved to be the theatre for the display of God's glorious perfections—it is kept for believers and shall be their ultimate possession.

Nature has through all ages been made subservient to the wants of God's people. The heavens rain down manna to them for food, and the flinty rocks yield them drink. The sea and the land, the desert and the fruitful field are equally laid under contribution for their benefit. Here has transpired the wondrous story of redeeming love, and this world shall be the paradise of the saints,—the scene of *Messiah's* triumphant reign when all shall be peace and love, and joy shall be the portion of his people.

The world is the believer's possession even now. With the Bible in his hand he enjoys all things around. He is happy in the furnace of affliction and feels the consciousness that he shall be happy when that is in flames. He is above the chances and vicissitudes of life; he feels his independence of all things out of God—with his presence he realizes the design and object of all things around; for all things have been planned and built and are still upheld, "clothed with beauty," for man's happiness in God his Saviour,

What a contrast is here to what the mere worldling would call happiness. Wealth is a bubble and pleasure a dream, The maniac in the frenzy of his mind may look upon the flowers, the green meadow, the cerulean sky, the stars, the moon, the sun, and claim them as his own; but soon the hallucination is past and the enchantment broken by the rigors of his prison-house. The man lying on a precipice may smile on all around and fancy his happiness will be complete in the possession of some darling object: but while he sleeps that object may perchance pass before him in airy vision, and as he starts to grasp the shadow, is plunged into the abyss below.

“ Yes—ye may fill your garner, ye that reap
The loaded soil, and ye may waste much good
In senseless riot; but ye will not find
In feast, or in the chase, in song or dance,
A liberty like his, who unimpeached
Of usurpation, and to no man's wrong,
Appropriates nature as his Father's work.

* * * *

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 scenery all his own,
His are the mountains, and the valleys his,
And the resplendent rivers, 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.’ ”

To break up the delusion which pervades the minds of men and to make men happy in the blessings of the gospel, is the object of Christian Missions. We tell men of their mistake, and we point them to the true source of happiness; we tell them of their disease and we offer them the great remedy. This work is the highest and noblest; it embraces all man's present wants; it raises him to take in the range of spiritual delights: it fills his soul with immortal bliss and extends its blessed influence through the countless ages of eternity!

The Chairman offered a few remarks in conclusion, pressing the claims of the Society on the meeting.

The service concluded with singing the hymn, “ Before Jehovah's awful throne,” &c.; and the benediction was pronounced by the Rev. T. Boaz.

The Chapel was full of attentive hearers: the service was not inconveniently protracted; and the whole was pervaded by a very gratifying spirit.

The collections during the Sabbath and on the evening of the Meeting, exceeded Rs. 1000.

Madras Wesleyan Missionary Society.—The twenty-fourth anniversary Meeting of this valuable Institution was held in the Wesleyan Chapel, Popbam's Broadway, on the evening of Tuesday last. We have attended many meetings of the Society in bygone years, but it was never our privilege to be present at one more interesting and conducted in a better spirit than that under notice. The chair was ably filled and the chairman was as ably supported by the several speakers. The Report too was confined within appropriate limits, so as to afford suitable time for the addresses that were to follow. Altogether, we were much pleased with the proceedings of the evening, and feel assured that in saying so we speak for others as well as for ourselves. None but an individual possessing *nether millstone* insensibility could hear the speeches that were delivered, unmoved, and leave the

assembly with his heart untouched, and destitute of love for the missionary cause.

The Rev. J. Roberts occupied the chair, and opened the proceedings of the evening by giving out a suitable hymn, which was sung; after which prayer was offered by the Rev. S. Hardy. The chairman then made a few observations, embracing brief statistics of the Parent Society, and concluded by producing a Bible which a Hindoo who had gone to England in his youth with a pious civilian had sent to Madras in the year 1818. The chairman had seen the party when in England and spoke of him as a christian of good repute, waiting for the summons of his Master. The peculiar feature of interest in the case was, that the man was a native of Madras. He had been so long in England that he had forgotten his mother-tongue, the only Tamil words which he could remember being *ummah* (mother), and *in-ge vah* (come here) or some such phrase. Mr. Roberts spoke of him as a shock of corn fully ripe for the harvest.

The Report was then read by the Rev. R. D. Griffith; but as we have no notes of the details which it embraced, and as it will doubtless be printed and published, no further reference to it is necessary at present.

We come now to the speeches. The first resolution, pledging the Meeting to deeper sympathy for the misery and wretchedness of the heathen around, was moved by the Rev. W. Porter and seconded by the Rev. P. Batchelor. Of Mr. Porter's able address, we will not attempt to give even an outline: full of deep thought and burning zeal, it formed an admirable preface to the speeches of the evening. Our only regret was, that it terminated so soon. Mr. Batchelor followed; though from the seat which we occupied, somewhat in rear of the speaker, we could not hear him distinctly enough to be able to give even an imperfect outline of his observations.

The second resolution, having reference to the inefficacy of human effort and recognizing the doctrine of Divine influence as absolutely necessary to the conversion and salvation of the world, was moved by the Rev. A. Leitch, seconded by the Rev. R. K. Hamilton, A. M., and supported by the Rev. T. Cryer. Mr. Leitch, who had been unexpectedly called upon to move the resolution in consequence of the indisposition of the Rev. R. Johnston, commenced by a touching allusion to a conversation he had that day had with a senior brother missionary who was now on a visit to Madras from Coimbatore. Mr. Addis had arrived in India seventeen years ago in company with the Rev. J. C. Thompson of Quilon, and the late Rev. Samuel Dyer of Malacca. Mr. Dyer had recently died and Mr. Thompson had just returned to England in search of health. Mr. Addis alone was left, and that too in a poor state of health. The speaker referred also to the want of sympathy in the missionary cause among the native Christians, and then went on to explain and enforce the resolution. A book, written by Beschi, had lately been published at Pondicherry called *Bible light*, which had been translated into English and which contained statements regarding Protestant Christianity which he had not believed could ever have been put forth in the English language. Who could doubt the necessity of the Spirit's influences, when even nominal Christians uttered such "barefaced lies." Mr. Leitch dwelt long and ably on the resolution, and spoke with considerable energy and power.

The Rev. R. K. Hamilton next addressed the meeting. He was a Presbyterian Calvinist, and the body to which he belonged at home and the Wesleyans had had numerous discussions on what were called "the five points," but he was happy to say that in this country he had seen far more reason for union than for discussion. To the excellence of the only people among the Wesleyans with whom his professional duties brought him into contact—the European soldiery—he could bear decided testimony. He had invariably

found that the best soldiers were Wesleyan Methodists. The speaker concluded a brief but highly appropriate address by mentioning an anecdote relative to the building of a church in Scotland. Two sites of ground had been selected, one by the laird or lay proprietor of the parish and the other by a number of good people in the congregation who considered their choice to be the more eligible of the two. The laird insisted upon his right and asked a gentleman who agreed with the congregation, why he thought they would succeed in their views. "Because," said he, "they are a *praying* people." And the result turned out accordingly: the *praying* people gained the day. Our readers may easily conceive the inferences drawn by the excellent speaker from this circumstance.

The Rev. T. Cryer then rose, and with his usual fervency and Christian spirit spoke to the hearts of those present. Mr. Cryer is a thorough Wesleyan; and a not less thorough Christian, embracing in the arms of his affection all who love the Lord Jesus Christ in sincerity. We delight to see a man true to his principles, and while animated by the strongest denominational attachment, yet cherishing the warmest feelings of regard towards other religious bodies. The admirable preparatory sermon delivered by him on Sunday morning, was remarkably characteristic in this respect, and did honor both to the head and heart of the preacher. On the present occasion, Mr. Cryer referred to the mission work as an *enterprise*, and then went on to show how missionaries and their wives, by leaving their bones in the various countries which they went to evangelize, took possession of the land in the name of their heavenly Master, even as Abraham took possession of Canaan by depositing therein the bones of his beloved Sarah. In the course of his speech he made several touching allusions to missionaries who had fallen in the midst of their work, making special reference to the martyred John Williams, and to several eminent men belonging to his own body whose names we did not distinctly hear. He also related an anecdote respecting a valuable missionary in South Africa whose life had been miraculously preserved when in imminent danger. The missionary and a catechist were going through the jungle when two paths, one on the right and the other on the left, both seemed to point to the direction whither they were bound. They first thought of taking the left, but the minds of both were unaccountably filled with the idea that there was great danger in pursuing that road, and they ultimately resolved to take the right. Our readers must judge of their feelings when having proceeded accordingly, and reached an eminence at some distance, they distinctly perceived five lions in the left hand path. Who could not see in this, Divine interposition on behalf of God's servants, and behold in it the fulfilment of the injunction, "do my prophets no harm." The speaker next referred to the conduct of Mr. Freeman in going among the murderous Ashantees, where he daily heard the death-drum beating, and saw numerous victims offered up in sacrifice at the pleasure of the king: to whom nevertheless, he boldly preached the Gospel. But neither our time nor our limits, will allow us to extend this imperfect notice of Mr. Cryer's truly missionary address. We cannot however forbear quoting one anecdote which he mentioned, as it has reference to India. A missionary was once in conversation with a Queen's officer, who thought the work in which the former was engaged, futile, and an utter waste of time and labour, as the heathen could not be converted. The missionary mildly replied that might be very true so far as mere human instrumentality was concerned, but that with God all things was possible. "Oh!" rejoined the officer, "if you come to bring God into the work, that's another thing." And, said Mr. Cryer, it is indeed another thing—it is *the* thing. They should all look up to God for *his* aid, without which mere human effort was in vain. Who could tell the value even of one

soul? They must first learn the arithmetic of glory before they could solve this question.

The Rev. M. Winslow rose to move the third resolution. The chairman announced him as an *old* friend, though he did not exactly like the phraseology. The resolution involved gratitude to God for the good missionaries had been able to effect. The speaker felt that there was too much of man worship in the present day, and then took a brief review of what Wesleyan Methodism had done towards effecting the world's conversion. In the course of his observations, he mentioned an anecdote of an unlettered but laborious and useful Methodist preacher, a Mr. Dow, who lived in America some years ago. The individual in question had been the means of doing great good, and his efforts had been eminently blessed of God. One day, two gentlemen, a General Root and a Squire Bush took it into their heads to laugh and jeer at his religion and labours, and among other things asked him what sort of a country heaven was. Mr. Dow replied that it was a beautifully-level country, and so well cultivated that neither a *root* nor a *bush* was to be seen in it. In this way he rebuked the scorners. On another occasion, when asked whether Christ died for all mankind, he said that the Saviour died for a double *l*, which did not spell *some*. Mr. Winslow concluded his remarks by a reference to Mr. Robert's labours for many years in Ceylon, and especially spoke of a class of natives there who had literally lived as *beasts*, but whom Christianity had taught to live and act like men. It too often happened that men lived like *beasts*, but none but a Divine power could transform beasts into men.

The Rev. J. E. Hardey, the Rev. S. Hardey, and the Rev. R. D. Griffith followed, but their remarks were comparatively brief and unimportant. A few words from the chairman, and the singing of the Doxology, terminated the proceedings of the evening.

We much regret that our engagements just at present preclude our giving a more detailed account of one of the most interesting missionary meetings we ever attended at Madras. One feature in it especially claims our notice, *viz.* the occasional introduction of appropriate anecdotes into the addresses. If speakers in general on such occasions were aware how this plan tends to rivet the attention, and make an impression on the mind, it would be more often resorted to than it is. It imparts life to an assembly, and gives as it were *reality* to what may otherwise be advanced.

The Meeting of the Calcutta Temperance Sailors' Home and Temperance Society was held on Friday the 10th February, at the Town Hall.—We are, with slight alterations and additions, indebted to the *Hurkaru* for the report of the meeting and editorial remarks.—We will only add that we sincerely rejoice in the prospects of the Home and do trust that all our friends will come forward promptly and liberally to the aid of the Committee; a nobler or more deserving object could not command the attention, or call forth the benevolence of the Christian public, than the Calcutta Temperance Sailors' Home.

“The Meeting of the Calcutta Temperance Sailors' Home, held at the Town Hall, on Friday evening, was one of the most spirited and extraordinary of the kind, which it has ever been our lot to witness. The number of Sailors and Soldiers present, fraternizing for so good and excellent a cause was cheering; the more especially when we remember the antipathy usually subsisting between these two classes. The number of merchants, or other influential citizens, was indeed, not large, but still more numerous than on almost any similar occasion. The welfare of Seamen has not yet found a large place in the affections and sympathies of the Merchant Princes of Calcutta. We are confident, however, that when the abominations of the crimping system shall be fully exposed, (and, we purpose, dissecting and

anatomizing it at our earliest convenience,) then all, from the Government down to the most retiring of our fellow-citizens, and they of the softer sex too, will unite in "a long pull, a strong pull, and a pull altogether," to suppress and to annihilate this system, the bane and curse of poor Jack. Let but the Government enact salutary laws, set their faces against those dens of infamy, the Punch Houses, and expend as large sums in striving to render the Sailor happy and moral, as they are compelled to do in attempting, through a corrupt Police, and other mediums, to punish the crimes which flow from the Punch House and the crimping system;—let but our Merchants, usually generous and princely, come forward and unite heart and hand with the Homes and determine to ship no crews but from these institutions;—let the Owners and Captains of vessels adopt the same course and offer small premiums for sobriety and industry; and let the heads of the Marine, Magisterial, and Police departments, all endeavour practically to uphold the principles of the Sailors' Homes—and we are confident that in one year the crimping system, tortuous and potent though it now be, would be almost among the things that were. It would be but the shadow of its former self. For an object so noble, we should hope all can and will unite.

The Calcutta Temperance Home has been established about six months. During that time there have been admitted men 140, officers 23, shipped 106, expelled 18. The remainder have left for other employ, or because they could not accommodate themselves to the rules of the institution. The income of the Society has been about Rs. 2,500; the expenditure about 3,700; leaving a balance against the Home of about 1,200 Rs. This has chiefly arisen from the purchase of furniture, and otherwise fitting up the premises, printing and other unavoidable expenses connected with the establishment of such an institution. The monthly expenditure will be about 400 Rs. The amount of monies now needed as a Reserve Fund for cashing notes, and other contingencies, as well as to pay off the present debt is about 3,000 Rs., a sum, which we sincerely hope the Committee will be able to realize, and that speedily, from a generous and intelligent public."

"The Half-yearly Meeting of the Temperance Society and its branch institution the Sailors' Temperance Home, was held at the Town Hall last evening, when there were not a great many present of the "society," or community of Calcutta, but there was a very large attendance of European seamen and soldiers. The Venerable Archdeacon being voted to take the chair, opened the business by calling on the Rev. H. Thomas to pray. The chairman then explained in a few words the objects and usefulness of the Institutions, and especially repudiated an impression that appears to have gained ground in some quarters, that Temperance Societies interfered with the preaching of the Gospel. The Secretary was next called on to read the report of the Sailors' Temperance Home for the past six months of its existence. It appeared from the document that the experiment which was originally commenced in Radha Bazar, had proved quite successful, and that owing to the increase of the numbers who have entered the establishment the Home has been removed to a more spacious building, in Grant's Lane. This branch Institution, however, though it has met with so much success in regard to the objects for which it was founded, has not received the requisite degree of public support, as was evident from the fact, that it is in debt to the extent of twelve hundred rupees.

The Rev. R. Eteson, after the reading of the report, rose to move the first resolution—In doing so he addressed the meeting shortly, and in course of it mentioned the case of two individuals which had come under his personal knowledge, and which was calculated to illustrate, in a striking manner, the baneful results which generally ensue from habits of inebriety and intem-

perance. One of these was of an unhappy man, a private, who is now immured in the prison of Fort William, under the dreadful charge of murder. Before coming to the Town-Hall, the Reverend speaker had visited the criminal in his cell, and talked to him respecting his present situation. The man had solemnly protested to him that he never intended to harm the person with whose murder he was charged; "but, Sir," he added significantly, "it was the drink." This unfortunate man, Mr. Eteson stated, last year belonged to the Temperance Society in Fort William, and only a few months ago was expelled for breaking the pledge. His intemperance had at length reduced him to his present awful situation. The other case was that of a soldier, who at present is an inmate of the General Hospital, and has been there for the last twelve months, undergoing the utmost suffering and misery, and wasting away as if by inches. This individual, Mr. Eteson knew some five years ago; he was then a respectable man and No. 1 in his regiment. Since he took to drinking, he had lost character with his Officers, drove by his conduct his wife, the best of women, to forsake him, and shelter herself under the care of her eldest son: and at length his habitual intemperance inducing disease, he is now pining away in the most wretched condition on a sick bed, which, in all likelihood, he will never leave.

The Rev. T. Boaz, in seconding the resolution also addressed the Meeting.—He explained the objects for which the present Meeting had been convened, the chief of which was stated to be to agitate the great question of Temperance Societies, to promulgate widely the vast amount of good they had been the means of effecting in England; urging on the public of Calcutta the necessity of vigorous efforts for the promotion of the cause in this country.

He enumerated some of the benefits which had arisen to society in general, which may be summed up in two sentences, viz. that a more correct state of feeling now existed amongst true Christians as to the use and abuse of intoxicating drinks. Many practices formerly indulged in as harmless, but which led others to sin had been abandoned, and vast numbers of thoughtless people had been saved from destruction, through the non-sanction given to drinking by Christians.

Mr. Boaz also stated some statistical facts with respect to the Sailors' Temperance Home, which had been established under the auspices of the Temperance Society. During the period of its existence, the number admitted into the Home, has been 140 men and 23 officers; of these 106 were shipped, 18 expelled, and the remainder left from other causes. The first year of the Sailors' Home, Mr. Boaz went on to state, they admitted 278 men and 23 officers in the course of the whole year. At that time the Punch Houses were in vigorous exercise. Last year the Sailors' Home admitted 1,298 persons, and yet the Punch Houses were full. The Sailors' Temperance Home had also admitted more in six months, than the old Institution did in the first twelve months of its establishment. This Mr. Boaz said, he did not mention to show the greater success of the one institution over the other, but to point out that there was room even for a second Institution—aye, and a dozen similar institutions. The Police list of the Punch Houses, Mr. Boaz also remarked, showed that the Punch Houses have been thinned since the Temperance Home began. Statistical details, bearing on the subject, and derived from official records and other authentic sources, Mr. Boaz intimated, were under preparation by the committee, and would be shortly printed and circulated for general information.

He related one or two striking instances of the evil of intemperance in connection with seamen visiting this port, and of the blessed effects of the union of soldiers and sailors for moral and religious objects—and called upon all to come forward in aid of this good work.

The first Resolution was here put and carried, and was as follows :—

“That the statement now read, be printed and circulated under the direction of the Committee, and that the Committee for the present year consist of the following gentlemen :

Patron—His Honor the Deputy Governor.

General Committee.

The Venerable Archdeacon.	Revd. F. Osborne.
Revd. T. Boaz.	„ T. Smith.
„ J. Brooks.	G. Kilby, Esq.
„ A. Duff, D. D.	Lieut.-Col. Powney.
„ R. Eteson.	G. Eveleigh, Esq. M. D.
„ W. W. Evans.	D. Mitchell, Esq.
„ H. Fisher.	A. Grant, Esq.
„ J. Long.	J. M. Vos, Esq.

J. G. Vos, Esq. *Medical Adviser.*

Rev. J. Brooks, *Corresponding Secretary.*”

The Rev. A. Duff, D. D. then brought forward the second resolution, and in his usual eloquent and energetic style, supported the cause of Temperance Societies. He, first of all in a facetious but effective manner, exposed the excuse too often made for the use of spirits, that it was promotive of digestion. He next shewed by a detailed description the iniquitous crimping system prevalent in Calcutta for robbing poor Jack of his money, leading him into the abominable haunts of wickedness, which are daily increasing in this city, plying him with the pernicious compounds of the Punch Houses and liquor shops, vended under the name of spirits, then inducing him to desert from the ship, and to join another; and lastly, depriving him of his advance wages, and shipping him off without a sufficient allowance of clothing and perhaps with his bodily frame debilitated by disease. Dr. Duff made a forcible and touching appeal in favor of the poor seamen resorting to this port, exposed as they are to be victimised by the wicked cunning, and insatiable cupidity of Punch House keepers, and their agents and emissaries. It is impossible to convey an adequate idea of the impression which Dr. Duff produced on the Meeting, or to give even a faint outline of this eloquent address but one fact may be stated, which he alluded to point out the atrocity of the system he was exposing. Some time ago a vessel of a thousand tons on her visit to this port, was obliged to procure an additional complement of seamen, for her return voyage. These extra hands were all shipped from the Punch Houses. During the voyage, no less than *eighteen* of these men fell ill and died. The ship carried a surgeon, in addition there were two medical passengers on board. From a *post mortem* examination held by these gentlemen they came to the unanimous conclusion of tracing the loss of the men to two causes; first, the general derangement of their system occasioned by excessive indulgence in the hurtful stuff of the Punch Houses, and the want of a proper allowance of clothing, for the want of which, the exposure to the inclemencies of a sea voyage had brought on cramps, spasms, and cholera. It ought to be stated, that all the *eighteen* men who died had been shipped from the Punch Houses of Calcutta, while not a single man who originally belonged to the ship, met with a similar fate. Before concluding, Dr. Duff very successfully combatted the fallacy which had been alluded to by the Chairman, of the absurd opinion that Temperance Societies interfered, or were calculated to interfere with the preaching of the Gospel.

The resolution moved by Dr. Duff and seconded by the Rev. J. Wenger. was :—“That the comparative success which has attended the efforts of the Committee of the Temperance Society, in establishing a Temperance Home

generally, and a Temperance Sailors' Home specially, induce this Meeting to record their sense of gratitude to Almighty God for his aid thus far vouchsafed; and, further, to determine in his strength to sustain the Calcutta Temperance Sailors' Home, as an Institution destined under the Divine blessing, to ameliorate the temporal, and advance the spiritual interests of seamen visiting the port of Calcutta."

At the close of the meeting a Sailor asked permission to address the meeting, his speech produced considerable impression on the assembly. He appeared as the voluntary advocate of the Teetotal system, and of his brother sailors generally. The speech contained several striking thoughts, put in a manner peculiar to the rough and witty sons of the ocean, and while some of his appeals excited a temporary laugh, all went home to the heart and pleaded strongly for temperance, and for those noble but too long neglected men who do business on the great waters.

The third and last resolution—that the thanks of the meeting be tendered to those kind friends who assisted the Institution, was moved by Kissori Chand, Mitter, and seconded by Rev. J. Long. The young Babu, who is a member of the Society, adverted to the fearful increase of drunkenness amongst the native community, especially amongst the Babus. He paid a well merited compliment to the Deputy Governor, and expressed his deep interest in the objects of the Society. The meeting closed by singing the Doxology,

"Praise God from whom all blessings flow."

Madras Auxiliary (London) Missionary Society.—The twenty-eighth anniversary meeting of this Institution was held at "Davidson's street" Chapel on the evening of Tuesday last, the 23rd instant. The attendance was good, every seat being occupied. The proceedings were prefaced by singing, and prayer offered by the Rev. F. D. W. Ward of the American Mission. A F. Bruce, Esq. was then called to the chair, he addressed the meeting for about ten minutes. Allusions were made to the mysterious demise of the late Rev. John Smith, to his character as a missionary, and his devotedness to the work in which he had been for so many years engaged; and also to the present state of religion at home, especially in connexion with the Free Protestant Church of Scotland. These two topics formed the leading features of the Chairman's address.

Extracts from the Report for the past year were then read by the Rev. W. Porter, who very properly confined this part of the business of the evening within twenty-five minutes. The missionary stations, accounts of which were read, were Madras, Bangalore, Combaconum, and Coimbatore. As the several statements will be published, further allusion to them here is unnecessary.

The following resolutions were then moved, seconded, and unanimously adopted.

1. That the Report now read be received and adopted, and that this meeting desires to bow with devout and humble submission to the sovereign will of the Great Head of the Church by which the late Rev. John Smith was so mysteriously removed from the scene of his labours in the very noon-day of his usefulness. Confiding in the wisdom and love of the Lord of the Harvest, and in the unchangeableness of his blessed purpose with regard to the conversion of the world, this meeting would prayerfully and gratefully anticipate the period, when, notwithstanding the ravages of death and the opposition of the powers of darkness, He will be exalted among the heathen.

2. That this meeting regards the present state of the Christian Church with mingled feelings of sorrow and gratitude—gratitude for the progress that the Gospel is making in the earth, and sorrow for the prevalence of

anti-Christian doctrine and practice. Satisfied that the salvation of the heathen is intimately connected with the manifestation of Gospel purity and simplicity on the part of the Church, this meeting desires to record its conviction that the extent to which semi-papery under another name is now prevalent, is deeply to be deplored, and loudly calls upon all God's faithful people to a more prayerful and persevering adherence to the Bible, and the Bible alone, as the truth by means of which the world is to be converted.

3. That while the state of the heathen world, the growing improvement in character and conduct of some who were once "without Christ," and above all, the love of a once suffering but now glorified Redeemer present the most hallowed inducements to enlarged liberality, unwearied zeal, and persevering effort, this meeting feels that all human instrumentality unaccompanied by the living witness of the Spirit of God is utterly powerless, and would therefore untringly and believingly pray that Jehovah would open the windows of heaven and pour out upon His Church and the world, His Holy Spirit; that His people may be strengthened, His enemies converted, and His holy name glorified.

4. That the following gentlemen constitute the Officers and Committee of the Society for the ensuing year:—Mr. E. Mahony, *Treasurer*. Mr. B. Lacey, *Secretary*. *Members*—Messrs. P. Carstairs, and G. E. Johnston; Revs. A. Leitch and E. Lewis; Messrs. E. Marsden, R. Mitchell and W. Miller; Rev. W. Porter; Messrs. J. B. Pharoah, S. Symonds and G. Vansomeran.

The Rev. M. Winslow, A. M., in moving the first resolution, referred to the Report, to which he had listened with great pleasure. He hoped it would not only be adopted, but printed—and more than that—be read. This was an age of reports—of *making* reports he meant: he was sorry to be unable to add, of *reading* them. Reports of Societies like this *claimed* but did not *possess*, the most prayerful attention. He would allude to two or three facts in the Report. One was the circumstance of the native church at Persewaukum contributing in part towards the support of their native minister. This was very gratifying, and did honour to the contributors. The opposition to missionary labour which had been manifested at Combaconum, had a tendency rather to strengthen the mission than otherwise. Truth was most powerful when opposed. He was no advocate for calling in the aid of the civil power in such cases, but there were occasions when to do so was absolutely necessary. The speaker then alluded to the late Rev. John Smith in very feeling and appropriate terms, and concluded by expressing his conviction that the loss they had sustained would turn out to the furtherance of the Gospel. Having no notes of any thing that was said during the evening, and writing solely from memory, we must be pardoned for any inaccuracies that may appear in our account.

The Rev. T. Cryer, in seconding the resolution, referred to the desirableness of such meetings being animated by a spirit of Christian love and fervent piety. This was the general character of missionary meetings at home, many of which he had attended during his recent visit to England. The loss, to which reference was made in the resolution, was a very painful one—to human nature he meant—though he had no doubt it would be the means of doing much good. The deceased was a great gainer by it, as he was now wearing one of the many crowns in reserve for God's faithful servants. Mr. Cryer himself had suffered much from bereaving providences; but he never regretted having engaged in the missionary work. It was an employment in which he hoped to live and die. This brief outline conveys but a very faint idea of the excellent speech to which it was our privilege to listen. Mr. Cryer must be *heard*, to be understood and appreciated.

The second resolution was moved by the Rev. R. Johnston, who, in a

lengthened speech, referred to its several particulars, and specially described the nature and tendency of Puseyism. The speaker first however alluded to the Free Church of Scotland and the great good which the venerable fathers of that movement had been the means of effecting. In the recent secession, they were only carrying out the principles of the Westminster Divines, and continuing a struggle which had been too soon given up. The present was the era of the second Reformation. The excellent speaker loved the sentiment contained in the resolution, that the Bible, and the Bible alone was the truth by means of which the world was to be converted to God.

The Rev. S. Hardey seconded the resolution, but at that late hour of the evening would not occupy the time of the meeting by delivering a speech.

The collection was then made, after which the Rev. E. Lewis moved the third resolution, by simply introducing the Rev. J. Lechler of Salem to the meeting, who, in all probability, would not be with them at their next anniversary. In seconding the resolution, Mr. Lechler spoke as follows :

“ In the district in which I am labouring, there are now, inclusive of 800 children in our Day Schools, 225 individuals under Christian instruction. Of these, 40 are communicants, and 55 are the children of the Orphan and Boarding School. During the past year 8 adults have been baptized, and in three villages the Gospel has been received, and consequently, three little congregations have sprung up, each of which numbers about 25 souls.

“ One of these was formerly a heathen priest, in which capacity he was accustomed to much honour and income ; but after he had become acquainted with one of our Catechists, and through him, with the Bible, he was enabled to renounce the hidden things of darkness and to learn Jesus. He brought me his two idols saying that he had now done with these and that he did not wish to see them again. Subsequently he came to me to Salem for a few months to receive instruction. He has been baptized, and conducts now a little School in this place to my satisfaction.

“ The character and conduct of another person in one of these little congregations has particularly pleased me. He is an independent farmer unable to read and not yet baptized, but I believe truly converted. He spends much of his time in going about in his own and in the neighbouring villages exhorting the people to forsake idolatry and come to Jesus the Saviour. When I was lately in his place he came to me regularly every afternoon saying, ‘ Sir, to-day we must go to such and such a village ; we have often been there and have spoken to those people ; I have also told them that you are coming and now they expect you.’ I went with him, and I can tell you that I always found a number of people ready to hear the Gospel message.

“ Another striking instance of improved character and conduct has lately come to my notice. A man of the merchant caste who has read, and I may say, studied our scriptures for several years past, came *asking* me to baptize him, because he had read in the Gospel ‘ that he who believeth and is *baptized* shall be saved.’ I kept him for a short period at Salem to examine and further to instruct him, and I tell you I was utterly astonished at the progress the man has made in scripture knowledge ; and I hesitate not to say that I consider him a man *mighty in the Scriptures*. He has learned large portions of the Bible by heart, and is accustomed to quote passages of it in conversation, and if he cannot recollect a passage on the subject of conversation he invariably asks, ‘ what says the law and the testimony on this point.’ He was baptized about two months since. As he expected much persecution from his relations on account of his baptism, his mind was not a little exercised and several times he came to me saying, ‘ what shall I do if my relations cast me off? I do not like to receive supports from the mission, for that would impede my usefulness. The heathen would say, you

speak to us of christianity because you are paid for it.' You will be glad to hear that he has not only not been persecuted, but that his family received him joyfully, and his elder brother expressed the hope soon to become a Christian also.

"But my friends, the native christians connected with us have also, *as a body*, shown that they have improved in character and conduct. They not only unite with us *every Monday evening* in praying for the coming of Christ's kingdom: they act also. About three years ago when I asked them to subscribe something towards the Bible and Tract Societies, they thought they were too poor to do any thing. However they tried, and poor and few as they are, they raised that year with a little help from us Rs. 80 for the Bible and Tract Societies. The following year they raised nearly a hundred Rupees, and during the past year they have not only supported the Tract and Bible Societies, but have also contributed Rupees 10 for the support of the widow and orphans of our lamented brother Smith, and about as much for the purpose of placing small libraries in 24 Travellers' Bungalows of the Salem district, remembering that under God they owe all their Divine knowledge to Europeans and that they ought to express their gratitude as much as possible in their humble way. Moreover, they have raised with some little assistance about Rupees 200 in support of a little Society, called the 'Salem Native Philanthropic Society,' which we established at the beginning of the past year. This Society originated in the following manner. Several individuals and a few entire families were anxious to join our little band and enjoy the privileges of the Gospel. But as they were in a state of bondage, brought on either by their own or their father's debts, they were unable to do so. The little Society, just mentioned, was formed, in the first instance to buy their freedom, and secondly to take up lands, furnish them with bullocks, ploughs, &c. as a loan, so as to enable them to enjoy not only the whole of the fruit of their labours, but also, and chiefly, the superior blessings of the Gospel. This little Society has already done much good, and more may be expected. You will be surprised to hear that the children of our Orphan and Boarding School alone contributed to the object just described no less than 50 Rupees, and you would be still more surprised if I had time to tell you how they raised so large a sum. I may however just tell you, that most of it was obtained by their occasionally abstaining from a meal and by working with their hands out of School hours."

The last resolution was moved by the Rev. J. Braidwood, A. M. who called upon the meeting to strengthen the hands of the Committee by prayer and co-operation. The Rev. W. Porter seconded the motion, and the proceedings of the evening terminated by singing the doxology.—*Record, January 25.*

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta was, from the last accounts, at the foot of the Almorah hills.—The Rev. D. G. Watt of the Benares London Mission, and the Rev. J. Lincke and Mrs. Lincke of the Burdwan Church Mission, sailed for Europe on the *Queen*, on the 26th February.—May God speedily restore their health and enable them to return to India.

2.—TEMPERANCE SAILORS' HOME.

We call the attention of our Christian friends to the fact, that the Temperance Sailors' Home is 1,200 rupees in arrears. We believe we have but

to announce the fact to ensure to the Committee the needful support for carrying on their important labours.

3.—MISSIONARY PRAYER MEETINGS.

The united monthly missionary prayer meeting was held at the Union Chapel, on Monday evening, the 5th February. The address was delivered by the Rev. D. Ewart from the words of God to Moses—"Speak to the children of Israel that they go forward." The peculiar circumstances and conduct of the children of Israel--the caution, their position and course affords the church in all after ages--the special evil of unbelief, and the applicability of the exhortation to Missionaries and their friends, amidst the difficulties to which they are subjected, and to many of which the speaker specially alluded--these and other instructive points were brought forward and discussed in a manner calculated to cheer the heart and uphold the hands of all engaged in Mission labour.—The Rev. Messrs. J. Thomas and T. Smith engaged in the devotional exercises of the evening.

The attendance was encouraging. May the Lord speak to *His* people through his servant, and may they hear *His* voice saying unto them always, and under all circumstances—"GO FORWARDS."

4.—TABLET TO THE MEMORY OF THE LATE REV. R. DE RODT.

The friends of the late Rev. R. de Rodt, who subscribed to the Tablet Fund, are informed that a mural tablet, with the following inscription has been erected in the Union Chapel:—

IN MEMORY OF
THE REV. RODOLPH DE RODT,
A MISSIONARY OF THE
LONDON MISSIONARY SOCIETY :

THIS TABLET IS ERRECTED
BY HIS ATTACHED FRIENDS OF DIFFEENNT DENOMINATIONS.

HE WAS

A FAITHFUL SERVANT OF CHRIST: HUMBLE, FRANK, PEACEABLE AND LABORIOUS : ENDOWED WITH MANY TALENTS NATURAL AND ACQUIRED WHICH HE DEVOTED TO THE ONE GREAT OBJECT OF PROMOTING THE GLORY OF HIS MASTER BY MAKING KNOWN HIS BLESSED GOSPEL AMONG THE NATIVES OF THIS HEATHEN LAND.

HE WAS BORN AT BERNE, FEB. 2, 1814 ;

LANDED IN INDIA, APRIL 11, 1836 ;

AND SLEPT IN JESUS, AUG. 29, 1843.

He was a good man, and full of the Holy Ghost and of faith. Acts xi. 24.

The funds being sufficient, a neat Chunar stone monument, in the pillar-form, is erected in the Scottish burying ground.

The funds have been materially aided and the work neatly and speedily executed by the kindness and diligence of the statuaries, Messrs. Murdoch and Co.

5.—REV. G. MUNDY—HIS DEPARTURE.

A Meeting of the members of the Church and Congregation assembling at the Union Chapel, was held on Wednesday evening last, the 3d of Jan. for special prayer, for the blessing of the Lord on them as a church and people, and to commend to the divine blessing and guidance their esteemed friend the Rev. G. Mundy. Rev. Messrs. G. Pearce, Paterson and Boaz engaged in the devotional exercises. Rev. T. Boaz in concluding the services read a letter full of zeal and affection from a pious soldier

who had been brought to the knowledge of Christ under Mr. M.'s ministry; and in the name of the church presented him with a handsome copy of the Sacred Scriptures, with the following inscription:—

PRESENTED
TO THE REV. GEORGE MUNDY,
BY THE CHURCH OF CHRIST
ASSEMBLING IN THE UNION CHAPEL, DHURUMTOLLA, CALCUTTA,
ON HIS DEPARTURE FOR EUROPE,
FOR HIS TRIED AND FAITHFUL LABOURS, AS
A MISSIONARY OF THE CROSS
IN BENGAL,
IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY
FOR TWENTY-FOUR YEARS.

The meeting was numerously attended and pervaded by a truly Christian spirit. The Lord be with and bless our esteemed friend in all his ways.

The Rev. George Mundy of Chinsurah, preached his farewell sermon at the station, previously to his departure for Europe, on Monday evening the 4th of December, to a deeply attentive, numerous, and sorrowing audience. He addressed his people from John v. 25—29. At the close of the service a neat silver standish was presented to him with an address expressive of the sincere Christian esteem in which Mr. Mundy's life and labours were held by his people, and fervent prayer for his future welfare and happiness. The congregation were deeply affected during the concluding remarks of their friend and pastor, and well they might, for they will find few who will be so long preserved to them, and who will so faithfully and affectionately care for their welfare.

The following is the inscription on the standish:—

TO THE
REV. GEORGE MUNDY, MISSIONARY.
A FAITHFUL MINISTER OF THE GOSPEL OF JESUS CHRIST AND
FOR UPWARDS OF 20 YEARS PASTOR OF THE INDEPENDENT
CHAPEL AT CHINSURAH.

THIS TOKEN
OF GRATEFUL REMEMBRANCE, IS PRESENTED BY THE
MEMBERS AND CONGREGATION, ON THE EVE OF
HIS DEPARTURE FOR HIS NATIVE COUNTRY.
MAY THE LORD BLESS HIM ABUNDANTLY FOR HIS FAITHFUL MINIS-
TRY IN INDIA, AND AFTER A SAFE PASSAGE, MAY HE
LONG BE USEFUL IN HIS NATIVE LAND, IS THE
SINCERE WISH AND PRAYER OF HIS AFFECTION-
ATE FRIENDS.
PRESENTED 4TH OF DECEMBER 1843.

6.—A NEW BUNGALOW CHAPEL,

situated in the Bow-Bazar and connected with the London Missionary Society, was opened for preaching to the heathen on Saturday evening the 3rd instant. The service was commenced by the Rev. J. Campbell giving out a hymn, which the native catechists and other Christians present united in singing. The Rev. A. F. Lacroix read a portion of Scripture suitable to the occasion, and offered prayer, that God would consecrate the place to his own glory. Rev. W. Morton preached from Acts xvi. 17, and concluded with prayer. The attendance was good and the audience attentive.

The London Society had for many years a chapel on the opposite side of the road, of which they were deprived by the grog-shop keepers, who gave a

most exorbitant ground-rent on a long lease for the site on which the chapel stood. Thanks to the firm conduct of Mr. Blacquiere, they have not been permitted as yet to defile ground so long devoted to the service of Christ and we trust they never will. After much delay and trouble and considerable expense in taking down the old and in erecting the new building, together with an addition of more than half the monthly rental, the Society succeeded in obtaining the present site and building.

The society's chapel at Chitpore has also been almost entirely rebuilt and the others put in permanent repair. This has necessarily involved a considerable outlay of funds, which in the present depressed state of the treasury of the Parent Society and its Auxiliary in Bengal, could be met only with difficulty. Should any of our friends, favorable to the preaching of the gospel to the heathen, feel disposed to aid a fund opened some years ago for the express purpose of purchasing, erecting and keeping in repair chapels in the city and neighbourhood, we shall be happy to be the medium of communicating donations or subscriptions to the Committee of the Bengal Auxiliary. The Society have chapels at Chitla, Bhowánipur, Bow Bazar, Chitpore, the use of the Baptist chapel in the Ján Bazar, and of the Scotch chapel at Simlah, and are about to erect one at Sham Bazar.

7.—OPENING OF A TAX FOR THE SUPPORT OF IDOLATRY AT VIZAGAPATAM.

We once more have to call the attention of Government to the state of things at Vizagapatam, as recorded in the following letter extracted from a recent number of the *Madras Athenæum*. We sincerely hope that the indefatigable exertions of the writer will ultimately be crowned with success.

Vizagapatam, January 20, 1844.—You will no doubt be surprised and grieved to hear that the tax for the support of Hindoo Idolatry is still carried on in this town, notwithstanding all the representations which have been made of its illegality and injustice. The letters which you received and published some time since on this subject, were no doubt intended to blind your eyes, and those of the public generally in reference to this proceeding. I am sorry indeed that numerous engagements have prevented my replying before to the false statements put forth in those letters. At present the amount levied on the various articles brought into the market, is as follows :

1 bullock load of sugar	1 anna 2 pice.
1 do. of jaggery	1 do.
1 do. of saffron	1 do.
1 do. of tamarinds	2 do.
1 dubber of ghee	1 do. 2 do.
1 bullock load of chillies	1 do.
1 do. of dry grain	1 do. 2 do.
1 cowrie load of cloth.....	1 do.
1 bandy load of wood.....	1 do.

The number of persons at present on the Establishment, which is necessary to be kept up for the collecting of the tax, is as follows :—

Four writers, eight peons and four persons to look after the Idol temples. The rest of the proceeds goes towards the lighting and repairing of the Pagodas, dressing of the idols, and paying the fees of the Brahmins and prostitutes, without whose presence no great feast can be celebrated. It is indeed a matter of deep regret that the native servants of a Christian Government should be permitted to carry on such iniquitous proceedings for the support of a superstition which encourages every vice, and suppresses every virtue. It is also worthy of remark that *this is not the act of the people, but only of a small party* who are anxious for the revival of the fall-

ing superstition. It is only natives in the employ of Government that would have the audacity to institute and carry on such iniquitous proceedings; the towns-people pay nothing towards the tax directly, and the country people who come with goods for sale are compelled to give to that in which they feel no interest whatever.

I am happy to say that within the last few weeks, the former collector of the district has arrived at this station, and I trust that as nothing of the kind was allowed during the period of his former Collectorship, he will look into this affair and punish the offenders accordingly.—*Madras Athenæum*, January 27.

8.—NATIVE CONVERSIONS AT MANGALORE.

Our readers will be gratified with the following interesting extract from the *Bombay Times*, in reference to the work of conversion in the German Mission at Mangalore. How refreshing are these tokens of Divine favor? How do they prove to the believing and faithful labourer, that the Great High Priest lives, is watchful over and continually pleading for his Church—and that all faithful labour shall not be vain in the Lord.

For the last fortnight the native population of Mangalore has been in a state of great excitement, on account of the conversion of some Brahmins to the Christian faith. It is thought that a simple statement of the facts connected with their conversion will be of some interest.—For the last three years there has been an English school at Mangalore, supported by contributions of the English residents at this station, and conducted by the German missionaries. Various branches of knowledge, such as geography, history, mathematics, &c., were taught there; but the chief aim of the mission was from the beginning to impart unto their pupils some knowledge of the word of God. The proficiency of several of the boys, as shewn at different times in public examinations, encouraged the teachers; and for some time past they cherished the hope that a lasting impression of the truth of Christianity might have been made on the minds of some of the more advanced boys. Still they were far from thinking that the day when this impression should ripen into conviction was so close at hand; when, towards the end of November of the last year, one of the scholars, an able young man, more than 18 years of age, nearly related to several influential Brahmins of this place, and comparatively wealthy, declared not only his conviction of the truth of Christianity in general but also his intention to profess the faith which he had found true. This change in his mind could not be long hidden from some of his friends and fellow-scholars—and these, who had hitherto been in a measure restrained from avowing their persuasion by his objections, speedily joined him. After a few days the number of young men acknowledging the falsehood of brahminism, and desiring to be instructed in the Christian religion, was increased to five. They used to pay daily visits to the Mission House, where they were occupied in reading the word of God and prayer. Their knowledge of the truth as it is in Christ, as well as their courage for the approaching combat with the prejudices which have swayed their nation for ages, increased daily. After the lapse of a month, the change which had taken place in these young men could no longer escape the attention of their relations. The consequence was, that three of their number were put under restraint, and prohibited from continuing their visits to the Mission house. The two others, being independent men, and employed in the service of the Mission, in the printing department, since their departure from the English school, were still left free to continue their accustomed visits. On the 30th of December, the first mentioned youth found means to escape from the surveillance of his relations, and to come to the Mission House. After some conversation with the Missionaries, it was clear to him

that the day had arrived on which it must be decided whether he should follow the impulse of his convictions, or gradually yield to the influence of his Brahmin relations. He resolved to break through all obstacles at once, and requested leave to remain at the Mission House. After all the difficulties and trials which would await him on his embracing Christianity had been recalled to his mind, he still adhered to his former resolve, and at once decided on separating from his people and staying with the missionaries. The two others, who happened to be on the mission premises at the time, likewise determined on joining him.—After half an hour the relations and friends of the first mentioned youth arrived in great numbers, trying every possible argument of persuasion in order to bring him back to their house. He remained firm in his resolution; told them that they might take to themselves his house and property, but that they should leave him in peace, and allow him to follow his new persuasion. The whole numerous and mixed assembly behaved with great propriety, and dispersed after some hours.—On the evening of the 31st, when most of the inmates of the Mission compound were absent on account of the evening service, a large crowd of Brahmins and low caste people, with some Mussulmans, desired an interview with the converts. This was readily granted. Two missionaries and the converts sat down to converse with them in an open hall, in the centre of their house, but scarcely had they begun to speak a few words when some called “Seize, seize.” Immediately the two elder converts were pulled out of the hall by a number of people, while some hundreds of others were looking on, evidently waiting only for the success of the first rush, and ready to help on if things should go according to their desires. Yet the converts (the third one had also been seized during the confusion) were liberated without much difficulty, and the moment the mob saw that they had failed, the whole of them made off as fast as possible. During the ensuing night there were many rumours of a meditated attack on the Mission House, but the vigilant care of the magistrate of this place, who was applied to for protection, frustrated the plans of the enraged mob.—Security seemed to be perfectly re-established after some days, so that it was possible to baptize the converts in the Mission Chapel (about a mile distant from the premises on which they stay) on the 6th January, but a more mischievous attempt than the first was yet to come. On the morning of the 7th, it was discovered that the head and entrails of a pig had been thrown into the tank adjoining the Jumma Musjid, the chief mosque of the numerous Mapilla community of this place. This had evidently been done with a view to rouse the Mahomedan population against the Christians; and certainly there were not a few prepared to take a bloody revenge for this affront. Things were in a very critical state, but thanks to God—and, under him, to the conciliatory discretion of Mr. Blair, the principal collector and magistrate, who sent for the head-men of the Mapillas, and succeeded in convincing them that the outrages committed in the mosque could not have emanated from the Missionaries—the rising waves of fanaticism were calmed down—the excitement subsided as quickly as it had arisen—and the security of the Christian community at this place, which had been so seriously threatened, continued uninterrupted. It is due to the Mussulmen of this place, and chiefly to the head-men of the Mapillas, to state that they behaved very well indeed on this occasion. At a time when it would not have been at all surprising to see them give vent to a burst of rage and fanaticism, they listened to the peaceful words of our excellent chief magistrate, saw the truth, and the thousands who had assembled on the road at the time of the interview of the head-men with the collector, dispersed in the most quiet and orderly manner. A reward of Rs. 500 has been offered for the discovery of the author of the mischief; and it is said that there are several persons now under examination, on suspicion of being concerned in it. The three converts are now staying at the Mission House,

and have, throughout the trying events of the last week given most uncontrovertible proofs of the sincerity and firmness of their Christian faith. Another young Brahmin, educated in one of the German Mission Canarese schools, was likewise baptized on the 6th January, in a village 15 miles to the north of Mangalore: his relations seem to be less infuriated than those of the others. The Brahmins have sent complaints to Madras, and earnestly desire to drive us out of the country; but, as the whole case is as clear as possible (there being no doubt about the age of the young men, and about their right to act independently) I think there can be no doubt about the answer of Government.—*Mangalore, 16th January.*—*Bombay Times, January 27.*

9.—EXAMINATION OF THE EUROPEAN FEMALE ORPHAN ASYLUM.

The annual examination of the wards of this Institution, took place on Tuesday, the 16th ultimo.

The Venerable the Archdeacon presided, and conducted the examination, assisted by the Rev. H. Thomas.

There were several of the lady managers present, besides many other ladies, who take an interest in the Institution.

The examination consisted principally of questions on Scripture, History, Grammar, Geography, Arithmetic, &c. &c.

The first and second classes were considered to have acquitted themselves in a most satisfactory manner. Their knowledge of the Scripture prophecies and of their fulfilment was most creditable to them. They read too with accuracy and intelligence.

The two junior classes, it appeared to us, were not so well prepared. They require a little more attention, and will, no doubt, receive it during the next year.

Prizes were afterwards distributed by the Archdeacon to the wards, and it was pleasing to observe the gratification with which they were received by the young people.

This institution is nobly answering the object for which it was provided. To how many has it been a refuge from degradation, from vice, from want, and misery! How many has it been the means of raising up to fill useful situations—the amount of good it has been the means of diffusing—as well as of preventing evil. There is not an institution in the country, which has stronger claims upon the Christian public! May God's blessing be upon it, and may it long continue to be the asylum of the orphan and the refuge of the destitute.—*Christian Intelligencer for February.*

10.—THE REV. T. SANDYS.

Our readers will be gratified to learn, that letters have been received from their old and valued friend, the Rev. T. Sandys, of the Church Missionary Society, and that himself and family are all well. Mr. S. is employed as curate, for a short time, at a village near Leicester, where, we have no doubt, he is making himself useful. His family appear to have experienced great benefit from the change. One boy he speaks of, who was formerly of a thin, spare habit, as having now become stout and robust. But our friend's heart is evidently in India, and in his mission here; he has therefore wisely resolved to accept of no permanent employment at home, but to return to the sphere of his labour which he occupied so sedulously in this country. He may consequently be expected among us again at the expiration of his term. May he come with renewed health—invigorated both in body and mind, and in the fulness of the blessing of the Gospel of Christ, and may he long be spared to cultivate a portion of his Lord's vineyard in this heathen land, where the harvest truly is plenteous, and faithful labourers comparatively few.—*Ibid.*

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