

# Theology on the Web.org.uk

*Making Biblical Scholarship Accessible*

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

---

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

[https://missiology.org.uk/journal\\_calcutta-christian-observer-01.php](https://missiology.org.uk/journal_calcutta-christian-observer-01.php)

Established June, 1832.

NEW SERIES, VOL. VI. No. 62.—OLD SERIES, VOL. XIV. No. 163.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

FEBRUARY, 1845.

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

CONTENTS.

Page

I.—The Rise and Progress of the Papacy, by the Rev. Thomas Smith.....	85
II.—The Annual Meeting of the Auxiliary Baptist Missionary Society. ....	106
III.—Recent Conversions and Baptisms.....	111

REVIEW.

"Memoirs of the Life of the Rev. John Williams, Missionary to Polynesia; by the Rev. E. Prout of Halstead. 8vo. pp. 618, Snow, London." .....	155
--	-----

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements. . . . .	135
2.—The Monthly Missionary Prayer Meeting. . . . .	136
3.—The Annual Meeting of the United Churches.....	76.
4.—The United Missionary Prayer Meeting. . . . .	137
5.—Lectures on Popery at the Union Chapel. . . . .	77.
6.—Fever Hospital. . . . .	139
7.—The Case of Káli C. Bánarji, the Christian Convert, his wife and children. ....	78.
8.—Proposal for a series of Theological Works in the Vernacular. . . . .	141
9.—The Twenty-fourth Annual Meeting of the Calcutta Bible Association,.....	142
10.—The Fifteenth Anniversary of the Calcutta Religious Tract and Book Society... .	143
11.—The Fourteenth Annual Examination of the Pupils of the Free Church Institution. . . . .	144
12.—Meeting of the Association of Baptist Missionaries and Churches in the Presi- dency of Bengal. . . . .	145
13.—The Proposed Christian School at Goruckpore, . . . . .	146
14.—Madras—Free Church Institution. . . . .	150
15.—Schools for the Education of Natives.....	151
16.—Examination of the Free Schools of the London Missionary Society.....	155
17.—Bombay—The Annual Meeting of the Auxiliary Missionary Society of the Free Church of Scotland. . . . .	79.

CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

1845.

## FUNDAMENTAL RULES.

---

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

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

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

---

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

Feb. 3rd, at the Union Chapel, March 3rd, at the Circular Road Chapel, April 7th, at the Lal Bazar Chapel.	} Service to commence at half past seven 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.

---

*For Sale at the Baptist Mission Press,*  
W A T T S ' S  
**DIVINE AND MORAL SONGS**  
FOR CHILDREN,

WITH CUTS,—PRICE IN STIFF COVERS 4 AS. EACH, OR 2-8 PER DOZEN.

---

**THE QUR'AN IN HINDUSTANI,**  
ROMAN CHARACTER.  
WITH INTRODUCTION, NOTES, &c.  
RECENTLY PUBLISHED.

Intended for the use of Missionaries, Native Assistants, Government School Pupils, &c.

PRICE RS. 3-8.

To be had at Messrs. Hay, Meik & Co. and at the Allahabad Mission Press.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

---

NEW SERIES, VOL. VI. No. 62.—OLD SERIES, VOL. XIV. No. 153.

FEBRUARY, 1845.

---

I.—*The Rise and Progress of the Papacy*, by the Rev. THOMAS SMITH.

MY DEAR FRIENDS AND BRETHREN,

The subject prescribed for this evening's lecture might well have furnished matter for a whole course far more extensive than the series of which it forms but one. It might in fact be fairly made to comprehend the whole history of Europe during eleven or twelve centuries, for during all that time were the causes at work which produced the mighty development of the papal power, and the prostration of the rights of man under the feet of a dominant hierarchy, as well as the corruption of that fair and pure system of doctrine and morality which was originally given by divine teaching, and which is still through the good providence of God set forth in his lively oracles. To trace step by step the progress of the papal power, and the gradual corruption of Christian doctrine, is manifestly not within the scope of a single lecture. To attempt such an impracticable task would be to ensure failure, and weary your patience, and waste your time. It will, we apprehend, be much more advantageous to endeavour to pitch upon a few of those causes which operated in the development of the system, and without entering into minute details, or confining ourselves to strict chronological order, to shew that the rise of the papacy was an event that might have been expected to result from principles that do exist in the heart of man, and that have ever actuated and ever will actuate him in his aims and efforts. Our general plan then shall be to shew you, in the first place, how it was that the Romish hierarchy arose to that height which it had attained before the twelfth century, and which it retained without diminution until the period of the blessed reformation in the 16th century; and then, as the time will permit, to shew the gradual corruption of Christian doctrine, and the gradual introduction of several of the errors of Romanism. In this latter department of our theme, however, we shall bear in mind that it is chiefly with the externals of the system that we have to do. We shall not therefore trespass upon the ground assigned to the lecturers who are to succeed us, but shall treat of the gradual corruption of the

doctrine of the Scriptures, chiefly with the view of illustrating the manner in which such corruption was introduced and imposed by the assumed authority of the priesthood, and admitted in consequence of the constrained ignorance of the laity. In treating our subject we shall endeavour to bear in mind that it is one of great importance in its bearings; and while we shall have to review proceedings that at one time must excite indignation, and at another call forth ridicule, we trust we shall not forget that these very proceedings, however worthy in themselves either of indignation, or ridicule, yet derive a seriousness and solemnity from their bearing upon the eternal destinies of millions of men, millions of our own ancestors, and of our own brethren. While, therefore, we hold that he who would engage in the Romish controversy must adopt the motto of one of the most successful of the reformers, and must "spare no arrows," we shall endeavour to bear in mind that solid and sound, albeit it may be somewhat dry argumentation, is the most effective weapon to employ in so serious and solemn a contest. Moreover, we must remember that we are not so much called to controvert Romanism, as to furnish you with the means of controverting it. We are not the advocate to plead this cause, but we are to furnish you with the bare facts on which to found your own pleadings. As therefore the party in a suit presents his advocate with a plain and dry detail of the facts of the case, and leaves him to supply all the rhetorical embellishments, and all the effective strokes of oratory, so we shall be well satisfied if we can leave you possessed of a clear and distinct comprehension of the merits of the cause, trusting to yourselves, according to the wisdom and the grace given you, to be its champions when and wheresoever you may be called to plead in its behalf.

Before proceeding to the statement of our case, we must take the liberty to detain you for a very few moments with an exposition of what we conceive to be the place that this subject holds in the great argument. We are anxious that you should have a clear apprehension of this, that so we may go along together with a clear understanding of what we are doing, what is to be gained if we succeed, what lost to the cause of the great argument if we should fail.

Those of you who have been accustomed to talk much with Romanists, or to read their books, are aware that they are accustomed to rest all on the authority of the church. They believe what the church believes, and they believe it not because they have examined and tried, and found that the doctrine of the church is in accordance with sound reason, and with Scripture, (the soundest of all reason, and the only authoritative rule in matters of religious belief,) but because the church has overborne all reason and all Scripture, and claims to be superior to them both. Now if we can succeed in shewing you that this power is a mere assumption, and moreover if we can shew you the precise mode in which it was assumed, then we shall be able to bring you intelligently back to the Scriptures of truth, which were so clearly shewn in the introductory lecture of this series, to be not only a sufficient but an exclusive rule of faith. Again, those of you who have conversed with Romanists and read their books, are aware that they

perpetually throw out the taunt that Protestantism is a mere novelty. The question is continually in their mouths, "Where was your religion before Luther?" And when we ask them in return where was theirs, they point triumphantly to the fact that the church of Rome was founded in the days of the apostles themselves; and they seem to think that there is no flaw in the argument, that because there was a church at Rome in the days of the apostles, and because they are members of the church of Rome, that therefore they are members of that church which was founded and sanctioned by the apostles. Now, if we can succeed in what we purpose to attempt, we shall enable you to retort the charge of novelty upon them, and to shew them that we hold by that system which was established by the apostles both at Rome and throughout many countries both in Europe and Asia, while they have apostatised from that system. They appeal to antiquity, to antiquity then let us go. They appeal to the church founded at Rome by the apostles or apostolic men; let us then accept the challenge, and see whether they or we are the true successors of the apostles, as preachers of the gospel of the grace of God. It *ought* to be sufficient, that we can point to the Bible and shew our religion there, and that we can confidently challenge our opponents to trace theirs to the same sacred source; but since they decline this challenge, and throw down another to us, it is well that, without giving up our own position, we can assail theirs also, and not only shew them from an examination of the word of God that their system did not originate there, but also to shew from an examination of the records of history how and when it did originate. "Like as the schools do say, as the picture of the Holy Virgin is not the Holy Virgin, and as a man painted on a wall is not a man, so it is to be said of the Church of Rome, (the institution and doctrine of the Church of Rome I mean) that although it hath the name of the Church Apostolical, and doth bring forth a long genealogy of outward succession from the Apostles, as the Pharisees did in Christ's time bring their descent from Abraham their father; yet all this is but only equivocè, *i. e.* in name only, and not in effect or matter, which maketh the Apostolical Church indeed: forasmuch as the definition of the Apostolical Church neither now agreeth with this present Church of Rome, nor yet the manner, form and institution of the said Romish Church, as it now standeth, with this title, jurisdiction, life and doctrine, had ever any succession or offspring from the Primitive Church of the Apostles. But as Christ said by the Pharisees, that they were the children not of Abraham but of the devil, in semblable wise will they be answered that this Church of Rome now present, with this title, jurisdiction, life and doctrine now used, cannot be fathered with the apostles, neither Peter, nor Linus, but is of another author, whom here I will not name."\*

The Romish hierarchy may be viewed in two distinct aspects, either as the holder of religious power, or as the holder and claimant of temporal power. It might tend more to distinctness were we to separate these two, and to trace separately the progress of usurpation in regard to the two particulars. But as this would necessarily involve

\* Foxe's Primitive Church of Rome compared with the latter Church of Rome.

considerable repetition, and as moreover, the two are very intimately connected, we believe it will be better upon the whole to carry on the examination of the two usurpations simultaneously. We shall then without further preface proceed to call your attention to some of the causes which operated in the development of the papal system, and the exaltation of the Romish hierarchy. And *first* we should mention the natural tendencies of human nature. During the period of our blessed Lord's sojourn upon earth, we find that even his presence was not able to repress the rising of ambition in the breasts of his immediate followers. It is a humbling picture of human nature that is presented by the brief but emphatic descriptions of the controversies of the apostles regarding pre-eminence. On one occasion we read that "the mother of Zebedee's children came with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, what wilt thou? She saith unto him, grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom. And when the ten heard it they were moved with indignation against the two brethren." And on another occasion, we read that the disciples "disputed among themselves, who should be the greatest." If in the college of the Apostles, while their Lord and Master was present in the midst of them, demeaning himself as their servant and minister, though he were Lord of all, such disputes could find a place, can we wonder that in after years the same evil passions should work, and that the papacy should have been the result?

It is not necessary that in this lecture we should enter into any discussion as to the form of church government that was established in the primitive church, or as to whether any uniform system was established in the various churches founded by the Apostles. Because whether we suppose the lowest form of independency to have prevailed, or whether the highest form of episcopacy, or whether the golden mean of presbytery, the difference is very small in regard to the progress towards popery. The episcopalian will no doubt suppose that the process began from episcopacy as its starting point; while the presbyterian will imagine that the introduction of episcopacy (as distinct from presbytery) was itself a step in the progress of deterioration; and the independent will as stoutly maintain that the introduction of presbyterian rule was the first step in the progress. On this subject our own opinions are very decided, but we do not at present attempt to obtrude them upon you; because it is of scarcely any moment in respect of the present discussion whether we proceed from one or another as our starting point. Independency and presbytery and episcopacy differ considerably from each other when compared exclusively with each other, but when they are all brought in contact with papacy, the difference between them becomes scarcely appreciable. We discuss not then whether the bishops of the primitive church were most like the bishops of the English church and the Moravians, or the presbyterian pastors of Scotland and Holland, or the congregational ministers of the English Independents and Baptists; but assuming merely that there were bishops, who exercised certain functions pre-

scribed, and were subject to certain laws laid down in the New Testament, we proceed to show how the known and admitted principles of human nature transformed those bishops into archbishops, and patriarchs, and cardinals, and popes.

The primitive church was generally composed of men of simple minds and of lowly rank. Amongst them such disputes arose as might be expected to break out among such a people. They were warned by the inspired apostle to avoid if possible bringing these disputes and quarrels into the heathen court, and even charged rather to refer them to umpires or arbitrators mutually chosen from among the Christian body. It is natural to suppose that the bishop or minister, the counsellor and adviser of the flock, would generally be selected as the fittest man to execute this office of peace and love: and truly it is an office well befitting the minister of the gospel of peace. To pour oil upon the agitated bosom, to reconcile differences, to clear up misunderstandings, and to promote peace on earth and good will among those who ought as brethren to dwell together in unity, is a great part of the duty of one who is set over a people as their minister in holy things. This office of peacemaker being generally, as a matter of course, conferred upon the bishop or pastor, would naturally come ere long to be regarded as part of the episcopal office. As the number of Christians increased, and men of greater wealth and influence were received into the church, the causes of quarrel, and the importance of those that arose, would be multiplied, and the judicial functions of the bishop would necessarily assume a more formal character. Instead of being the voluntarily chosen arbiter, he would become the constituted and recognized judge. Instead of his decisions being enforced only by love, it would be necessary that they should be enforced by law. It would, moreover, be necessary that there should be some appeal to a higher authority, in case of either party being dissatisfied with the decision of the bishop. Hence arose the order of archbishop, and then that of patriarch, and ultimately that of pope or universal bishop. We can easily see that this power, conferred upon the bishops originally for the best purposes, and accepted by them with the best of motives, could scarcely fail in the course of time to be abused. A gradual and almost insensible progress led from the choice of the bishop as the fittest adviser of those who equally looked up to him as their instructor and friend, to the assumption on his part of a degree of authority in the settlement of disputes: and from this again the progress was easy and natural to the establishment of all the apparatus and paraphernalia of civil judicature. The bishop, instead of listening to the plain statement of the parties, endeavouring to explain misunderstandings, to reconcile differences, to infuse sentiments of mutual honor and esteem instead of those of jealousy and dislike, rebuking, exhorting with all patience and long-suffering, ere long sat on a throne of judgment. Hired advocates pleaded before him, and strove by all the niceties of law, and all the quibbles of sophistry, to procure a judgment on behalf of their several clients. Thus they who professed to be the servants of him who declared that he had not come as a judge or a divider, and who refused even to speak authoritatively to one accused

of injustice towards his brother, spent the greater portion of their time in the settlement of questions regarding property, and rather than the reverence that was due to them as the preachers of the gospel of the grace of God, and the spiritual advisers and counsellors of the people, chose to enjoy the dignity that is conceded to those who hold in their hands the power of deciding in regard to temporal interests and worldly affairs.

In such a state the Emperor Constantine found matters when he embraced the profession of Christianity ; and he perpetuated and encouraged the system by sanctioning the bishops' courts and confirming their authority. Another step completed the assumption of judicial authority on the part of the clergy. It was that of claiming that an appeal should lie to their courts from all secular courts whatsoever ; and thus the whole judicial power was wrested from the hand of the civil magistrate and put into the hand of the Church. Whatever crime had been committed, it was in the power of the criminal to appeal from the lawfully constituted civil court to the ecclesiastical court, and in the face of such an appeal no judge dared pronounce or execute any sentence of the law. On the sentence being pronounced, however, by the bishop, the magistrate was obliged to put it into execution. In such a state of things it would be vain to expect that there should remain in the modes of procedure that obtained in the bishops' courts, or in the principles that regulated their judgments, any vestige of those methods or those principles by which the primitive bishops sought to promote unity and harmony among the members of their flocks. The irresponsible magistrate was as different a being from the paternal arbitrator of the primitive Church, as two beings can well be different from each other. It is true that there might be advantages of a temporal kind derived in some instances from this ecclesiastical system of judicature. We know of no reason why bishops should necessarily be worse judges than the magistrates, who were generally the minions of the emperor. But granting all that could be conceived on this head, and that the greatest temporal blessings might result from the system, they must have been all purchased at the price of spiritual declension. Some of the good bishops themselves felt this. The justly celebrated Augustine, we are informed, bitterly regretted the distraction of his attention from his proper functions ; " although he gave attendance to this forensic business all the morning, sometimes till dinner time, and sometimes till night, he was wont to say that it was a great grievance to him, as it diverted his attention from what was more properly his charge ; that it was in fact to leave things useful and attend to things tumultuous and perplexed ; that St. Paul had not assumed this office to himself, well knowing how unsuitable it was to that of a preacher of the Gospel, but was desirous that it should be given to others. Such were the sentiments of that respectable father of the Church. But every bishop was not of the same mind with St. Augustine."\* This judicial power of the bishops was variously limited and extended by succeeding emperors ; Arcadius and Honorius abridged the power, and decreed that no case could be carried by appeal to the

\* Campbell's Lectures on Ecclesiastical History.

ecclesiastical court unless with the consent of both parties. At last, however, the power of the clergy in this matter was defined and consolidated by the celebrated Justinian, who gave to the clergy the power of judging of all matters that in any way concerned the interests of religion, and all in which ecclesiastical persons were involved. The whole history of the middle ages shews us how liberally these privileges were interpreted. You are all familiar with the term "benefit of clergy," by which almost all causes and all crimes were taken from the cognizance of the proper judges, and referred to the decision of a corrupt and imperious priesthood. The effect that this had upon the morals of those ages may easily be conceived; and indeed the whole history of the period bears testimony to it. A universal depravity and corruption of manners were the necessary consequence. The clergy became extremely corrupt, and the people extremely wicked. Every man who had committed a crime could, on paying a sum of money, be invested with such orders as constituted him in the eye of the law, an ecclesiastical person, and thenceforth he was free from all law and could bid defiance to all justice. We are constantly told that the evils that are admitted to have existed in these ages are to be attributed to the character of the times, and that the clergy did but partake of the lawless notions that then universally prevailed. But we believe a careful examination of history would shew that the lawlessness of the times was chiefly due to the conduct of the clergy, in protecting from the hand of justice all offenders whose wealth or influence could make it worth their while to interest themselves in their behalf.

Let us now go back to the apostolic times, and seek for other causes that led to the undue exaltation of the clergy, and the undue assumption of power. During the first three centuries, the christian community was subject, as you all know, to much persecution. Now and then however there was a period of repose, regularly alternating with fierce and unsparing persecution. Sometimes this persecution was exclusively confined to the bishops and office-bearers in the church, and it always, as a matter of course, fell with peculiar heaviness upon them. The natural consequence of this was, that they were looked upon by the Christian people with peculiar honor, not only as those who were set over them in the Lord, but as those also who were always delivered unto death for the testimony of the Lord Jesus. Now this was all well and proper, so long as the spirits of the apostles and martyrs animated the breasts of the bishops. But this very feeling, (so liable are ever the natural dispositions of man to tend to evil and produce evil results,) this very feeling tended to introduce men into the offices of the church who were of another spirit from the apostles, and who cared not for the flock but for the fleece. It is a historical fact that long before the establishment of Christianity as the religion of the empire by Constantine the Great, and while the fury of persecution was yet raging, the riches of the clergy had greatly increased. This is a point of very considerable moment, and one that is not dwelt upon as its importance deserves in the ordinary histories. It is a remarkable fact, that so early as the beginning of the 3rd century, the riches of the church formed one of the inducements to the avaricious emperors

to persecute it. Father Paul, a Romanist writer, says, "the vast increase of her wealth from the year 220, began to be looked on with an envious eye, even by the emperors themselves; and gave occasion to Decius, the emperor, to seize the person of St. Lawrence, a Roman deacon, in hopes to have made himself master of the immense treasures of the church. In effect, most of the persecutions which it suffered from the death of the emperor Leonidas, arose from the same cause; for when the princes or the captains of the guards wanted money, they found no shorter expedient for raising it, than by seizing the estate of the Christian Church."\*

The accumulation of riches in the hands of the clergy was certainly not what was intended by our blessed Lord, when he said "the laborer is worthy of his hire," or by the Apostle when he wrote under the inspiration of the Holy Spirit, "let him that is taught communicate unto him that teacheth." Yet at this early period, the people, feeling that veneration for their ministers which was justly due to those who were not only their instructors in holy things, but the leaders also of that sacramental host who were doomed to persecution and death, gave more largely than was needful for providing things honest in the sight of all men; and the consequence was that a bait was offered to avarice, and from a very early period men sought and gained admission into the office of the priesthood for the sake of the temporal benefits that it conferred upon them. If it be not necessarily true that a poor church is always a pure church, all experience shews conversely that a church which has accumulated riches cannot long remain pure. The apostle declares that he who desires the office of a bishop desireth a good work; but soon it might have been said more truly, that he who desireth the office of a bishop desireth a good income. The general corruption of the clergy, and their undue removal from their flocks, led by natural consequence to the undue exaltation of the orders of them one above the other. In the days when men sought rather the work of a bishop as a means of doing good, there was no temptation to them to change their places, or seek for what is now called preferment. But when the riches of the church increased, then it became an object of ambition to be placed over the richest and most influential congregation. The bishops of the villages looked with anxiety for an opportunity of translation into the towns and cities. The bishops of these latter came to be regarded as exalted above those of the former. The men of greatest talents or of greatest influence obtained the most desirable appointments, and the less desirable were of course occupied by men of an inferior grade. Thus were introduced those distinctions between the different ministers of the church which have produced such disastrous consequences in every age since the days of the apostles. The notion of presbyterial or episcopal parity being thus lost, the distinctions between the dignified and undignified clergy waxed wider and wider. The bishop of a city being generally a man of greater talent, greater influence and greater wealth than the bishops of the neighbouring towns, was looked up to by these as of a superior grade to themselves, while they again assumed a superiority over the bishops of the vil-

\* Father Paul on Benefices, quoted by Mr. Gibson of Glasgow.

lages. Rome being then the capital of the world, and as superior to all other cities as the largest of them was superior to the ordinary villages and hamlets, the bishopric of Rome became the grand object of ambition for the churchman's heart. And all were ready to admit the superiority of that situation to their own, since they all desired, and many of them hoped, one day to occupy it.

In all this we see nothing at work but principles of the most ordinary kind. Yet these principles led by a slow and sure development to all the assumptions of the Papacy. The first step in the assumption was the claim to moderate or preside in the Presbyteries or Councils of Bishops. This was first conceded as a mark of respect due to him, who, on account of superior talents or superior piety, had been raised to the most influential position in the Church. But that which had been conceded as a mark of respect was soon claimed as an inalienable right. The bishop of Rome was thus acknowledged as superior to all other bishops, but without any authority over them. He was acknowledged as first in rank and honor, but without any superiority of authority or degree. He was in fact what has been accurately denominated "primus inter pares," an expression by which is indicated the respect that is due to the eldest brother of a family from his younger brothers, but not the authority which a father is entitled to exercise over his children. It was at a considerably later period that the title and authority of Universal Bishop were assumed by the bishop of Rome; and it is a very remarkable fact that before any such assumption ever entered into the mind of one of the Roman bishops, it was actually made by a bishop of Constantinople, and condemned as a most anti-christian act by two successive bishops of Rome. John, bishop of Constantinople, near the end of the 6th century, assumed to himself the title of Universal Bishop. Pelagius II., being then bishop of Rome, remonstrated against the innovation, not on the ground that the title was due only to the bishop of Rome, and therefore could not with propriety be assumed by the bishop of Constantinople, but on the ground that such an assumption *by any one whatsoever* was prejudicial to the episcopal order, and was actually anti-christian. In a letter addressed to a Synod then sitting at Constantinople, he writes, that they ought not to acknowledge John as Universal Bishop, unless they purposed to depart away from the communion of all other bishops. "Let no patriarch," says he, "use such a title, for if the chief patriarch be called Universal, the name of a patriarch would be taken away thereby from all others; but God forbid it should ever enter into the heart of a Christian to assume any thing to himself whereby the honor of his brethren should be debased. For this cause I, in my epistles, never call any by that name, for fear that by giving him more than is his due, I might seem to take away that which of right belongs to him. For the devil, our adversary, goeth about like a roaring lion, exercising his rage upon the humble and meek-hearted, and seeking to devour the very principal members of the Church. For he (that is John) comes very near to him of whom it is written, 'this is he which is king over all the children of pride.' These words I speak with grief of mind, seeing our brother and fellow-bishop John, in despite of the command-

ment of our Saviour, the precepts of the Apostles and Canons of the Church, by this haughty name makes himself his, (*i. e.* the devil's) fore-runner, and hereby goes about to attribute to himself all those things which belong properly to the Head himself, that is Christ; and by the usurpation of this pompous title, to bring under his subjection all the members of Christ."—While John, bishop of Constantinople, was yet alive, Pelagius was succeeded in the See of Rome by Gregory the Great. He also remonstrates against this usurpation, compares John to Satan, who not content with a dignity equal to that of the other angels, presumed to adopt a title and aspire to a rank superior to theirs; and what is very remarkable, as if he had been directed by God to employ the very argument that is most galling to his own usurping successors, says thus, that it is clear to all who read the Scriptures that Peter is nowhere called the Universal Apostle, and yet his co-bishop John had impiously and profanely adopted the style and title of Universal Bishop. It was not long, however, after this Gregory had written so strenuously against the assumption of this title, when his own successor openly claimed it. The mode of its being conferred upon him is singular. One Phocas, a centurion, rebelled against the emperor Maurice, and was through the favor of the soldiers proclaimed Emperor; the Emperor fled with his wife and children, but was pursued by Phocas, who slew his wife and children before his eyes, and then caused him to be brutally murdered. Phocas was now Emperor; but had not been recognized by the Church. He solicited the bishop of Constantinople to acknowledge him as Emperor, but he had spirit enough to refuse to do honor to a soldier on whose head was the blood of his general, to a subject who had assassinated his sovereign, to a miscreant who had murdered a virtuous man. He therefore applied to Boniface III., bishop of Rome, who consented to aid him in establishing himself on the imperial throne, on condition that the Roman See should be exalted to the supremacy of the universal Church, its bishop be acknowledged as the universal bishop, and all other bishops and all other churches be in subjection to him. This, be it observed, is the account of the matter given by Baronius, the best accredited of all the Romanist historians, and it cannot be controverted by any Romanist whatever. It is vain to trace further the progress of usurpation. The universal bishop soon became the vicar of God, the ruler of all the kings and princes of the earth; not satisfied with claiming authority in spiritual things, and enforcing his authority by spiritual penalties, he assumed all the state of a temporal prince, and claimed to be, as the representative of the Divine Majesty upon earth, exalted above all princes and all kings and nations of the earth. There was but one step further that blasphemous man could go, and that step was actually taken. It was the fourth Lateran council, convened in 1215, that first gave to a Pope the name and title of the Lord God. The name by which he was there distinguished is *Dominus Deus noster Papa*, or our Lord God the Pope. We read with horror of a fawning sycophantish multitude exclaiming in the vehemence of their enthusiasm, 'it is the voice of God and not of a man,' and wonder not when we are told that the angel of

the Lord immediately smote the object of the frantic idolatry. But when we read of an assembly of 412 bishops, convened in solemn council, deliberately and formally ascribing that very name of God to a weak fallible sinful man, we find all ordinary horror to be too little for the occasion.

We now proceed to remark that many of the assumptions of the Romish hierarchy are continually vindicated on the ground that the bishop of Rome is the successor of the apostle Peter, the first and chief of all the apostles, and consequently he, the bishop of Rome, is the chief of all bishops and the head of the Church. It will be necessary for us to give some attention to this argument. To use for a little the language of the logicians; we deny both the major and the minor premises and the conclusion; or in plain language, we deny that Peter had any authority over the other apostles; we deny that Peter was ever bishop of Rome; and we deny that, although Peter could be proved to have had authority over the other Apostles, and though it were as certain that he was bishop of Rome as it is certain that he was not, it would follow that the bishops of Rome have any authority over other bishops. In the first place we deny that Peter ever possessed any authority over the other Apostles. The advocates of the Romish system rest their arguments in favor of such authority on three passages of scripture. These are as follows: "I say unto thee, thou art Peter, and on this rock I will build my church." This is the first. "And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." This is the second. "He saith unto him, Simon son of Jonas, lovest thou me? He saith unto him, yea Lord, thou knowest that I love thee. He saith unto him, feed my sheep." Now without entering into any discussion whatsoever as to the precise import of these passages, it is amply sufficient for all the purposes of our argument to shew that whatever office or privilege is conferred by Christ upon Peter, precisely the same office and privilege is conferred by other passages upon all the apostles, and consequently no kind of pre-eminence is ascribed to Peter. Whereas our Lord said, "Upon this rock I will build my Church," it is said expressly in the epistle to the Ephesians that the Church is built upon the foundation of the apostles and prophets. Of course you are aware that it is disputed whether Peter was really the rock on which our Saviour said that he would build his church, and that many of the Fathers as well as modern commentators deny that it was so. But it is not at all necessary for our argument to deny this: it is quite sufficient for us to know that the Scriptures recognise all the Apostles and Prophets as equally the foundation of that Church of which Jesus himself is the chief corner-stone. Again, whereas it is said of Peter, "I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven," it is said to all the Apostles in almost the very same words, "whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." Here again it is of no consequence to us to

enquire what prerogative was here conferred on Peter; it is enough for us that whatever prerogative was conferred on him, precisely the same was conferred on the other Apostles. And lastly, whereas our Lord gave to Simon the charge, "Feed my lambs, and feed my sheep," precisely the same charge was given by the Apostle to the presbyters or bishops of the church at Ephesus; and according as it is said by the Apostle in his address to them, "Take heed unto yourselves, and to all the flock over which the Holy Ghost has made you overseers, to feed the church of God, which he hath purchased with his own blood."

But if this supremacy existed, surely we should find some allusion or reference to it in the writings of the Old Testament. Now how stands the fact? We find the Apostles and elders assembled together at Jerusalem in solemn council to deliberate upon a point of great moment. In that presbytery or council we find Peter present, and find him speaking, or as we would say in modern days making a motion, but we find another Apostle altogether presiding and holding the chief place. We do not argue from this that James was superior to Peter and the other Apostles; but we do argue that there was amongst them a perfect parity or equality. Again, we have two epistles by Peter himself, does he in them assume any superiority over the other Apostles? or write in such a way as we should expect that he would write were he invested with such authority as is claimed by the bishops of Rome, his so-called successors? No such thing. He writes to the elders simply as one of themselves; "the elders who are among you I exhort, who also am an elder." Would it have been honest had he possessed an authority not only over all bishops or elders, such as is claimed by the bishops of Rome, but even over the Apostles themselves, would it, we say, have been honest to have kept this out of view, and to have founded his claim upon their respectful attention only on the ground of his being himself an elder like them? But, if it be said that this only indicates his great humility and condescension, then turn we to the writings of John and Paul, who would as much have delighted to exalt their chief, had he been their chief, as he would have delighted to debase himself. Throughout the whole of their writings do we find any such assertion, or any expression which could be understood to imply that they held a secondary rank or station in the Church? Throughout the three epistles of John and the fourteen of Paul there is no such expression. It may be interesting to examine all the passages in which Peter is named in these writings; and to see whether in any one of them any such supremacy is ascribed to him as is claimed for the bishop of Rome. It is somewhat remarkable that Peter is not named or alluded to in any of the epistles of Paul except two. These are the first epistle to the Corinthians and the epistle to the Galatians; in the former of which he is named four times, and in the latter six times. Let us then examine all these passages in detail. In 1 Cor. i. 12, it is thus written, "Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Here we see no difference whatever put between Paul an Apostle, Apollos who was not an Apostle, and Cephas or Peter. The Corinthians were equally blamed for exalting one above the other,

as much the party who exalted Cephas above Apollos as that which exalted Apollos above Cephas. Again, in the 3rd chapter, 21 v. of the same epistle it is written, "All things are yours, whether Paul, or Apollos or Cephas." Here, again, there is no distinction whatever made between these three ministers of the New Testament. In 1 Cor. ix. 5. "Have we not power to lead about a sister, a wife, as well as other Apostles, and as the brethren of the Lord and Cephas." Here again Peter is introduced simply as a married man, and as standing on precisely the same footing with two other Apostles. 1 Cor. xv. 4. "That he was buried, and that he rose again the third day according to the Scriptures, and that he was seen of Cephas, then of the twelve." Now this is the mere statement of an historical fact. Gal. i. 18. "I went up to Jerusalem to see Peter, and abode with him fifteen days, but other of the Apostles saw I none save John, the Lord's brother." Now the Apostle in this passage is proving that his doctrine was not after man, and that his commission as an Apostle was not received from men. He therefore states that for three years he laboured as an Apostle without ever having seen any of his brother Apostles. At the end of that time he went to see Peter; but where would have been the significancy of his saying that he then saw none of the Apostles but Peter and James, if Peter had had any power or authority over the other Apostles, since the having gone to see him would have given color to the mistaken notion that Paul had derived his doctrine and his commission from men, far more than if he had seen all the rest of the apostles together. Gal. ii. 9. "And when James, Cephas and John, who seemed to be pillars, perceived the grace which was given unto me, they gave to me and Barnabas the right hand of fellowship." If this passage do not teach the doctrine of perfect presbyterial or episcopal parity we shall despair of finding the doctrine asserted in the writings of Samuel Rutherford and Stillingfleet. Would any Romanist have written in regard to his reception at Rome, that he received a hearty welcome from this Cardinal and the Pope and that Bishop? It is impossible. Again in v. 11 of the same chapter we read, "but when Peter was come to Antioch, I withstood him to the face, because he was to be blamed." Was Paul a man not afraid to speak evil of dignities? Or was Peter the universal infallible bishop, in whose breast, as in a desk, is locked up all law? Gal. ii. 7, 8. "When they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was to Peter, for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the gentiles." This passage should be fatal to the arguments of the Romanists,—since theirs, being a gentile church, was more peculiarly under the province of Paul than that of Peter; but at present we have only to do with the fact that Paul here asserts the perfect equality of his own office with that of Peter.

These are all the passages in which Peter is named in the writings of Paul, and we are willing to stake the whole argument upon them. It is impossible for any ingenuity to extort out of any one of them, or out of all put together, the most distant allusion to any supremacy or superiority claimed by or conceded to Peter over the other Apostles.

The Romanists do not indeed, so far as we have seen or heard, try to get over these arguments, but they rest the cause of Peter's supremacy, and that of the bishops of Rome, on such precious arguments as these. Christ taught out of Peter's ship; but the see of Rome is Peter's ship or vessel, and the doctrine that proceeds from it is the true doctrine and the very teaching of Christ himself. And again, Peter said, "Lord, here are two swords, and he said, it is enough." What are these two swords, say the Romanist divines, but the civil power and the spiritual power, which were both in the hands of Peter, and in virtue of which his successors in the Roman see exercise all authority and power both over the souls and the bodies of men!

We trust thus we have shown, to recur to logical terms, that the major proposition of the Romanist syllogism is altogether false; and this is sufficient to overthrow the conclusion. But the minor is equally false. It can be certainly proved that Peter never was bishop of Rome, and that the popes or bishops of Rome are not in any respect his successors. We do not deny that Peter was at Rome, although it is certain that the tradition regarding his being there is incorrect, for it contradicts itself in regard to dates. We are quite willing, however, to admit that he was at Rome, and that he suffered martyrdom there. But we deny that he was either the founder of the church there, or that he ever was Bishop of the church. For the full argument on this point, we refer you to the learned Dr. Cave's life of St. Peter, and shall present you very briefly with the substance of it. It is stated by Jerome in the fourth century, that "Peter, having preached to the Jews in Pontus, Galatia, Cappadocia, Asia and Bithynia, proceeded to Rome in the second year of Claudius, and held the Episcopal chair twenty-five years." Now this statement appears sufficiently circumstantial, but it will be found on examination to be quite incorrect.

It is agreed that the second year of the reign of Claudius was the 42nd year of the Christian era. Now the Scriptures inform us that Peter was imprisoned at Jerusalem, and miraculously delivered, just before the death of Herod Agrippa, which took place in the fourth year of the reign of Claudius, or A. D. 44. Two years therefore after Jerome says that Peter had assumed the Episcopacy of Rome, he was in prison at Jerusalem. In the year 49, or the 9th year of Claudius, all Jews were commanded to quit Rome, and this decree extended to the Christian Jews, for it was in consequence of it that Aquila and Priscilla left Italy. Now there is not the slightest reason to believe that Peter was then there, and if he had been there, he must have left with his countrymen. Two years after this again, or A. D. 51, was held the Council or Presbytery at Jerusalem, in which, as we have seen, Peter took an active part. It is generally believed, that Paul's epistle to the Romans was written A. D. 58, and it must have been about that time. This epistle contains especial mention of many of the saints of Rome, but not the slightest allusion is made to Peter. He certainly was not then there, and we think it highly probable, from no allusion being made to him, that hitherto he had not been at Rome at all. A little more than two years after this again, i. e. in the spring of 61, Paul himself came to Rome. The reception he met with there is described,

but no allusion is made to Peter. When Paul first appeared before the Emperor he informs us that no man stood with him, but all forsook him. Surely then we may fairly conclude that Peter was not there. Thus do we see that during 19 of the 22 years which Jerome says St. Peter was bishop of Rome he was not there at all. The whole story of his having been bishop of Rome is a mere figment; and if we allow, which we do only because we have neither the means of disproving it nor the Romanists of proving it, that he may have come to Rome after Paul left it the first time, it makes nothing for the argument that he was ever bishop there.

Thus have we shown that both the major and minor propositions of the argument are utterly false, and thus the conclusion is doubly unsound; but on this point we can afford to be exceedingly generous to our Romanist antagonists, and we care not though we should give them up both these points, for we can beat them still. Suppose then that it were just as true as it is false, that Peter was the prince of the Apostles, and supposing it were just as true as it is demonstrably false that Peter was bishop of Rome, there is not a step made towards proving the supremacy of the Pope. Supposing it were true that Peter as an Apostle had a superiority over the other Apostles, and that Peter was bishop of Rome, it does not follow that other bishops of Rome who are not apostles have any superiority over other bishops who are not apostles. Unless it could be shown that Peter *as Bishop of Rome*, and *because* he was bishop of Rome, had a superiority over the other Apostles, as bishops of other inferior sees, and *because* they were bishops of inferior sees, the argument is good for nothing. But this we believe not even any Romanist would attempt to prove. But then they will say that while it must be admitted that Peter did not receive his supremacy *as* bishop of Rome, and *because* he was bishop of Rome, yet having received this supremacy as an Apostle, and with this supremacy having become bishop of Rome, he handed down this supremacy by succession to all subsequent bishops of Rome; and thus we come to the perplexed question of Apostolic succession. Now here we might fairly challenge all the Romanists in the world to prove the uninterrupted succession of their bishops from Peter, but we feel disposed again to exercise an amazing stretch of generosity, and concede even this very important point. Suppose then that it is admitted that the Bishops of Rome have derived an uninterrupted succession from Peter, suppose it forgotten altogether that bishops of Rome have excommunicated their predecessors, and thereby nullified all their acts, and consequently their own ordination. Suppose it be forgotten that there have been rival Popes, and that the question as to the true right of succession has never been decided. Suppose it forgotten that on one occasion a woman was pope, who could not transmit the succession,—we are still prepared to maintain that Peter did not and could not transmit the apostleship, or that character or relation in which he is asserted to have possessed a superiority over the other apostles. And on this point our witnesses are unexceptionable, for they are Peter and Paul.

One of the first acts of the eleven apostles after the ascension of our blessed Lord, was the election of a successor to Judas, who had gone

to his own place. Now Peter describes to them the essential qualifications for this high office, and his words are these—"Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Here it is by plain implication intimated that no one was fit to be an apostle who had not personally seen and conversed with Christ; and hence we believe the fathers are unanimous in calling those, and those only, apostolic men, who had seen and conversed with Christ. They only were capable of being elected to the apostleship, just as those were called consular men who had the proper qualifications for being elected to the consulship. And precisely to the same effect is the argument of Paul, when vindicating his own apostleship; he says, "Am not I an Apostle, have not I seen Christ?" Whatever privileges therefore any Apostle possessed, as an Apostle, he could not transmit them to any who had not seen or conversed with the Saviour. But suppose it were admitted that Peter had power *as Bishop of Rome* to transmit to his successors in that see all the privileges that our Lord conferred on him *as an Apostle*, we are afraid the admission would be rather too much for the Romanist. Our Lord said to Peter for example, "Feed my sheep;" therefore, says the Romanist, it is the peculiar privilege of the pope or bishop of Rome to be the universal bishop of the Church, or pastor of the flock of Christ. Very well then, let us admit for a moment the validity of this reasoning, and let us apply it to a precisely similar case. On another occasion our Lord said to Peter, "get thee behind me Satan, thou art an offence to me, for thou savorest not the things which be of God, but the things which be of men." We submit that this is a fair test of a principle, and if the Romanist is not willing to abide by this application of his own principle, he ought to depart from it altogether. If he will have the benefit derivable from the appellation of a "rock," he must be content to take the appellation of "Satan." If he be desirous to appropriate to himself the charge "feed my sheep," he must not quarrel with the command "get thee behind me." He ought not to attempt to make his vaunted ordination like a filter to let through and transmit all that is pure and good, and to keep back all that is impure and bad.

But this leads us to make a few remarks on this doctrine of ordination, or succession by ordination, which, after all, is the stronghold in which the papacy has intrenched itself.

Ordination is a solemn act, by which a man is admitted into a most responsible office; but the Scriptures never lead us to suppose that there is any thing mysterious in it. The papists, however, have mystified it amazingly, and have made it consist in the conferring of what they call a *character*, or stamp or sign, by which men ordained are distinguished in some inexplicable way from all other men. Contests have run very high amongst the Romanist doctors in regard to this character, and on the subject we shall take the liberty to introduce a quotation from a writer, whose acuteness of argument and pungency of wit are only equalled by the profundity of his learning.

“Two puzzling questions have been moved on this subject, which were hotly agitated, but not solved, in the council of Trent, where it was thought necessary, however, to make a decree, affirming the character in opposition to one of the Lutheran articles denying it. One question is, wherein it consists; the other, whereon it is imprinted. In answer to the former, relating to the quiddity of the character, as these sophisters love to express it, it has been observed, first negatively, that it cannot be an infusion of grace, as of faith, hope, or charity, because, say our profound disquisitors, all the seven sacraments confer grace, whereas it is only the three that cannot be repeated, the unreiterable, which imprint a character; besides, it can be neither grace nor virtue for this other reason: both these may be lost, whereas the character is indelible. As little can it be a particular qualification, which fits the person for the discharge of the duties of the office, for a man may become totally unqualified by age and infirmities, or he may unqualify himself by vice. Besides, it has never been denied that persons, very ill qualified, have been ordained, and never appeared one jot better qualified after their ordination than before. It could not be the gift of justification, because this is what the impenitent, in mortal sin, does not receive in any sacrament; and yet an impenitent, in mortal sin, may be ordained and receive the character. But to consider the thing positively, there were who maintained that it was a quality. Among those there were four different opinions, according to the four sorts of qualities distinguished in the schools. Some affirmed that it is a spiritual power, others a habit or disposition, others a spiritual figure; nor was the notion that it is a sensible metaphorical quality without its advocates. Some would have it to be a real relation, others a fabric of the mind; though it was by no means clear how far these considered it as removed from nothing.

“As to the second question, the *ubi* of the character, there was no less variety of sentiments than about the first, some placing it in the essence of the soul, others in the understanding; some in the will, and others more plausibly in the imagination; others even in the hands and the tongue; but, by the general voice, the body was excluded. So that the whole of what they agreed in amounts to this, that in the unreiterable sacraments, as they call them, something, they know not what, is imprinted, they know not how, on something in the soul of the recipient, they know not where, which never can be deleted.

“In regard to the indelibility all agreed, insomuch, that though a bishop, priest, or deacon, turn heretic or schismatic, deist or atheist, he still retains the character, and though not a christian man, he is still a christian bishop, priest, or deacon; nay, though he be degraded from his office, and excommunicated, he is, in respect of the character, still the same. Though he be cut off from the church, he is still a minister in the church. In such a situation to perform any of the sacred functions, would be in him a deadly sin, but these would be equally valid as before. Thus he may not be within the pale of the church himself, and yet be in the church a minister of Jesus Christ. He may openly and solemnly blaspheme God, and abjure the faith of Christ; he may apostatize to Judaism, to Mahometism, or to Paganism, he still retains the character. He may even become a priest of Jupiter, or a priest of Baal, and still continue a priest of Jesus Christ. The character, say the schoolmen, is not cancelled in the damned, but remains with the wicked to their disgrace and greater confusion; so that even in hell they are the ministers of Jesus Christ, and the messengers of the new covenant. Nor is it cancelled in the blessed, but remains in heaven with them for their greater glory and ornament.”\*

\* Campbell's Lectures on Ecclesiastical History,

Another stronghold in which the Romanists are fond of intrenching themselves, is composed of analogies drawn from the Jewish church. The Judaizing system was very early introduced into the church, and gave rise to much contention, and an extensive crop of evils, even in the days of the apostles. We are not prepared to deny that our blessed Lord, in choosing twelve apostles, had reference to the twelve patriarchs or heads of the Jewish tribes, nor that the seventy disciples were chosen with reference to the number of members in the Jewish council or Sanhedrim. But while it may very safely be admitted that there was more than an incidental co-incidence in regard to the numbers of these officers, it is clear from the Scriptures that there was no resemblance whatever between the offices themselves. But when Judaism had been to a considerable extent infused into the Christian Church, then there were not wanting those who drew analogies between the Jewish and the Christian dispensations, and gradually introduced the beggarly elements of the one into the purer and more elevated and more perfect dispensation. The deacons were considered to have taken the place of the Levites, and the elders or bishops of the priests. The analogy was easily extended, and as the Jewish temple had a high priest, it was necessary that the Christian Church also should have a bishop raised above all other bishops. Strange that they should have forgotten how distinctly it is said, again and again, that Jesus Christ is the true high priest of the Christian Church, that he has entered within the veil, even into the Holy of Holies, bearing his own blood once offered as an all-sufficient atonement for the sins of all his people! This corruption drew a host of others in its train. The Jewish priests were sacrificers, and thus it was needful that the Christian priests should have a sacrifice too. Thus, we believe, was first invented the sacrifice of the mass, from which was afterwards, but at a considerable interval, derived the blasphemous doctrine of transubstantiation. Again, the Jewish high priest was invested with the power, by means of the Urim and Thummim, of giving infallible advice to God's ancient people. How this power was exercised we cannot tell, but that the High Priest alone possessed it is very evident. The bishop of Rome having constituted himself High Priest of the Christian temple, and forgetting that the Spirit of God is promised to all Christ's people to lead them unto all truth, assumed to himself the prerogative of infallibility. You are aware that the Romanists are sadly divided among themselves as to the residence of this infallibility, some holding that it belongs to the Pope, others that it belongs only to the Pope in conjunction with his Cardinals, others that it is not possessed by the Pope at all, but requires for its exercise the meeting of a general council with the Pope at its head. We believe, however, the truth of the matter to be as we have stated it. It was first assumed by the Pope in imitation of the Urim and Thummim of the Jewish High Priest, and then when occasions occurred when Popes gave very glaring proofs of their fallibility, the defenders of the system shifted their ground from time to time, maintaining always, as in the case of the *character* in ordination, that there was infallibility somewhere, but neither agreed as to its *quid* nor its *ubi*.

But this falls not within the present part of our subject. We should

now mention some of the political circumstances that aided the development of the Papal system, but first, we call you to observe, as a point of very considerable moment, that almost all the germs of corruption of the Church originated at a time when political circumstances had no control over the Church. The seeds of the grand apostasy were sown long before the days of Constantine; and we think this a point of great importance, both in its bearing upon the mode of our conducting the controversy with Romanism, and on the estimates that we are led to form of Popery in the aspects in which it is presented to us in the British territory at the present day. In regard to the mode of conducting the controversy with the Romanists, if we take up the notion that the chief corruption of the Church originated at or after the recognition of Christianity as the religion of the empire by Constantine the Great, we shall place ourselves on untenable ground; for our opponents will certainly be able to shew us at least the germs of almost all their corruptions existing at a prior period. We have no special interest in defending church establishments, having now, as you are all probably aware, no personal interest in their support; but we are interested in placing the question between Romanism and Protestantism on a right footing; and we are called solemnly to warn you that you will take altogether wrong ground if you suppose that the establishment of Christianity by Constantine, or the connection between Church and state, was the originating cause of popery. And then in regard to the view that such a notion would be apt to lead us to entertain of Popery; if we take up the notion that Popery originated with the establishment of the Church, we shall be very apt to conclude that Popery when unestablished has lost a considerable part of its evil. Now this we apprehend were a most dangerous delusion. Popery is at this moment as bad a thing in Ireland and in British India, where it is unestablished, as it is in Spain where it is established. Its evils were not produced by its establishment, and they cannot be eradicated by its dis-establishment.

We now, however, proceed to show some of the ways in which political events aided the development of the papal system. This point we must handle very briefly. At the period of Christ's coming into the world, and for two centuries thereafter, Rome was without question the mistress of the world. At this time the Emperor was all in all in Rome. To him there was none equal, none second. But ere long the power of the empire was weakened. The tyranny and other crimes of several of the emperors, and the growing immorality and effeminaey of the people, led the way to the prostration of the strength of imperial Rome. Near the beginning of the 4th century, Constantine ascended the imperial throne, a man vastly superior in many respects to many both of his predecessors and successors, but withal a weak man, without much decision of character or strength of principle. He, probably in part from conviction, and in part because he saw that it would be beneficial to himself by attaching to him a now large and powerful party in the state, avowed himself a member of the Christian Church, and threw all the weight of his crown and sceptre into the already preponderating scale of the Church's influence and power. It

was the pleasure of this Emperor to found a new capital for the empire by turning the town of Byzantium into a metropolis, called, after his own name, Constantinople. Here he generally resided, and thus left the papal influence to work without restraint in Rome. The popes were not slow to take advantage of this opportunity, and gradually extended their usurpations; and when on the death of the emperor Theodore, the empire was divided into two, and Rome and Constantinople became the seats of rival powers, the popes had gained sufficient influence to enable them, without exercising sovereignty openly and avowedly, to maintain in the presence of the Emperor many of those privileges and immunities which they usurped in the absence of the Emperor from Rome. Towards the end of the fifth century the western empire fell. The Heruli, the Ostrogoths, and other barbarians overran Italy; and this must be considered as in some measure the turning point of papal power. It was, so to speak, the crisis of their history, when they must either rise to an eminence they never possessed before, or be for ever fallen. It was the policy of these barbarians to court those who, without appearing to assume any authority that might be prejudicial to theirs, exercised so powerful an influence over the minds of the people. It is not for us to detail all the changes and revolutions which followed. It was always the interest of the party in power to court the Pope and clergy of Rome, and it was as uniformly the policy of the Popes to take advantage of this willingness on the part of the ruling power, and so forward their own views. They had now, so to speak, a new people, to whom Christianity in its purity, was unknown, even by tradition. They were not unwilling to embrace what was presented them under the name of Christianity, because they had no religion worthy of the name, and because Christianity was offered to them diluted so as to suit their taste. Thus it was that Popery was diffused, almost without resistance, over the whole of Europe, simply because those who knew any thing better were either extirpated or subjugated, precisely as at a somewhat earlier period in Britain, the Saxons had expelled the Culdees, who never acknowledged the authority of the Popes, and having driven them into the Western islands of Scotland, were themselves christianized or papalized by the emissaries of Rome. Thus Europe was peopled by a race who, having received all they knew of Christianity from Rome, were willing to take it with all its corruptions, simply because they had no means of judging whether it was right or wrong. Among such a people, rough and hardy, and brave, but ignorant and superstitious, the clergy of Rome could do any thing. Being the sole depositories of the power of reading and writing, they illustrated the truth of the famous adage, "*knowledge is power.*" It was not long before the princes were all, by one method or another, brought into a state of absolute vassalage to the See of Rome, acknowledging themselves as holding their crowns by fealty to the Vicar of the Lord Jesus. As it was the policy of the feudal barons to keep their retainers always employed, so was it of the Bishops of Rome. Hence originated the crusades, which, whatever were their consequences under the superintending sway of God, were doubtless intended to rivet the chains of Rome upon the necks of the princes and people of Christendom. This

is a very brief and rapid sketch of some of the principal political events which aided the development of the papal power. It were long to tell by what a series of forgeries and frauds their property was acquired. Enough to say that even Romanist writers themselves acknowledge many of those documents to be forged which conferred riches and estates on the Bishop of Rome.

You have thus, dear friends and brethren, had some specimens of the ways in which the *Mystery of Iniquity* wrought, and how the naturally corrupt and depraved heart of man, by slow and gradual steps, converted that which was given by God for the purpose of effecting man's emancipation from bondage and misery, into an instrument of degrading and demoralizing the bodies and souls of men. Let me call upon you, then, to bless the Lord, and all that is within you, to magnify his holy name, who has delivered us and our beloved country from those shackles, and that tyranny under which many other nations still groan. Let me call upon you, knowing the insidiousness of the system, not to receive it though it should come to you in the guise of an angel of light. Some call this bigotry and fanaticism—let them do so. It is the bigotry of knowledge, it is the fanaticism of love. We can call God, who knoweth the hearts of all, to witness that there is not a Romanist on the face of the whole earth to whom we bear the smallest particle of ill-will; but he who loveth God must hate Romanism. He who loveth man must hate it, for it is the enemy alike of God and man. Let me beg of you, then, Christian friends and brethren, to pray and to labor for the emancipation of your fellow-men from these bonds, and for the vindication of the rights and liberties of mankind, and for the glory of our God, who shall destroy this and every other form of antichrist by the breath of his mouth when he comes in his glory. Beware lest you be carried away by the plausible sophistries that are so rife at the present day; care not though you be called illiberal and ungenerous, but make up your minds to this, that you will never, in any way, be parties towards any compromise with Rome. You have, through the blessing of God on the valor of his honored servants of the Reformation, inherited the noblest of all treasures, a free Bible. You are subjects of a kingdom in which every man may read in his own tongue the unsearchable riches of God. Be this then the subject of your thanksgiving and joy, that the Bible is, wherever the sway of our Queen extends, unfettered as the winds that blow over, and the waters that roll around, our island-country. While this is the case, while Britain is the land of the Bible, it will be the home of freedom and of peace. But let Britain's government and Britain's people once forget what they owe to the Bible, and what to the Reformers, who braved the thunders of the Vatican in order to rescue the Bible from its prison-house, and set it free to roam over every fruitful valley and every romantic dell—then may they write Ichabod upon the rocks that encircle their isle, to tell to the mariner that approaches the shores that their glory is departed. Far rather would we see the proud flag of England struck before a ruthless foe: far rather would we see her armies turning their backs upon a field of dishonor, than we would see Romanism favored, countenanced and praised. Though our navies were scattered, and our

armies routed, there is yet a spirit in British hearts and a force in British arms. that, by the blessing of God on a righteous cause, might soon restore our country to her proper pre-eminence among the nations; but let her leave her allegiance to the Bible and the God of the Bible, and thenceforth she makes the Lord of Hosts her foe. May the Lord God of all grace give wisdom and grace unto all our rulers and unto all our people, that they may so act and rule that the blessing of the Lord may rest upon us and our land. May our Queen's throne be established in righteousness, and may the people be all righteous. Amen.

On account of the length to which the first part of this lecture necessarily extended it was deemed improper to enter upon any history of the introduction of the peculiar doctrines of popery; the lecturer considering it better to discuss the former part of his subject pretty fully than to go over a larger amount of ground in a more cursory manner.

## II.—*The Annual Meeting of the Auxiliary Baptist Missionary Society,*

Was held at the Baptist Chapel in the Circular Road, on Thursday evening, 2nd of January, G. Edmonstone, Esq., C. S. presided.

The Rev. W. Yates, D. D. opened the Meeting with reading the Scriptures and prayer, and the Secretary, the Rev. J. Wenger, read a brief, faithful and interesting abstract of the Report, from which we gather that during the year the Rev. J. C. Page has taken up his abode at Budge Budge and assumed charge of the Nursigdárchok station. Rev. G. Small has removed from Calcutta to Benares. Rev. R. Williams has returned from Europe and resumed charge of the Agra station. Rev. Messrs. Denham, and Makepeace have lately arrived, the former is located in Calcutta, and the latter at Muttra. Rev. Mr. Heinig, formerly connected with the Rev. Mr. Start's Mission, has been engaged to aid Mr. Beddy at Patna. Rev. W. Moore has been removed by death.

The preaching among the heathen in *Calcutta* has been kept up as usual. In biblical translations there have been printed during the year, in Sanskrit 2,500 volumes; Bengálí 23,500; in Hindustání 26,500; in Armenian 2,260. Total 54,760 volumes. The Society have eleven Schools; and eight Churches under their care in and near Calcutta. As regards the state of the funds, the Auxiliary is in debt to the amount of Rs. 598.

1st. Moved by the Rev. T. Boaz and seconded by the Rev. G. Pearce—

“That the Report, an abstract of which has now been read, be adopted and circulated under the direction of the Committee, and that this meeting desires to express sincere and devout gratitude to Almighty God for the measure of success granted to the society in this and other countries where its agents are occupied in diffusing the truths of the Gospel.”

The Rev. T. Boaz, in moving the first resolution remarked in substance as follows:—He had no hesitation in moving the adoption of the abstract of the report just read, for it was a brief and faithful account of labour actually performed. This should always be the character of such documents: the more they were faithful records both of the dark and the light, the successes and reverses of Missionary labor, the more would they be

calculated to enlist the intelligent sympathies and aid of the friends of Missions in all countries. It was to be feared that the habit of dwelling so much on the bright and pleasing and hopeful nature of missions, had induced in the mind of the Church feelings of high immediate expectation which had rendered a constant system of excitement and novelty essential to keep alive the flame of Missionary zeal.

In the early stage of mission labour, there was all the novelty of new people with strange habits and languages—newly discovered lands with their wild, luxuriant and captivating scenery—an interior knowledge of the religious customs of many people. This, at the onset, and in the absence of conversion, served to keep up the attention of the friends of missions—but it could not be permanently sustained—it only tended to wither the hopes of the Church—the labour which to the Missionary, was a labour of faith, was to distant friends one near at hand—year after year they enquired when shall these hopes, which have been excited, be realized? No new countries were discovered, no new scenes were depicted, the mere stern reality of moral and spiritual wretchedness presented itself. Success, he believed, had been adequate to the means used, and the Church had no right to expect more than she had reaped, but success had not been equal to the hopes raised in past years. The friends of missions had anticipated only success, and that on a large scale, and so it will be vouchsafed; but hope deferred maketh the heart sick, and the heart of the Church had become faint. What she wanted was to be made to realize the real *difficulties*, as well as the hopes of Missionary labour—when she saw and knew the actual trials she would nerve herself for the work, and not wait in soft and dubious expectancy of a miraculous Millennium. The fruit of this system had been a lull in the Missionary feeling of the Church. From this she had been aroused by a new agency, Popery and its twin sister Puseyism. By their vigorous and daring efforts they had aroused the Church to a sense of her duty; they had at least put her on the *defensive*. But she must assume the *aggressive*.

Mr. Boaz referred to the instrumentality at the command of the Church, and exhorted to the diligent and faithful discharge of Christian duty, both towards the Church and the World.

Rev. G. Pearce (of the Baptist Mission) in seconding the first resolution spoke nearly as follows:—

The resolution speaks of success, and of gratitude to God on account of it, and justly so, for notwithstanding the reverses to which the report alludes, a considerable amount of success has been granted to the Society during the past year. It is my desire, Mr. Chairman, to exercise faith in God, and to excite in others the same grace. It must be allowed that the report exhibits a vast amount of labour performed in the course of the year. The word of Christ, which is the only appointed means of salvation, has been most extensively proclaimed, and that word is incorruptible seed, it cannot be lost. When a Society scatters widely this precious seed it cannot be said to exist in vain. The past year has been one of almost unprecedented disease and death in this part of the country, and thousands have been cut off around us, yet amidst the dangers which have threatened them, the agents of the Society have all been spared to continue at their posts. One indeed, formerly in connection with the Society as a Missionary, has been called away, but he came to his end as a shock of corn fully ripe, having preached the gospel forty years in this country. With preserved life and health the Missionaries were never generally in better spirits than they are at present, labouring diligently in faith and hope in their Lord's service. Such vigour is of the Lord, and is a pledge of success. But no small degree of success in conversion has been reported. It was justly said by the Chairman that the conversion of one sinner caused joy among the angels

of God, but the report tells not of one but of eighty baptisms during the year and eight hundred communicants as connected with our churches in Bengal, matters surely of much gratitude to God. We have heard too that the translation and printing of the Bengali Old Testament has just been brought to a conclusion, that considerable progress has been made in the Sanskrit version, and that editions of the ancient and modern Armenian have also been carried through the press. Here is then success of another nature, and occasion of much gratitude to God.—Serious reverses have indeed been reported. In two of the churches many have been drawn aside by the seductive influences of Anti-Christian teachers, but the cloud which hung over them is not so dark as it was, for in one case many that had been led astray have been made to see their error and to turn to their minister and church with weeping and supplication; and in the other, if report is correct, not a few are desirous of returning, being kept back only by a sense of shame. But the resolution adverts also to the success which has attended the Society's operations in other parts of the world. By an alteration which was made during the past year in the constitution of the Parent Society, it has been enabled considerably to extend the sphere of its operations. By this means Missionary efforts have been begun in Canada, with much promise of success. Missionaries have been sent to occupy openings for usefulness among the Indians and the French Canadians, and congregations have been collected and converts gathered. A Mission too has been commenced in the large and populous island of Trinidad in the West Indies, where in the city of Port au Prince a church of twenty-nine members has been raised, and a considerable congregation collected. Impressed with the importance of this island as a Missionary sphere of labour, a deputation was despatched to visit it in order to reconnoitre, when it had the happiness of discovering in the interior a colony consisting of 3,000 persons calling themselves Baptists, and who were found to be the descendants of disbanded negro soldiers formerly engaged in the American war. These persons were highly delighted with the unexpected visit of Baptist ministers, and expressed an earnest desire that pastors might be sent among them, and two or three persons offered sites of land free of cost for the erection of chapels. It is highly probable that the Mission will speedily avail itself of these encouraging openings for the spread of the gospel. But I must not omit to tell you of what the Lord is doing by the Society at Fernando Po. To this island a large band of persons, consisting of Missionaries, teachers, and settlers have proceeded from Jamaica—Africans burning with desire for the salvation of their father-land, led on by the European brethren Clark and Prince, and already much good has been done. In Clarence, the principal place on the island, a chapel has been built, and a congregation raised of five hundred persons, fifty of whom have been baptised, and now walk according to the gospel. But the Missionaries have stretched away across the sea to shores of the opposite continent, where they have been most favorably received by several of the petty princes, kings as they are called, who rule there, who have given land for Mission premises. But events have occurred that induce the hope of still more glorious events. God, I cannot help thinking, will make that desolating scourge of Africa, the horrible slave-trade, the means eventually of the emancipation of Africa. Already do the signs appear,—the settlement of Fernando Po by the Missionaries has already driven this nefarious traffic from its vicinity. King Bell, one of the princes before alluded to, a short time since gave information of a slaver being on his coast, which was captured by Commander Earle of Her Majesty's Navy. Where Missionaries go, slavery must disappear. The converted Africans are anxious to come to evangelise Africa, and I trust the time is not far distant when Mission stations shall extend

like a chain along the whole Western coast of this vast continent, and then those wicked men, the slavers, shall stalk along the coast in vain in search of prey; their supplies shall be cut off. But a word or two on the subject of the funds of the Society, and then I close. The labours of the Society are confessedly large, but its income is very small. It is only a small portion of what is contributed in this city for Missionary purposes. Why we receive so undue a share I do not know, but this I am sure of, that those who sincerely desire the spread of the Gospel in this heathen land, may contribute to this Society confident in their money being faithfully and prudently devoted to this object, and I trust with prospect of a good return. In conclusion, I cannot but feel that the Society has great cause for fervent gratitude to God.

Rev. T. Morgan (of the Baptist Mission) moved the second resolution:—“That considering the natural enmity of the human heart to the Gospel, and the additional opposition now made by the advocates of Popery, this meeting earnestly recommends to all, unremitting perseverance in praying for the out-pouring of the Holy Spirit, and self-denying diligence in the glorious work of winning souls to Christ, a work in which believers can only be engaged during the brief space of their earthly pilgrimage.”

Mr. Morgan spoke of the honour of being connected with a society that had been of such great use as that for the advancement of which they had met that night,—a society which had been instrumental in putting a stop to exterminating wars, which were being enacted in some parts of their missionary field previous to the arrival of the missionaries—through its means slavery had been abolished, and the once poor slave is now a free man. There was a time, and that not many years back, when there was not a single missionary in India, and no place of worship erected—now the state of things is altered, both the missionary and the place are here—the bible is translated and distributed in almost all the languages of the country, children are brought under instruction and the souls of the perishing are saved. But to the efforts of the missionaries, the resolution states there are two principal opponents—*first*, the natural heart of man. Whatever philosophers and others may say of the nobleness and the qualities of the heart, the bible tells us plainly, man’s heart is corrupt; “who can know it?”—man in his unregenerate state delights in all that God hates. Every Hindu god personifies the human heart in all its characteristics—ask the Hindu why he cheats and steals and lies, he points to his gods and screens his conduct under their examples. He does not hate the Gospel because it is bad, but because it is good and holy—because it lays open and does not screen his sinfulness. And this spirit is not only manifested among Hindus, but by all nations and people—the carnal mind is enmity to God. Many methods have been invented and used to do away with the carnality and proneness to sin, but it is only the out-pouring of the Holy Ghost with his influences which can have the effect of making the heart better.—The *second* opponent mentioned is the increasing efforts of the Romanists. When we remember the self-justificatory systems of the Church of Rome—its penances, its fasts, its convents, &c., and when we look back on the cruelties of which Popery has been the instigator—the abominations of the Inquisition—when we remember the efforts made by the men belonging to that church in the South Sea Islands and other parts of the world, and when we see them coming here to India with a determination to settle in every missionary station—when we think of these things we are ready at first to despair of ever meeting with success. But there is one remedy, and one is mentioned in the resolution,—the means are in our power—“unremitting perseverance in prayer.” While, however, we think so much and talk so much of our hatred to popery, there is a vast deal of popery in our

own families—we keep up Christmas, Good Friday, Palm Sunday, and we have Almanacs in our places of business, where it is distinctly marked, such a day is dedicated to such a saint, and that to another and so on.—Then there is the education of our children by the Jesuits. Children of Protestant parents are sent to the institutions of the Jesuits under the impression that nothing is to be done to turn the minds of the children with regard to religion—but this cannot be; the dazzle and display of scenery around them, if there was nothing more, must have their effect. The second way of meeting the opposition of the Jesuits, is by the translation and free circulation of the bible—the man of sin dreads the bible, for if the bible be true it will be discovered that the Popish system is false. They have taken every means to suppress the bible, but they have not succeeded. The bible has been and must be translated, and to make the translated copies of any use there must be bible distributors—these distributors must have supporters. The support is demanded from each of us. We have largely received from India all that she can afford, she in return requires from us the bible. But in giving our support, the resolution reminds us, we must exercise self-denial—there must be no interested motives, no pride, no selfishness in our gifts, as we have freely received so we should freely give. We shall never lose by giving of the abundance with which God has favoured each of us. We should remember the great responsibility that attaches to us—and that we are surrounded by a cloud of witnesses. We have met with much success in the past year, let us go forward, and unfold the standard of our Lord—victory will crown all our labours.

Rev. A. Sutton (of Cuttack) seconded the resolution. The speaker referred to the glorious nature of the work—the winning souls to Christ. One soul is above all price—if this earth were solid gold and the seas molten silver, it would not purchase a single soul; had one soul been saved during the past twelvemonths there would be cause for rejoicing, but the report informs us that eighty souls have been brought into the bosom of the Christian church during the past year. He would notice that the saving of souls was the peculiar work of *believers*. None but believers can sympathise in the work, it is *their* support and assistance therefore which is wanted to carry on the work. Look abroad upon the multitudes of benighted heathen, without one to come to their rescue, and be instrumental in saving them from perdition—this Society felt for them and came to relieve them. They have taught us to feel the gloriousness of the gospel.—We are told that there is much opposition—who ever attempted this work without having much opposition to encounter?—But God is able to overcome all difficulties and obstacles and enable us in the end to triumph over all our enemies. All that Satan can he will do. Christ knew that such would be, but still he said to the primitive church, “Go, teach all nations.” He will support us in the hour of our need. I believe all the opposition of the present day will result in the good of the church at large. Let us not despair, but be grateful for the success we have had in the midst of so much opposition, and take courage. One reason for congratulation is that, considering the weakness of native converts in general, a larger number have not gone over to the ranks of the enemy than have.—The speaker urged upon all the duty of prayer, constant prayer—to help forward the cause of the society; and then proceeded to notice some interesting circumstances concerning the state of missionary work in Cuttack, where he has long laboured. A great portion of the word of God has been already translated into the Orissa language—the whole, it is hoped, will be completed during the present year. The distribution of the parts which have been published, Mr. Sutton believes, has not been in vain. He related one pleasing instance of conversion, out of many—it was that of a native teacher,

who, from the perusal of the Gospel of Mark, was brought to seek for mercy at the cross of Christ ; this man, Mr. Sutton expects on his return, to ordain for the ministry. With reference to education—a school was commenced eight years ago for the purpose of instructing orphan children and the children of converts, subsequently it was opened for the reception of children rescued from the Khunds, who had kidnapped them for sacrifice to the gods for rich harvests. There have been more than 200 thus rescued and instructed in the eight years, of whom upwards of forty have been savingly converted, this is an encouragement for further efforts ; Mr. Sutton then alluded to the uncertainty of life, and therefore the need of each working while it is called to-day, for how soon may we who now support, and pray and collect for the Society be called away from our earthly pilgrimage. It is only the short space that we are permitted to remain upon earth that we can work, we should therefore be the more earnest ; we shall never repent what we have done for the Lord when we leave this world for a future, having practised self-denied here will add to our comfort there.

Rev. J. H. Parker proposed the third resolution—"That the following gentlemen be the officers and Committee of the Society for the ensuing year: *Treasurer*—I. B. Biss, Esq. *Secretaries*—Rev. W. W. Evans and Rev. J. Wenger. *Committee*—Rev. Messrs. Aratoon, Denham, Leslie, Morgan, Page, Pearce, Thomas and Yates, and Messrs. J. S. Biss, Carrau, Holmes, De Monte, Sykes, Thomas and Wyatt."

The Rev. J. H. Parker, in moving the third resolution, offered some appropriate observations on the nature and influence of true Christian Union. Mr. Parker referred to the cheering influence on his own mind of that spirit of brotherly love and kindness which he had witnessed amongst Christians of every denomination since his arrival at, and residence in, Calcutta. The efforts to effect a closer union amongst the people of God at home, at this time, he looked upon as especially auspicious. He had been present at a meeting most numerous attended, for this purpose, at Exeter Hall, London, previously to his departure for India. It was a soul-stirring and cheering sight. As we approach such a state of Christian union we in a measure fulfil the Saviour's prayer, that He and His disciples might be one, as He and the Father were one, and that all men might believe that He was the Son of God.

Rev. J. Parsons seconded the resolution, and spoke of the responsible station in which members of the committee were placed : and in the discharge of their duties they required our confidence, our sympathy, our gratitude and our prayers. He desired the prayers of the church on behalf of one class of men too often forgotten by christians in their prayers, namely, the Translators. And concluded by begging each of those before him to ask themselves the question, "How much have I denied myself for the missionary cause ?"

---

### III.—*Recent Conversions and Baptisms.*

The following interesting accounts of the recent conversion and baptism of Hindus and Muhammadans, will, we are confident, be perused with deep and grateful interest by all the friends of the cause of missions. Such instances are tokens, to the fainting labourers, that the Lord liveth, and that He is

mindful of his promise and work. They are the droppings before the great shower, the precursors of brighter and better days: days when all shall know the Lord and openly profess their attachment to his cause. Let this be the burden of our prayers and the end of all our labour and our faith, and soon shall this moral desert of India become as a garden to the Lord.

### 1. *Baptism of Hindus at Baroda.*

“O Lord, be thou mindful of us. Make us glad according to the days in which thou hast afflicted us. Let thy work appear unto thy servants. Let the beauty of the Lord our God be upon us, and establish thou the work of our hands. Amen.”

This was the prayer that formed the conclusion of the notes of a tour in Gujrat by the Rev. W. Flower, in 1843-44. (See *Oriental Christian Spectator*, November 1844, page 444.)

The following communication will suggest to many minds the idea that the prayer has been already partially fulfilled. I have delayed making public the following interesting facts, from the fear lest a work apparently “of God” should eventually be found to be “of man,” and lest the hopes which would have been inspired by the narration should be found to have wanted a sufficient warrant. Joy at conversion is, alas, often succeeded by grief at apostasy, and lest such should be the case in relation to the conversions which form the subject of this communication, I have waited for a short time to observe the issue of events, and to obtain sufficient grounds of confidence to say, “This is the finger of God.” I have been satisfied with the result, and, feeling warranted to entertain such hope as human circumstance may authorize, I now make known to the friends of the Redeemer the following cases of conversion to God. On the Sabbaths of November 24th, December 1st and 8th, six adult Hindus were baptized in this place, in the name of “The Father, and of the Son, and of the Holy Ghost.”

On the first Sabbath were baptized four, named Ramdas, Vuluv, Kuare, and Girdbur. Of these I shall give a brief description. Ramdas is a Koonbi, one of the Patels and Patidars of the village of Goravo, belonging to the Guicowar. He is above 30 years of age, is married, and has several connections. He is a remarkably meek and affectionate man, and so tender-hearted as often to weep at the discovery of gospel truth. His interest in spiritual things is very great. He seems to appreciate the gospel and conform to it as far as he understands it. He shrinks especially from contact with his people, whose ungodly practices and pursuits he has learned to dislike. He is evidently much distressed at sin both in himself and in others. He is daily, in the most literal sense, “vexed at the conversation of the wicked.” He received a tract five years ago from a peon whom, I suppose, some gentleman of Baroda Camp had sent to the village for the purpose of distribution. He also at sundry times received tracts from Mr. Antone of Baroda. He was among the congregation addressed by Mr. Flower in 1844. (See *O. C. S. November*, page 440.) Some months ago, a circumstance happened which in the hand of Providence was made subservient to his spiritual good. On occasion of some misrepresentation by an enemy, relating to the management of the pecuniary affairs of the village, he was confined a prisoner by order of the Guicowar within another village three coss distant. Here, in the separation from wife and kindred, he found he was not alone. The books he had for years collected together,

without scarcely ever reading them, now became his only companions, and he continued reading them throughout the whole of each day.

He describes the days, as thus spent, among the happiest of his life, and from this time he dates the period of real interest in the truths of the Gospel. The people remonstrated with him on his reading our books, yet he persisted, saying they might take away his life, but they should not deprive him of his books. After a few weeks, the misrepresentation, formerly made to Government, was exposed, and the false accuser was himself thrown into prison, and Ramdas was immediately released. This circumstance seems to have operated powerfully on his mind. Neither he, nor his friends, had taken any measures to procure his release, and he found himself able to refer it to no other cause than the providence of that God to whom his mind had been directed by the books, in his imprisonment. From that time he became decided, and immediately applied to Mr. Antone for Christian instruction. He has since attended on him every Sunday with perfect regularity, notwithstanding the taunts and remonstrances of his people, and the difficulty of observing the Sabbath. His courage and perseverance are the more wonderful, as he is naturally of a very weak and pliable temperament. I have visited his village several times, and the people unhesitatingly refer to him as a convert to Christianity. They have not yet excluded him from caste, nor probably will they do so, as the Koonbi caste allows great latitude of faith and conduct. He reads and prays in his own house, and two or three men of the village are inclined through his influence favourably to the truth. He evidently longs for the spread of the gospel. He said to me on one occasion, "I ask God to give me a brother (a Christian brother in the same village). I can do without any thing rather than without a Christian brother to support me. By myself I can do nothing." There has sprung up between Gungaram our native assistant and him the warmest attachment. I have never seen any native affection to equal it. Ramdas seems never happy but in company with him. Gungaram is exactly suited to Ramdas, possessing hardihood and confidence as well as knowledge of the world—qualities in which Ramdas is deficient.

A second convert is Vuluv, the mali [gardener] of Mr. Antone. He is, as far as I can judge, a decided believer. He evinces more sense of sin than I have seen in a native. Since his baptism he has become much more thoughtful, and anxiety is strongly depicted on his countenance. I asked him the cause of his appearing sad, and his answer was, "The remembrance of past sins." He lives in the heart of Baroda, and his connections and caste people were at first very violent against him; but the storm has blown over, and he now enjoys tolerable quietude. He has no family, and is a widower. He lives with his married brother, in whose house he daily reads, and converses with his neighbours.

Kuare and Girdhur are Kullals or distillers. The former is about 40 years old, a resident of Kanwadi, is married and has several children, besides very numerous family connections. He received a tract ten years ago that was circulated by E. B. Mills, Esq. Collector of Kaira, and since then others from several sources. He had also been frequently in company with Gungaram, who lived for some time in the same village several years ago. Girdhur, his friend, is a resident of Unkla. He is a young intelligent man, very well conversant with his own religion, having been trained by his father in the study of the Bhuguvut Gita. He had his attention chiefly directed to Christianity by some Gujurati prophetic writings, which, as far as I can understand them, seem to correspond to those in the Canarese language, mentioned by the German missionaries, the purport of which is—that strangers shall come from the West, and expound the way of God;—that the Hindu Triad shall cease to be revered;—that the

Puranas shall be convicted of falsehood;—that the religion of the Quazi (Muhammadan magistrate) shall become extinct;—that all castes shall be one.\*

That the truth of the Gospel had made some impression on his mind some time ago is evident from the notice made of him by Mr. Flower last year (See O. C. S. Nov. page 442). He, with his friend Kuare, visited us at Surat in October last, having walked for that purpose nearly 100 miles. They did not know a single person in Surat, nor even our names or residence, but were simply guided by a notice contained in a slip of paper pasted in our tracts—that those who wished for further instruction should come to Surat, and inquire for the Padri Saheb. When examined according to the custom at Surat, before the Kotwal, as to the object of their coming, they quoted this paper as the warrant on which they came, and at the same time as expressing the object of their coming.

They were for a week receiving daily instruction at Surat, at the end of which, according to their promise to their families, they departed. When we faithfully set before them the consequences of baptism, they shrunk from receiving the ordinance, and left us, stating that, although they could not be baptized for the present, they would never renounce Christ on any grounds, and that we might expect that, when their faith was strengthened, they would be baptized. On my arriving at Baroda, they came to me, and were baptized "calling on the name of the Lord." The young man is a very hopeful character, and would, I doubt not, be very valuable as assistant in our work. He is in very comfortable circumstances, supports his mother, and is not yet married.

On December 1st was baptized a Koonbi named Bhavani. This person is known to several in Bombay. He was for some time under the instruction of Captain St. C. Jameson, Lieut. Cracroft, and Mr. Antone, of Baroda. He was sent to us at Surat for Christian instruction and baptism, and, after stopping with us for three months, during which he gave promise of future Christian character, he was about to be baptized, when he suddenly left the mission without any warning, for Bombay. He afterwards accompanied Dr. Wilson on his tour to Katiaward, after which he returned to his own place (Baroda), and then relapsed greatly into heathen society and habits. Two years ago he seemed a very hopeless character. On my arrival at Baroda he was brought by his own request to my house, sick of fever. After his recovery he demanded baptism, and expressed urgent wishes to be extricated from his heathen condition and ungodly associates. He is widely different from what he was, but the evils of heathenism have yet to be daily struggled with by him. Truly, the sight of believers just delivered from the thrall of heathenism, but not entirely made free from the bondage of corruption, enables us to comprehend, with painful distinctness, the peculiar force of the injunctions so frequent in the epistles of St. Paul.

On the 8th December was baptized Bachara, a Koli (the first converts of the Koli caste). This man had been attending on Mr. Antone every Sabbath for about six months. Since his baptism he has wonderfully altered. He was formerly so quiet and reserved that it was difficult to elicit any expression of his thoughts and feelings. Now his feelings are at intervals too violent for him, and he expresses himself in such impassioned language, that I have once or twice been led to doubt whether he were sane or not,—a doubt, however, speedily removed by the correctness of his spiritual ideas.

\* I have had these writings repeated to me, shloka after shloka, but have not yet seen them. I hope to do so this week, and, should it be worth the while, to have them translated. Whatever theory may account for their existence, they certainly may be made an instrument of good, if their purport is as it is stated to be.

On one occasion, returning from his village 12 miles distant to my house, he exclaimed, as he entered, "The spell is broken: falsehood, deceit, covetousness, idolatry, all the false gods (mentioning them by name), have gone out of my mind; they have fled, and now the Spirit of God has come in their stead. Now I have the fear of God in my heart, and will serve none but Christ." After I had preached on the kingdoms of God and of Satan, he conceived the erroneous idea that the revenues of his village should be devoted to the service of God, and not as usually to the Guicowar whose government he declared to be that of Satan. He said: "I called the villagers together, and told them the trump of God had sounded, and his command had come, that we should serve Him alone. Let us all, therefore, he said, give up Mata, Mahadeo, and all the false gods, and serve the only true God, and Jesus Christ, and surrender our villages to him." It was with some difficulty I disabused him of this false idea, and shewed the character of the service God demands at our hands, as well as that which He exacts from us to our earthly governors. As an illustration of warmth of feeling on the subject of the gospel, I may state that, after sitting up till midnight on Saturday with Gungaram, talking to his people at the village, he started for this place (Baroda) 12 miles distant, which he reached in the morning of Sunday, and, after the day's instruction, returned in the evening. This man has two wives. Although all have been informed of the inconsistency of polygamy with Christianity, he has not been advised to do any thing under present circumstances, it being conceived that to divorce a wife, whether she be the only one, or one out of more, is inflicting a positive injury on the divorced party, and exposing to the guilt treated of in Matt. Chap xix. 9, both the divorcer and the divorced.—He has several children who are to be baptized next Sabbath.

The above facts cannot fail to interest the Christian reader. They have excited deep interest and solicitude in the mind of the missionary who has been privileged to witness these things, as well as produced wonder. The circumstances under which the baptisms have taken place, have been such as to preclude entirely all secular motives. There has been no room but for the operations of motives entirely spiritual. There are at present five or six candidates for baptism. They are at present very unenlightened, but, as they seem sincere, they will probably be eventually baptized. There is a spirit of hearing amongst the villagers. The native reader has met with numerous attentive hearers, and several villages are ready to receive me amongst them. I propose immediately going amongst them.

Christian reader, glorify God for the manifestation of this grace to the heathen. Prepare to spend and to be spent in this infinitely glorious cause, and make it your daily prayer in reference to this, as well as other benighted parts of the earth, "Oh that Thou wouldst rend the heavens; that Thou wouldst come down, and that the mountains might flow down at Thy presence."

Baroda, December 23, 1844.

[*Oriental Christian Spectator.*

2. *Baptism of Aleemalummah, the wife of S. P. Ramanoojooloo, in the Free Church Congregation, Madras, on Sabbath forenoon, 29th December, 1844.*

It was one of the greatest mercies that the Missionaries of the Free Church had received since they began their labours in Madras, when it pleased the Lord in His sovereign grace to restore, after two years of bitter and painful apostasy, S. P. Ramanoojooloo to the Mission, and to give his

wife, though at that time a heathen woman, a heart to cleave to and accompany him. They are now privileged to record another wonder of mercy. His wife Aleemalummah, who since the evening of 12th July when, she came to abide in the Free Church Mission House along with him, has daily enjoyed Christian instruction of a sustained and very special kind, quite apart from every idolatrous and hurtful influence, was during the *Tamil* address of one of the converts from the words—"The Son of Man is come to seek and to save that which was lost"—on the afternoon of Sabbath the 22d December, deeply pricked in her heart and convinced of her lost state as a sinner with God's wrath and curse abiding on her, and of the necessity of instantly taking hold of Christ as her Saviour. Immediately after she came, the sin and folly of idolatry were deeply impressed on her mind by one of the converts; and, though that impression wore away, she gave at intervals symptoms of a real desire to hear and understand the Word of God, both in public and in private, and appeared to receive it with joy. For several weeks past, the burden of the addresses by the Converts in Tamil, on the Sabbath afternoons, was *sin and Christ, the wrath of an angry God against Idolaters, and His love in Christ to them that believe on His name*. Special prayer had been made for the out-pouring of the Spirit, both in the meetings of the congregation on Wednesday evenings and in the private supplications of the Missionaries, the Converts and other Christians. This tended to direct and quicken zeal, and to kindle stronger desires to rescue souls. It also led to an earnestness, a fervency, and an individual application of the truth to the conscience in the Tamil addresses of the Converts for several weeks past. On the 8th of December, there were symptoms of increased and visible feeling in three of the females, who, on the following day, were in tears about their souls. On Sabbath the 15th, when one of the converts discoursed from Matt. xi. 28. "Come unto me, all ye that labour, &c." there was a peculiar solemnity and attention manifested, and an open ear, to hear, as he held up the exceeding riches of God's grace in Christ Jesus to sinners and the awful danger of rejecting Him. The other females and Aleemalummah were now observed to seek God in secret prayer. On the 22d they seemed to come to hear in a spirit of prayer, and it was at the close of that day's address that *Aleemalummah* felt one of the arrows of Him, who came to seek and to save that which was lost, sharply piercing her heart. She was so overcome that she was hardly able to rise; and on leaving the place she sank down on a seat in great anguish of spirit, crying for mercy and trembling. Her husband got her taken to the bungalow with difficulty: there she again sank on the floor, crying in deep distress. One of the Missionaries was called: he found her awakened to her danger and in great agony of soul. Her heart was now opened to cry to God for help. *A felt wrath and a felt need of Christ* were the two great realities with her now. The words that had come home to her heart with power were, *That if she died this night without believing in Christ she would surely go to hell; and in her agony she said to her husband, I am neither a heathen nor a Christian, and if I die this night, I will be lost.*

She now lifted up her soul to Christ with strong cryings and tears, but seemed unable to take hold on Him. Still, she could not but cry to Him for mercy and help, and was kept anxiously waiting at His feet. One of the other females present, who is a Christian mother, began of her own accord also to cry to God. She too was under deep concern, and felt as if she had not been a Christian before, as she poured out her heart before God. The Spirit of God seemed present, and her daughter Mary—a girl of twelve—prayed also for mercy, with sobbings and piercing cries. Aleemalummah appeared to be under the deepest convictions. The Missionary felt that if the work was of God, which it visibly appeared to be He alone must carry

it on and perfect it ; and, after committing their souls to Him and speaking a few words of Scripture to direct and help them, he left them. Blessed be God, the concern of them all, but especially Aleemalummah's, continued.

On Monday evening, when the three Missionaries were present, she appeared in deeper agony than ever, and cried to God from the depths to save her for Christ's sake. She confessed that she had been going contrary to God all her life, and had worshipped idols, and was altogether a sinner. But in the deepest part of her travail she seemed to hang upon Christ, crying to God, "My Father, look on me, and save me from hell and from my sins." Though her petitions were most scriptural, distinct and real, words do but feebly convey the anguish, the sobs and the piercing importunity, with which she sought relief. She found it in the words of Christ to the woman who sat at His feet washing them with her tears,—“Daughter, thy sins which are many are forgiven thee.” Yet she did not escape from the sense of wrath at once. Great fear and joy struggled alternately in her soul and at times seemed mingled together as she clung to this word of the Lord Jesus, and prayed Him to hold her fast.

At an early stage of the convictions she earnestly desired baptism ; but as the work went on in her soul she became more absorbed and anxious about making sure of her interest in Christ. *Behold she prayeth*, was true of the other two females under concern ; but emphatically so of her, the whole week before her baptism. The Missionaries believed and felt that the Lord had opened her heart to pray, and, towards the end of the week, felt satisfied as far as man can judge that she had passed from death unto life and from the power of Satan—of whose existence and malice she had a real living apprehension—unto God. When asked whether she still wished to be admitted into the fold of Christ by baptism, she expressed her joy and a strong desire to be baptized ; and as she experienced deliverance to her own soul through the blood of Christ, her heart became more and more enlarged in prayer for others, and especially for lost souls.

On the forenoon of 29th Dec.—the last sabbath of the year—she was baptized in the presence of the Free Church Congregation by the Rev. John Anderson, her own husband, Ramanoojooloo, acting as his interpreter in Tamil, and pronouncing the solemn words of the institution—“I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost”—after him in that language. She answered the solemn questions put to her before receiving the ordinance, in a spirit of fear and simple faith, and with a scriptural and intelligent apprehension of her position. If the Lord gives her grace to abide in Him it will be a day much to be remembered by her, by her husband—to whom may it prove a second salvation,—and by the Missionaries, Converts and Elders, and all who were privileged to witness her admission into the Church of Christ.

*Aleemalummah* is the first fruits of the Mission from among the degraded females of Madras. Her bringing in seems so visibly the doing of the Lord, that the Missionaries see now and believe how easy it would be for Him to add to His Church, of such as shall be saved, many of the Native Females of this great city of idols and of the shadow of death.

This unexpected mercy at the close of another year is a special call, they feel, to increased devotedness and watching unto prayer, with thanksgiving. They earnestly entreat their Christian friends and brethren to help them to carry the case of the perishing females of this city before the mercy-seat through their Great High-Priest, and to give the Father no rest till He opens a wide and an effectual door for His gospel into the hearts of the females, and to reveal His Son in many of their souls with power as the hope of eternal life. And they entreat them also to make supplication that the same almighty power of God, which has brought *Aleemalummah* into

His Church may keep her stedfast in it to the end, through faith unto salvation.—*Madras Native Herald.*

### 3. *Baptism of a Muhammadan, a Munshí, at Ahmednuggur.*

On the 19th of November a Munshí named Nujoo-Khan was baptized at Ahmednuggur by the American Missionaries. He was brought here from Nassick by Government to give testimony in a certain case, and while on his way he was taken sick, and on arriving here was placed in the Civil Hospital. After remaining there about a month he informed the Hospital Assistant of the state of his mind, and requested him to call the Missionaries. They found him very weak, but he expressed a strong desire of professing his faith in Christ before he died. He told them that for six or eight years he had been convinced of the truth of Christianity, but his heart remained unchanged. He acknowledged that he had led a wicked life, and that his sins were innumerable. He said that he had received Christian instruction from time to time from different individuals, and he mentioned particularly the Rev. Mr. Ramsay formerly of the American Mission Bombay, and Dr. Wilson, both of whom manifested great concern for his salvation and instructed him in Christian truth, but he had no desire then to forsake his sins and lead a Christian life. It appeared from what he said that, after coming to the Hospital and finding that he could live but a short time, he felt the importance of fleeing to Christ for salvation. When the Missionaries saw him, he declared that the hope of salvation through Jesus the Redeemer filled him with joy, that he was not afraid of death, but looked forward to it with pleasure. He remarked that, whether he should live or die, he would praise God for his mercy. He said he had no hopes of salvation on account of his good works, for he had been a great sinner; but his hope was entirely on the atonement of Jesus Christ. He said that he had no faith in Muhammad, he was fully convinced that Muhammad was a false prophet and a deceiver; he believed the Christian Scriptures to be alone from God. In view of his apparently clear views of Christian truth, and the great uncertainty of his life, he was baptized without waiting for further evidence that he was a renewed man. To all appearance his mind continued in the same state till the hour of his death. He kept the New Testament constantly by him, and read in it as he was able, and, when he died, he had it upon his breast. He was baptized on Tuesday (the 19th November), and died the next Friday. In this short time no certain evidence could be obtained of the state of his heart—no other evidence than that derived from his own professions. But the Lord knoweth them that are His.—Had this young man lived, his character would have been known from his conduct. Great doubts must always attend a death-bed repentance. Still, under the circumstances in which they were placed, the Missionaries thought they could not do otherwise than allow him an opportunity of professing his faith in Christ according to his earnest request. After his death he was buried agreeably to his own particular directions in the American Mission burial-ground.

The Musalmáns of Ahmednuggur know not what to think of the conversion of this Munshí. They say: "Had he been an ignorant man, his embracing Christianity would not have appeared so strange; but, being a learned Munshí, and well acquainted with the Arabic language, we cannot conceive what could have been his motive in forsaking the Musalmán religion in the immediate prospect of death, when he could not have been influenced by the hope of service or the love of money." It is to be feared that Hindus and Musalmáns generally know of no higher motive than worldly advantage or sensual pleasure.

We entreat all Musalmáns to ponder well the dying words of Nujoo-Khan. They were these, "I have no desire to live but to tell Musalmáns to believe on the crucified Jesus. You now believe in Jesus the prophet, but in order to be saved you must believe on the 'crucified Jesus'. In his death he bore the punishment due to your sins; believe on him, and your sins will be forgiven. If you do not believe on him, you must bear your own punishment. The Christian's hope of salvation rests entirely on the atonement of Jesus Christ."—*Dnyanodaya*, Dec. 1844.

---

## REVIEW.

---

"*Memoirs of the Life of the Rev. JOHN WILLIAMS, Missionary to Polynesia; by the Rev. E. Prout of Halstead. 8vo. pp. 618, Snow, London.*"

(Concluded from p. 66.)

The year 1823 was marked by his first Missionary voyage. He had received cheering intelligence from Aitutaki, and determined to pay the island a visit; at the same time further carrying out his project of sending teachers to all the islands near. In 1823, then, he chartered a vessel, and with his colleague Mr. Bourne proceeded to Aitutaki, taking with them six native teachers. The details of this voyage, with the information he acquired about the growth of the Gospel in Aitutaki form some of the most striking passages in his own wonderful book, and are hence too well known to be dwelt on: suffice it to say, he visited that island, discovered the two islands of Mauke and Mitiaro, and after an unsuccessful attempt to land teachers at Mangaia, proceeded in search of Rarotonga. He found it also, and Papeiha, one of the teachers having volunteered to stay on shore, he returned home. At the close of the year he again set out to visit Rurutu and Rimatara. The facts related of this voyage have not been before published, and bear ample testimony to the same progress in these islands which he had seen at Raiatea.

Two circumstances, however, now occurred, which served much to try his character and the confidence of his people. By the selfishness of the colonial merchants, the South Sea produce was prohibited from the market, and his own conduct in relation to the "Endeavour" was censured by the Directors. The former compelled the Raiateans at once to part with their valued vessel: he bore the latter with much submission, yet still urged upon the Directors to send a ship that might visit all the islands, and cheer the spirits of their Native Missionaries. He

devoted himself now with fresh zeal to the charge of his flock, and found his toil amply repaid by their warm affection, their activity, their advance in all useful knowledge, and especially in true Christian conduct. Their activity was specially maintained, though their provision grounds required but little attention, by the removal of their station to another side of the island. Beautiful as they had made their abode, blasts of wind and visits from the sea exposed them to constant desolation. A new station therefore was chosen, and at once with fullest energy they set to work, to do all over again what had occupied them during five years. This apparently discouraging event was overruled by God for their lasting good. It served to keep them from the despondency consequent upon the ruin of their rising hopes of becoming a people, and entering into intercourse with other nations. Nothing was neglected of their means of religious instruction, and their teachers were foremost in the work of self-denial. The consequence was, that the new settlement speedily became far superior in appearance and comfort to the old; and the whole community were started afresh in their race of improvement. This may be learnt in all its minuteness from a letter written to the Rev. Matthew Wilks, which well demands the reader's attention from its striking facts. The following statements are taken from it:—

“Our daily employment is as follows:—Every morning, Saturday excepted, at school from six o'clock to eight. Monday evening, we have conversation meetings; Wednesday evening, preaching; Friday evening, we have a full meeting of the members and the baptized, when, after singing, prayer, and a short exhortation, the natives speak. At this meeting, every inconsistency of conduct is boldly attacked, the unruly are exhorted, &c. This is an invaluable meeting.”

“You will say, perhaps, that this is nothing more than common employment, and not half what could be done. True; but you must recollect that a missionary in the South Seas is obliged to be a doctor of laws, physic, and divinity; for, since brother Threlkeld has left, attending the sick has become an additional duty. One comes in, and says, ‘Come and mark the division of this district;’ another, ‘Come and settle this difference;’ another, ‘Come and show me where to build my house;’ another, ‘Come and mark out my windows;’ another, ‘Come and point out the direction of this pathway;’ another, ‘Come and bleed this man;’ another, ‘Come and sharpen this saw;’ whilst another comes in the perplexity of her heart, and another in the intensity of her desire.”

“I must now refer to our church and congregation. The former is increasing greatly; and, although our discipline is decidedly of the strictest order, we have not had reason to separate one from our communion since we came here.”

“Our congregation is both large and generally very attentive. There are some that discover an indifference, which inflicts a wound in my heart. The schools are also pretty well attended, but we are obliged to keep our shoulder to the wheel.”

“By them we have heard also from Aitutaki, where now ‘lions and beasts of savage name put on the nature of the lamb,’ and the lovely little island

exhibits a fine settlement stretching along the beach, which is lined with pretty little white cottages, having a fine large chapel in the centre."

"From Rarotonga our men have brought us the most pleasing news, with ocular demonstration of the triumphs of the 'mighty Gospel.' All idolatry is abolished in this populous island. They have erected a chapel 106 fathoms in length! The messengers brought with them a few idols; but they say a house nearly full is waiting my arrival."

Amongst their chief works was the building of the new Chapel, in a style far superior to the former one, excellent as it had been. In this case, to carry out one of the improvements, Mr. Williams, in addition to his other mechanical acquirements, entered on the professions of painter and glazier.

These labours occupied nearly the whole of the two years, 1824-1825, in the latter of which Mr. Williams carried on his work alone. Such a position, however, served to quicken his energies and display his character the more. The effect was, that he could say,

"I am thankful that I can write with truth in the most exalted terms of the diligence, union, and attachment of our people. At present, certainly, a most excellent spirit prevails very generally, yea, universally, which I pray God to continue amongst us."

Such facts teach very forcibly one of the most important lessons of Missionary life, that if a Missionary would be truly successful in promoting the advancement of a Christian people surrounded by heathen influences, in Christian knowledge, in holiness of thought and life, in activity, in their public character, in their social relations, in their family arrangements, in zeal for the spread of religion around them; if he wishes them thoroughly to advance in these things he must dwell in their midst. In all the minutæ of daily life which have been hitherto imbued with heathenism, but which now should be marked by Christian principle and Christian practice, the people require to be most closely watched; and it is impossible to give that attention which is necessary, unless their doings are constantly before his eye. One might imagine from Mr. Williams's "Narrative" that his chief employment in the South Seas was planting the Gospel in islands where it was unknown; but the facts now referred to, shew him to be not merely a zealous evangelist, but a most faithful pastor. For the duties of his office he was specially endowed. He was a man of acute observation. Nothing escaped his notice. He was very strict in reference to all the members of his Church, and he was withal most kind. While therefore he won all by his manners and his readiness to help in any thing, he never allowed evil to pass unnoticed or unrebuked. This conduct, together with the prayerful use of Divine ordinances, in which he endeavoured to employ all the useful plans which the circumstances of the

people declared to be appropriate, brought down upon the Church and the island a blessing such as it had not before enjoyed. In November, 1825, he says, "Our Church is considerably on the increase;" five months after, he adds, "since the formation of the Church, we have had reason to separate only two or three individuals from our communion." But one of the means which he employed seems to have been especially useful in increasing the knowledge of the people and making it clear and distinct. They were not allowed to hear a sermon or address and then go away to think no more about it; but "every sermon they hear furnishes a subject for public conversation." That plan of regularly catechising the people which he had at first adopted, he diligently continued; and the effect was, that a subject was explained to the people again and again; it was put in various forms, in its simplest light, and definite notions of it were received and retained. How different the result of this is from that of the common plan we may learn from the following words: "I have this evening," he says, "catechised three classes on sermons which they heard seven or eight months since, and every one was enabled to repeat some part, either a general division, or a subdivision, or a practical observation, or a sentiment." It was to this plan of instruction the eminent Missionary Pacalt attributed so much of his success amongst the Hottentots: and both from its nature and the experience of those who have tried it, it seems to be a very effective method of instructing a simple-minded community.

During this period of solitary pastoral labour in Raiatea, protracted to beyond three years, he received the most animating news from all the islands whither he had carried native teachers; and rejoiced to find that the work of God, though in the hands of natives only, was being followed with abundant success. One thing which contributed much to the influence of these teachers was, that Mr. Williams and his colleagues, made a point of selecting for such work, those who, in addition to Christian character and ability for instruction, were possessed of mechanical knowledge and skill.

Though he remained in Raiatea his thoughts were continually roaming abroad over the islands yet unblest with light, and again and again he wrote to the Directors urging them to send a ship without delay. They had already given the Missionaries permission to charter a vessel annually, for a limited period; but this was not enough for him; he knew that this was quite inadequate to the object. However, though he was kept at his station his time was not wasted. It was employed in consolidating and finishing more fully his work

at Raiatea. He was also helping Mr. Pitman, who had just arrived from England, to prepare for his destined residence in Rarotonga.

In April, 1827, a vessel was engaged to take them to that island, and having made all needful arrangements for an absence of three or four months, Mr. Williams embarked with Mr. and Mrs. Pitman and Mrs. Williams, and landed at Rarotonga after a passage of nine days. With his adventures on this island during his compulsory residence of 12 months, who is not acquainted; so fully and so beautifully have they been described by his own pen:—the change of the settlements, the building of “a house for God,” his successful study of the Rarotonga dialect, the establishment of Laws, his continued constant instruction of the people, his long stay, his resolution at last to build a ship, though he was destitute of the men, the skill and the materials? Who does not know how manfully he applied himself to his task, invented bellows, put up a forge, made a rope machine, then made his tools;—how diligently he laboured, removing patiently every difficulty as it arose, so that in 15 weeks his ship was *launched*? Never in his wondrous life was he in circumstances which so fully developed his extraordinary resources, or in which they were proved amply sufficient for even the widest demands. It was not merely to get away from Rarotonga he had built the vessel, but in order to secure the means of entering upon his long-projected voyage to the Samoas; over which he had spent many hours of deepest thought and for which he had been making great preparation. In his own little ship therefore he returned home, in April, 1828: and having fully determined on undertaking his voyage, he purposed to devote several months’ labour to Raiatea previous to setting out. During his absence some disorders had crept in among the people, though the Church had remained consistent. In a little time, under his vigilant superintendence these disorders were entirely removed, and the settlement became as flourishing and prosperous as before. Shortly after his arrival he sent a large boat with one of his deacons on a visit to all his out-stations in Aitutaki, Atiu, Mitiaro, Mauke and Rurutu; he himself also paid a visit to Rurutu and Rimatara, at the request of the people, to arrange more comfortably both their spiritual and civil affairs. This he accomplished in the true spirit of a faithful minister and to the full satisfaction of all parties. After the meeting in Rurutu, at which this was done, an incident occurred, which strikes us as one of the most affecting in the whole history of South Sea Missions. It is thus related:

“On the Thursday evening, we were all seated in Mahamene’s house,

when suddenly a chief arose, and thus addressed me in the most simple, but solemn form:—'I am Philip, sent by the king and chiefs of Tubuai, to ask you to give us teachers from Raiatea, and take Tubuai under your charge. I have been waiting here for you more than two years; and during this time the raging diseases of Tubuai have swept off my wife and two children. I am bearing it patiently, as I hope to effect an object that will be good for my land. The people are dying, and our land will soon be desolate, and we know not how to prevent its depopulation, but by placing it under your care. We saw the prosperity of Rurutu, and we wished the same for our own island.' I consented to take the chief to Taliti, and to endeavour to accomplish his desire."

Does not this incident shew how wonderfully these islands had been prepared to receive the word of the Lord.

In April, 1829, and May, 1830, the station at Raiatea was visited by three men-of-war, two belonging to the British navy, and the third to that of the United States. The fact is referred to here, merely that we may mention how high is the testimony borne to the labours of Mr. Williams by independent parties: and to point out how they speak of Missions who saw with unprejudiced eyes. The characters of Captain Waldegrave, and of the Rev. J. Stewart, are too firmly based to allow any slanders to rob them of the true weight attaching to their names.

After this period Raiatea, which had been the centre and the chief scene of Mr. Williams's efforts, was compelled to relinquish his services. Though his thoughts had long been fixed upon the dark islands to the west, hitherto the providence of God had kept him back from them, even against his own inclination, and had left him still to employ his powerful energies on the spiritual culture of his own charge. His biographer justly remarks that by this plan, much greater testimony has been given to the power of the Gospel than otherwise would have been given. But not only this, another result arose from it, of which no mention is made, and which had a far greater influence upon Mr. Williams's success in his Missionary enterprises, than he himself seems to have supposed. It is this. By devoting more attention to his own station, his people were raised to a higher degree of excellence both as regards their spirituality and their civilization. Amongst the islands, it might be said without disparaging other Missionary labours, few natives were so skilful in mechanical arts as those of Raiatea: and none did more for the extension of the Gospel. None were better acquainted with Scripture truth, and none seem to have delighted more in the law of God. As he was careful in selecting as native teachers those of his church-members best qualified in all respects, as the result of his toil, there would be produced the best native teachers he could look for. And so we find it. We find

that they were *indeed*, men who contributed much to that *effective* planting of the Gospel which he so ardently sought. Had he expended less time and less toil upon Raiatea, its teachers would have ranked less high in their attainments, and humanly speaking, have met with less success. His early delays we may justly regard as conducting in a large measure to the noble results which ultimately followed their labours. The evidence of this is found in all the islands to which Raiatean and Rarotongan teachers were sent. We find them in all, most skilful in mechanical pursuits: and hence influencing the people who saw them, to look favourably on their ulterior objects, just as he had experienced himself at first in his own station. We find everywhere, chapels built, houses erected as an example to the heathen, as he himself did with his own large dwelling: and with scarcely less taste and skill. A pleasing testimony to this we find in Captain Lord Byron's notice of his visit to the island of Mauke, in which he found "two of the prettiest white-washed cottages imaginable, the dwellings of the Missionaries."

Mr. Williams had waited some time for the supplies from England which were to assist him in his projected voyage, but they came not: and as his beloved fellow-labourer, Mr. Barff, was ready, and the teachers were all provided, they resolved to stay no longer. They sailed therefore from Raiatea, May 24, 1830. The details of their voyage occupy many interesting pages in Mr. Williams's own "narrative," and are hence well known. A few words concerning them will here suffice. They first called at the various islands of the Hervey Group, with the view of taking some of the teachers now settled there to the Samoas; but in two cases the natives "had formed so strong an attachment to their Missionaries and had become so sensible of the value of their labours, that they intreated with the most passionate earnestness that they might not be removed." They were therefore allowed to remain. From this group they sailed to Tongatabu, and from thence to the Navigators' Islands; where the eight teachers, with five teachers' wives and ten children were safely landed, most kindly received, and saw before them a prospect of the most extensive usefulness. Upon this wondrous fact, which fully equalled all Mr. Williams's expectations, one word may be said. How remarkably does it illustrate the Providence of God! Mr. Williams himself always took this view of it. His meeting with Fauea, the Samoan chief at Tongatabu, from whom he obtained all the information he needed; the death of Tamafaigua, and the fact that no successor was appointed; the condition of the islands; the place to which he was first taken; his meeting

Tamalelangi; and the unsatisfactory results which Malietoa had obtained in the war:—all these things tended in a large measure to the successful issue of this attempt. He himself says, “We could not have selected a better place for the commencement of a mission than that to which we were undesignedly conducted.”

The voyagers reached Raiatea again in September: but here Mr. Williams was to stay no longer. Much as he loved his charge, he had promised to return to Samoa in a few months, after which the state of Mrs. Williams’s health would compel him to go to England. He did, however, remain a short time, the year 1831, having resumed all his “minute labours.” The distresses with which he met both here and in Rarotonga a few months later, are fully related in Chapter XXII of his own work, and to that chapter we would call the reader’s attention. They served to shew his continued zeal and activity in labour, his sympathy with the sorrowful, and how fully he ever kept in view as the object of his toil, the honour of God, and the welfare of his flock.

His second voyage to Samoa, was begun 11th October, 1832. In it he was accompanied by Makea the king of Rarotonga, and one native teacher, already promised to the chief of Manono. The first thing he heard on his arrival was that the blessing of God had pre-eminently rested on the labours of the Native Missionaries, and that large numbers had embraced the Gospel. When he landed at Savaii he was received with unbounded delight. The story of the teachers, only sketched in Mr. Williams’s own work, is here given at full length, and bears testimony to the prudence, diligence and earnest zeal with which they had engaged in their work. The reader of the Missionary enterprises will not have forgotten the interesting details of this visit to the Samoas, and it is therefore needless to dwell on them. Suffice it to say, that the large Meeting held immediately after his arrival, at which Malietoa so publicly expressed his determination to give his whole heart to Jehovah; Mr. Williams’s visits to various districts, and invitations to many more, all attended with the plea “our Chapel is finished and we only want a Missionary;” and the anxiety of the people for knowledge, must have convinced him that the time for the spread of “the kingdom” in these islands was fully come. During his short stay, Mr. Williams was not a mere visitor. “He perfected the knowledge of the teachers in several useful arts, and excited in the people a strong desire for further information.” Upon one means by which Mr. Williams gained much influence here, and indeed in all the islands in which he was now so well known, his biographer largely dilates:

“his kindness, gentleness and affability, did as much as, or perhaps even more than, his direct efforts to advance the evangelical objects which had brought him so far.” This kindness was a prominent feature in Mr. Williams’s character. It had been exercised from his earliest settlement in Raiatea; it had enabled him there to win many whose selfishness would have opposed him, as well as bear opposition from those who actually offered it. It was this he had ever exhibited from the first, in his interviews with those who lived on the uncivilized islands where he had brought the Gospel. Wherever he went, the natives knew they would have soft words and cheerful looks, and hence they ever welcomed him in the warmest manner. He mixed with them on the most familiar terms, listened to all their questions, and scattered information, so wondrous in their ears, with a liberal hand. Hence says Mr. Buzacott, “the natives clung round him. He seemed to be one of them.”

On his return from the Navigators’ Mr. Williams called at Keppel’s island where he found the widow of Puna his first native Missionary, who had been drifted away from Rurutu. He called also again at Tongatabu, and finally reached “Rarotonga in January, 1833, after an absence of 15 weeks.” He had purposed after his second voyage to return to England, but he now found so many fields opened to Missionary labour, and knew that labourers were so scarce, that he had determined if possible to stay: and as Mrs. Williams had improved in health, he sat down to his usual occupations again. He remained with his brethren some months, sharing in their toils, and specially engaged in translating the Rarotongan Testament: but he finally resolved to return home. He accordingly sailed for Tahiti: but finding here an artisan, Mr. Armitage, whose instructions in weaving were more needed in Rarotonga than in the Georgian Islands, he delayed his own departure purposely to accompany Mr. Armitage to that station. Hence again he started on another visit to all the Hervey Group, being unable as it were to break through the tie which bound him to these spots which he had done so much to bless. In them he saw the fruit not merely of his “Missionary enterprise” but of his long and patient labour in Raiatea.

To them he might look with much delight: but the latter was much altered. Of its present condition, after all his toil, his biographer draws a sad and touching picture. Changed indeed was its aspect now, contrasted with that which it wore in the bright days of its prosperity.

“Its bloom and beauty had faded, its spiritual health declined, its moral influence had withered. Ichabod was written upon many of the scenes of

its former life and loveliness, and the glory had departed from its shores. Many, indeed, of its once happy inhabitants had "fallen by strong drink," or had been driven like chaff before the whirlwind of civil conflict. But amidst much to distress, there was not a little to console. 'Faithful among the faithless,' at least one hundred and twenty members of the church, through a season of searching trial, had been kept from temptation, and enabled to hold fast their integrity."

On his return from the short tour mentioned, such proofs of affection did he receive from this faithful few that he almost relinquished the idea of returning to Europe: but the indications of God's providence were so decided that the "ocean soon rolled between him and Raiatea." He landed in England, June 12th, 1834, after an absence of 18 years.

A Missionary when he returns to his native land will find much both to gratify and to depress him. On the one hand he will meet with many who listen to his addresses, and follow him from one place to another, evidently carried away by the excitement which his statements cause. With these, and their number is large, he may feel that the cause of God makes little progress, and that what should become a stimulus to holy joy, to humble faith, to self-denying zeal, is really made only a source of selfish gratification. Still even in such good may be found, and his labour is not altogether in vain. A deep interest is felt in the spread of the Gospel; though it may not be advanced by those simple Scriptural motives which alone have sustained him amid the burdens of his Missionary life. But on the other hand, he will meet with many who feel the deepest concern in his engagements; who enter into his plans, sympathise with him in his difficulties, rejoice in his joys, encourage him by their Christian counsels, and "esteem him very highly in love for his work's sake." To such all details of his work are intensely interesting, and by such their story is well repaid. The warm welcome to heart and home, the attention to his comfort, the gladdening words of Christian sympathy, shew how ready such are to help the toil-worn labourer in his way. How then shall he best meet their wishes, and among such, best promote the cause he so much loves? Minute information concerning the fields of Missionary labour has been possessed by scarcely any one till within the last few years. Periodicals contained extracts from Missionary letters, but these could not, from circumstances, be fully appreciated; and even these have been scantily given. Hence it is the minute details of Missionary life, heard from the lips of those who have seen and lived in it, have come upon their hearers as a tale of fiction, too marvellous almost, and too striking to be true. These have excited much curiosity, and everywhere it is *information* that is sought; information which none but a

Missionary can clearly bestow. This teaches the lesson, that the chief aim a Missionary should have in view in his intercourse with his Christian brethren in Europe, is:—to state such *facts* as convey a clear and intelligible notion of the state of his Mission, its history, the plans adopted, the progress made, the kind of people, their habits, manners and religion; the difficulties of labour, the amount of success attained, and the reasonable prospects of the future. It is not all Missionaries who keep to these and such topics. But those who do not keep to them, fail to command such attention as those who do. Whether in sermons or speeches, *facts* are looked for, and will be fully appreciated: while with these abundant scope is left for a Missionary to urge on his hearers the practical account to which they may be turned. It was to such a plan Mr. Williams confined himself, and having facts so wondrous to relate, he met with the warmest welcome and the most breathless attention. He travelled over all parts of England again and again, as well as the south part of Scotland, and such was the effect of his simple story, both concerning past events and future prospects, that money almost unlimited was contributed for carrying out his plans still more: and the cause of Missions received a stimulus such as had not been given to it for many years. His life in England was one of incessant activity, in speaking and preaching. Yet he did not forget his beloved islanders. He translated and carried through the press for them several tracts and books, but chiefly the Rarotongan New Testament. He also wrote the "*Missionary Enterprises.*" What opinion is held concerning its marvellous records may be surmised from the fact that 40,000 copies of it have been sold in seven years. Besides this he planned with the Directors the establishment of two colleges; also of a Normal School in Tahiti; and the extension of the Gospel on a larger scale than ever by the Missionary ship the "*Camden.*" Thus to him were realized hopes that had filled his heart for many years, on which he had lived, and by which he had been sustained.

He left England on his return to the South Seas, April 11th, 1838, in the *Camden*, with nine Missionaries.

Having reached the Cape, Mr. Williams and his companions rested for a fortnight, but he was not idle. At several meetings he pleaded the cause of Polynesia, and received upwards of £100, besides engaging an infant school-teacher. After a severe gale off St. Paul's they reached Sydney September 10th. Here again meetings were held not less profitable than those which Mr. Williams had attended in England. His information was as full, the interest excited in all classes was as deep, and the contributions not less liberal. At the same time, he received

the most gratifying information concerning the converts throughout the islands, and much encouragement in his project of more extensive evangelisation.

“He was told that in the Arafura sea, which is just through Torres Straits, there is an island called Kissa, where the inhabitants are all Christians, and where they have large places of worship, with native schoolmasters and ministers; that they have had no intercourse with Europeans for fifty years, until lately; that they are exceedingly anxious for missionaries; and that, as they are constantly trading with New Guinea, this may afford an auspicious opening to that island.”

After a stay of six weeks, the *Camden* left Sydney for the Navigators, October 25, 1838. On the passage they joined company with an American Whaler, on board of which was a boy from Savage Island. It will be remembered that from this island Mr. Williams carried away two young men, and after instructing them had sent them back. Quite by accident, or rather in the Providence of God, he now heard of these young men. One had died in war; the other was in exile in the “Navigators.” This, their destination, they reached November 24, having on that day landed at Tutuila.

The history of Mr. Williams’ continued residence in the islands till his death, contains passages and facts not at all inferior in interest to many of his former life. They are beautifully recorded by his biographer, and we commend them to the attention of our readers as most instructive. Our limits prevent us giving more than a meagre outline.

Having landed at Tutuila, Mr. Williams visited two of the chief stations there, at one of which, Leone, he astonished and delighted Amoamo, the chief, by shewing him the picture in the Missionary Enterprises which represents his own first landing there. He then passed on to Upolu, where, when he first brought the teachers to Savaii, he had seen the war-fires blazing. At Upolu the new arrangements consequent on the arrival of three new Missionaries were made, and Mr. Williams found time to examine into the results which the Spirit of God had already produced by blessing his servants’ labours in Samoa.

“The numbers who have renounced heathenism are very great. It is supposed that the whole group contains a population of sixty or seventy thousand, and of these about fifty thousand are under instruction. The desire for missionaries is intense and universal. Chiefs from all quarters came, some one hundred miles, and pleaded with us in the most urgent manner, and, if we had had twenty instead of three, all would have been readily disposed of. The multitude who can read would surprise you. The Tabitiens made very great progress, and were rapid in acquiring the art of reading; but the Samoans far surpass them. It is but a few years ago that this language was unwritten, and now the Gospel of St. Matthew is translated, and many elementary works are in print, thousands of which are in the hands of the people, and they read them with fluency and interest. At

most of the houses in the islands family prayer is conducted, and at the dawn of day, you are awake by the voice of prayer and praise."

During his stay Mr. Williams fixed upon what might be a home for his family during his projected Missionary voyage. It was in the district conquered during the war, which he himself had witnessed. He was the more confirmed in his choice when he saw how much the people around him were despised by the other natives, as it furnished another opportunity for displaying the true spirit of Christian love. His stay proved more than once the occasion of saving them from cruel oppression. The poor people themselves were very thankful for his kindness and did the utmost in their power to promote his comfort. Though his stay now was but temporary, he was very active in preaching, teaching, visiting and giving instruction in mechanical pursuits. One of his most useful agents in these plans was a magic lantern with numerous slides, containing, amongst other pictures, subjects from Scripture. He had taken it to the South Seas especially to exhibit by its means the doings of Popery, as he expected interruption in his work from the Papists. In this his intentions were fully realized. We can ourselves testify from having seen the pictures in England, that the sufferings of the martyrs were most powerfully depicted. They made the deepest impression upon the natives who saw them.

Mr. Williams, after two months stay, went in the *Camden* on a visit to his brethren at Rarotonga, Tahiti, &c. At the former place he had the inexpressible delight of giving to the people the complete New Testament in their own tongue, for the first time. In his tour he did not forget Raiatea, his ancient home, his "first love," and though still there was much to mourn over, he writes of it, says his biographer, "in a cheerful tone." Hence he passed into Borabora, Mauke and Atiu. At this last place Mr. Williams escaped drowning for the seventh time. The following incident speaks for itself:

"On reaching Manua, some natives came off to them, and from these they learned that peace was restored, and that a native teacher, *who had been sent to them by another native teacher*, was labouring amongst them with success."

He returned to Upolu, May 2nd. From this time till his final departure, he devoted himself to those ordinary mission labours, which in Raiatea had occupied his undivided attention for eleven years. He formed a Church and again became the earnest and diligent Pastor. The Sabbath was employed in schools, examinations and preaching; every day at sunrise an adult school was held, as also one in the afternoon. Each day had some special service; Monday, a catechetical meeting; Tuesday, a meeting with the native

teachers, and so on. But in all this it was not merely the people of his station that saw and heard him. Since his return, crowds had constantly been visiting him, following his footsteps wherever he went, filling the room where he sat, the school where he taught; or watching with breathless attention and wonder the operations of his mechanical skill in building the Chapel and infant school. He calculated that within a few weeks nearly all the inhabitants of the group, 60,000 in number, had visited him. Nor had they come in vain. He had the "word in season" for all, and many who had come with the full determination of continuing idolaters, went home again, "sons of the word." Thus his work continued for six months, when the *Camden*, arrived to take him on his "great voyage." A general meeting of the native teachers was soon held, and no less than 30 of the best offered to go to the heathen islands westward; of these however, only 12 were set apart for the service. The last Sabbath Mr. Williams spent in Samoa was peculiarly affecting to him and his people. For some time previous his mind had been deeply solemnized. He had thought much of the great responsibility devolving on him, and of the frailty of human life. All this increased ten-fold as the day of his departure drew near, and on this Sabbath it broke forth with such intensity that all were overwhelmed. His text "And they all wept sore," &c. describes literally what happened in his own case. Having been commended to God by his brethren, at midnight he departed. He was accompanied by Mr. Cunningham, her Majesty's consul and by Mr. Harris, a young man who had visited the South Seas in search of health, but who was now returning to England to be ordained as a Missionary. The voyage was not fairly begun till the morning of Friday, November 8th. Three days after, they sighted the island of Rotuma, where Mr. Williams says, "the people were cool and uncivil." After two days delay, they left two teachers there and steered for the New Hebrides.

This voyage was in some respects an experiment. The islands to which Mr. Williams had gone in his former voyages were all peopled by a similar race, and having experience with some of them for many years, he had been able to judge in a great measure the mode of intercourse with them, and to anticipate the way in which they would receive him. But those to whom he was now going were of another kind altogether. They formed part of the great Negro race inhabiting the larger islands in Western Polynesia, and of their habits and character he knew almost nothing. Amongst them no Missions had been established, though the Polynesian Asiatics of Malay origin were almost all under the influence of the Gospel. As to the

way therefore in which he might be treated, he was very anxious. The fact also of the importance of his Mission increased his anxiety. The New Hebrides were in his view a key to the whole race; and he felt that their evangelization or not depended much upon his success or his rejection at this time. When therefore they were favourably received at Fatuna, on the 8th day of the voyage, a portion of the weight was removed from his mind. The island was however too small and the people too few, to allow his giving them a teacher from his small band. They sailed therefore for Tanna, where again they were received with pleasure, the natives being delighted at the prospect of having teachers. Mr. Williams and his companions rambled on shore, made presents and received food in return; and otherwise held kindly intercourse with the people. The teachers also spent the night on the island to try the people, and reported in the morning the continuance of their kind treatment. Mr. Williams accordingly landed their little stock of luggage, and having taken farewell of all, departed November 19th. This happy result much cheered his heart. His experiment was successful!—What a thought to him, who had been for weeks oppressed with anxieties. Under its exciting influence, he began to imagine and to plan things which were far from being realised.

On leaving Tanna, they stood to the northward, and having in the evening made Erromanga, and sailed a few miles along the south side, hove to during the night. “As the *Camden* glided along the shore, and Mr. Williams was leaning over her side conversing with Mr. Cunningham in glowing terms about the events of the day, he told that gentleman that as the New Hebrides presented so fine a Missionary field he had almost determined to bring his family and settle there.” p. 576. In the morning they stood along the south side, westward. On reaching Dillon’s Bay, the boat was lowered and Mr. Williams, Mr. Cunningham, Mr. Harris and the Captain having entered, it was pulled up the bay towards a valley, down which ran a small stream of water. Some natives ran along the rocks as they passed, eagerly picking up some beads and fish hooks which were offered them. A chief also filled their bucket with fresh water. The natives were, however, very shy. Mr. Harris first landed, then Mr. Williams, the latter sitting on the ground and distributing small pieces of cloth among the natives. It was a suspicious circumstance that there were no women to be seen; but though the fact was remarked, it did not make more than a slight impression. Mr. Cunningham next landed, and all walked up the beach, the latter being the last; the Captain also shortly followed. The party had been on shore but a few minutes when a yell was heard, and Mr. Harris was

seen to run; he made for the stream, and fell in it; a number of natives beating him with clubs. Mr. Williams made for the sea closely followed by a savage who struck him several times with a club on the head. Twice he dashed his head under water to escape the blows, but failed: and two others attacking him, he was killed in a few minutes. Mr. Cunningham was pursued, but disabled the man who was about to attack him. Captain Morgan too narrowly escaped. The fact is not recorded by Mr. Williams's biographer but we have it from one of the seamen who was in the boat at the time. As soon as Mr. Cunningham and the Captain reached the boat, it was put off to avoid the arrows which were being shot at them; and as Mr. Williams and Mr. Harris were both dead and the natives were still furious, the Captain steered for the ship. On arriving, all sail was set and he directed his way to Sydney. Three months afterwards, H. M. S. "Favourite," Captain Croker, arrived off Erromanga, and having opened communication with the natives, the latter confessed that they had eaten the bodies, though the skull and bones had been preserved. These after some delay were procured, and subsequently buried at Apia in Upolu.

The character of the eminent servant of God of whose history this is but a sketch, shines most prominently in all his life. To understand it well, we would commend to the notice of our readers the valued biography now referred to. It is closed by a vivid and faithful portrait of him, from a pen than which none is more competent to record it, that of his fellow-labourer the Rev. W. Ellis. To this we should not add one word, were it not for the misconceptions which are abroad, as to what it is that makes character valuable and esteemed.

All the *intellectual* qualifications which a man may possess are the gift of God. They may be few or many;—it matters not:—he is responsible not for their possession but for their culture and their use. And when we consider that it is a part of God's plan, to bestow on a man just that amount of talent and no more, which will suffice him to work out the peculiar end for which he is sent to the world; so that in the place where he is fixed, no one but himself can do that work or accomplish that end; we learn at once the awful weight of his responsibility as well as the justice of it. But it is not for his abilities that a man should be loved and praised. As far as the hints of Scripture teach us, we might imagine that there are few created beings more clever than Satan, yet who on that account would give him honour? It is by *moral* character only a man's excellence should be estimated. He who with slender ability, devotes his all with a humble and willing heart, with grateful love, with submissive

obedience to the service of his Lord, is surely much more worthy of esteem and honour than he who, possessed of wonderful endowments, still leaves those talents idle or prostitutes them to his own selfish ends. On these grounds we claim for Mr. Williams the highest esteem of his Christian brethren in the Church of God. Possessed of very rare mechanical skill, he employed it faithfully in promoting the temporal welfare of his people, as well as providing means for his own extended usefulness. Having acquired a foreign language easily, and with it a clear insight into the habits of the natives, he never suffered this talent to sleep, but was abundant in preaching labours, and sought in them to suit all his words to the character and circumstances of those who heard him. Fertile in expedients, his ingenuity was directed only to devising more and more efficient methods of winning souls to the Gospel of Christ. Active and enterprising, his efforts all fell in one direction, and were bent upon the enquiry how he might extend most widely, and at the same time most firmly, the kingdom of the Son of God. Kind and affable in manner, his kindness was used not to bring himself a good name, but to exhibit better the spirit of the Religion which he possessed. In a word he sought grace to give himself entirely to the cause of the Redeemer, and found it. In all times and places his thought was, how he might do good. Whatever were his plans this was his aim. And if any thing was suggested to him by which it might in any degree be advanced, he at once endeavoured to put it in practice. Hence he might have taken as his motto: "I laboured more abundantly than they all, yet not I, but the grace of God that was in me." He now rests from his labours. May the memory of them long abide with the Church of God, and prove an encouragement to those who are placed like him among the heathen: and may the Lord of the Church send forth into the field many labourers as well fitted as he was for their sphere of toil, and animated by the spirit of self-consecration which he so eminently displayed.

J. M.

---

### *Missionary and Religious Intelligence.*

---

#### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to announce that the Bishop of Calcutta still continues in a very weak state. Supplications were offered up in the Episcopal Churches on Sabbath the 26th January for his recovery. He is expected (D. V.) to arrive in Calcutta in the month of April.

It is our mournful duty to record the removal by death of the wives of two of our devoted brethren, Mrs. Shuck, the wife of the Rev. J. Shuck of the American Baptist Mission at Hong Kong, and Mrs. Bachelor of the American Free Will Baptist Mission in Orissa. Mrs. Shuck died on the 23rd of November, and Mrs. Bachelor on the 20th January. Their end was peace.

The following friends sailed for Europe since our last: Rev. W. S. Mackay and family on the *Agincourt*, the Rev. W. H. Meiklejohn and Mrs. M., Rev. R. C. Mather and family on the *Southampton*, Mrs. Campbell on the *Maidstone*, Mrs. Smith and children and Mrs. Penny and family on the *Gloriana*. May the Lord Jehovah bless, guide, keep and restore them all.

MADRAS.—The Rev. H. Taylor, B. C. L., has returned from sea in improved health, and has been stationed at Masulipatam.

The Rev. C. Ochs has visited Madras on his way to Myaveram, to take up the station vacated by the Church Missionary Society there, as first proposed.

The Rev. R. and Mrs. Wyman, and the Rev. N. M. and Mrs. Crane and five children, with two of Mrs. Dwight's, embarked on the 26th Dec., for America, on the ship *London*, via St. Helena and London. Mr. Wyman is in a very low state of health, and we fear will not survive the passage.

We are happy to mention the arrival, from the Cape, in improved health, of the Rev. M. Bowie, M. A., Senior Chaplain of the Scotch Church.

BOMBAY.—The Rev. Mr. Isenberg and Mrs. Isenberg, of the Church Mission; the Rev. Stephen Hislop and Mrs. Hislop, of the Free Church Mission at Nágpur; and the Rev. G. S. Sutter with Mrs. Sutter and three ladies of the German Mission in the South Maratha and Canarese country, arrived by the Steamer of the 13th December. We rejoice to welcome the arrival of so many labourers in the mission field. May they be abundantly blessed of Him in whose work they are engaged.

Mr. Isenberg will, in the meantime, superintend the Money School in Bombay, but his destination is not yet fully determined. Mr. and Mrs. Hislop will (D. V.) proceed in a day or two on their journey to Nágpur. Mr. Sutter, with the sisters of the German Mission, will proceed South without delay. Our fellow-labourer, Dr. Stevenson, arrived in Bombay, in restored health, by the last Steamer.

## 2.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held on Tuesday evening the 7th January, at the Union Chapel. Being the first Meeting in the New Year, it was devoted almost exclusively to devotional exercises, which were conducted by the Rev. Messrs. Brooks, Campbell, Mullens and Boaz. Mr. Boaz adverted to the case of the native convert's (Káli Charan Bânarjî, see page 139), wife and children.

A similar devotional Meeting was held at the Union Chapel on the last evening of the old year. It was a solemn and instructive season.—C. C. Adv.

## 3.—THE ANNUAL MEETING OF THE UNITED CHURCHES

Was held at the Union Chapel, on New Year's Day. The service opened with singing the hymn.

“O God our help in ages past,” &c.

The Rev. D. Ewart read the 90th Psalm and offered up an appropriate prayer.

The Rev. A. Sutton delivered a most instructive and awakening address from the words of Christ—“I have glorified thee on earth. I have finished

the work which thou gavest me to do." Subject, the spirit and manner in which Christ accomplished the great work of human redemption—a pattern and example to all his followers. After the address the ordinance of the Lord's Supper was administered by the Rev. T. Boaz. The attendance was encouraging and the spirit which pervaded the whole service cheering.

In the afternoon a service in Bengali was held at the Baptist Chapel, In-tally. The Rev. C. C. Aratoon preached to the people, and the Rev. Messrs. Morton and Aratoon offered up prayer. May these services be followed by an out-pouring of the Spirit from on high, and may souls be born to God.—*Ibid.*

---

#### 4.—THE UNITED MISSIONARY PRAYER MEETING

Was held at the Lal Bazar Chapel, on Monday evening, 6th January, the Rev. D. Ewart delivered the address from the Gospel of Matthew, 2nd chapter, 28th to the 32nd verse. The Rev. Messrs. Wenger and Yates engaged in the devotional services.—*Ibid.*

---

A number of the pupils of the Free Church Institution, who have benefited by the instructions of the Rev. W. S. Mackay, presented him, on the eve of his departure for Europe, with a silver watch, as a token of their esteem for his talents and labours.—*Ibid.*

---

#### 5.—LECTURES ON POPERY AT THE UNION CHAPEL.

The *Fifth* Lecture on Popery was delivered at the Union Chapel, on Wednesday evening, 8th January, by the Rev. D. Ewart. *Subject*—the *Idolatry of Popery*. Mr. E. demonstrated the *Idolatry of the Romanist system* from the doctrine of Transubstantiation and the consequent worshipping of the host, and also from the worship of the Virgin Mary, Angels, Saints, Reliques and Images.

The Lecturer made quotations from several acknowledged Romanist authorities and other writers, in confirmation of the Idolatry of the system, and otherwise amply brought home the sin of worshipping the creature rather than the Creator and Saviour, to the door of the Papists. He exhorted all Protestants to view Popery through the medium of the Bible; to give no countenance to their system by attendance at their Chapels on festival and holiday occasions, but to come out and be separate from the whole "*Mystery of Iniquity*."—*Ibid.*

---

The *Sixth* Lecture on Popery, was delivered at the Union Chapel, on Wednesday evening, the 15th January, by the Rev. W. Morton. *Subject*—*The Persecutions of Popery with reference to her Standards and Practices*. Mr. Morton illustrated his subject, first, in reference to the *theory*, and secondly, the *practice* of persecution in the Romanist system.

Under the first head Mr. Morton referred to the exclusive views of the Romanists on all the great points of spiritual power and salvation; all power in heaven and in earth was with Rome Papal, and her exclusively. This if she were consistent, must make her essentially a persecuting church, and it had done so. Striking and apt quotations were cited from her principal standards and acknowledged doctors in confirmation of the real spirit and significance of her theory.

Under the second head—practice, Mr. Morton offered a rapid but appalling outline of some of the principal persecutions which the saints of God and the martyrs of Jesus have suffered at the hands of the Papists, such as the Paulatians, Albigenses, Lollards, and the Massacre of St. Bartholomew. The Inquisition and its horrors were briefly referred to, and the dreadful

persecutions of the Papacy in almost every country under heaven. These fearful persecutions were traced up to the source from which they originated, and were proved to have received the sanction of the Papacy in its highest and most infallible forms—the sanction of Popes and Councils, in their Bulls and Edicts.

The unaltered spirit of Popery in the matter of persecution was kept in view throughout the whole lecture.

Popery only needs the opportunity and the power to enkindle afresh the fires of persecution, and to be drunk with the blood of the saints and the martyrs of Jesus.—*Ibid.*

---

The *Seventh* Lecture on Popery, was delivered at the Union Chapel, on Wednesday evening last, the 22nd January, by the Rev. T. Boaz. Subject—the Predicted Fall of the Papacy. The lecturer endeavoured to illustrate and enforce the following topics: Such a subject must always be approached with tenderness and solemnity. There are prophecies affecting the welfare of people and individuals, which have received their full accomplishment,—concerning the Old World, Babylon, Nineveh, Jerusalem, the Jews. There are yet prophecies to be fulfilled involving the overthrow of Idolatry, Islāmism and Popery. Reasons were adduced why we promptly believe the former but hesitate about the latter; such as confounding systems and people, love to individuals, and the recognition of virtues in the good, who are good despite the systems; and lastly because we forget that God will save his own people out of all evils and out of this not less than others.

The lecturer then proceeded to explain what was generally understood by the term Babylon. This, on the testimony of writers of all classes, creeds and ages, was first shown to apply to Rome and then, only to Rome Papal. The prophetic scriptural view of the papal system was set forth, together with a brief digest of the prominent features of resemblance between the prophecy and fulfilment in Rome Papal. The lecturer next set forth the progress and issue of the prophetic doom of the papacy in the language of the word of God, and closed with a few illustrative and practical remarks.—*Ibid.*

---

The *eighth* Lecture on the Errors and Evils of Romanism, was delivered by the Rev. W. YATES, D. D. on Wednesday evening the 29th January. Subject.—The characteristics of a true Church, according to the Bible, and whether the Church of Rome possessed those distinguishing marks. Without any prefatory observations the Reverend Lecturer at once proceeded to a consideration of the subject on hand. He defined what was signified by the term Church, and gave a clear explanation of what was to be understood, by the Church “general” and “particular,” “militant” and “triumphant,” &c. He then proceeded to state the characteristics of a true Church. Several traits or distinguishing marks were mentioned and elucidated, and in respect to them all, the Church of Rome was satisfactorily shown to be deficient. The principal of these characteristics were the following: The first mentioned was the maintaining inviolate of Christ’s exclusive supremacy in the Church as prophet, priest, and king. This headship of our Saviour the Church of Rome was charged with violating by the exaltation of the Pope as its head, the ascription of divine honours to the Virgin Mary, and the application to Saints and Angels for the performance of mediatorial offices. The next point explained as forming a peculiar feature of a true Church, was the practical acknowledgment of the sacred scriptures, as the complete and exclusive rule of faith and practice. This also the Romanists were shown to contravene, by a denial of the Bible

to the laity; the admission of traditions for the exposition of the revealed word; and, in fact, in various other modes. The next point of distinction was the belief in the doctrine of Grace, which the Church of Rome rejected in practice. Another characteristic of a truly Christian Church was mentioned to be the personal virtues by which its members were distinguished. These adornments of character were enumerated, and their opposites pointed out to belong to the professors of the Romanists' tenets. A fourth particular alluded to was, the internal economy of a true Church, in the recognition only of two offices among its followers, namely, those of Bishop and Deacon, and only as many ordinances, Baptism and the Lord's Supper. The Romish Church on the other hand, multiplied the number of offices to those of Pope, Cardinal, Archbishop, Bishop, Vicar, Priest, Deacon, Deane, Warden, Jesuit, and an almost interminable array of many more; while the sacraments were augmented to seven in number.—The next characteristic dwelt upon was, the external influence of a true Church, which was shown to contrast strikingly with the influence shed around by the Church of Rome. All these particulars were treated throughout the lecture with the greatest perspicuity, and in a style which was intelligible to the meanest capacity.—*Bengal Hurkaru.*

---

The Ship Samuel Boddington, commanded by our good friend Capt. Noakes, has arrived in Calcutta, and will sail for London in a week or two. Our Missionary and other friends who purpose going to Europe this year will find this an excellent opportunity; Capt. Noakes will be happy to take charge of children, and should any of our friends need to send their little ones to the father-land a better means of doing so could scarcely offer.—*C. C. Adv.*

---

The members in communion with the Lall Bazar Baptist Chapel met on Monday the 23 Dec., and presented Mr. Gray, one of the deacons, with a Bible suitably bound, as a parting testimony of the love and the respect entertained by his fellow-members, for his consistent conduct as a member, and his long-tried faithful services as a deacon of the Church. The meeting was an affecting one, and calculated to encourage others holding the responsible office of deacon. Mr. Gray left on the 5th, on the "Agin-court."—*Herald.*

---

#### 6.—FEVER HOSPITAL.

We have received a copy of the Sermon preached by Dr. Duff, on behalf of the Fever Hospital. It has been published by request, and the profits are to be added to the Fever Hospital Fund. The object, not less than the intrinsic merits of the Sermon, should secure for it an extensive circulation. It can be procured at all the booksellers.

The amount collected at the Scotch Kirk on behalf of the Fever Hospital, amounted to about 1,900 Co.'s Rs. The Free Church, 1,200. The Union Chapel, 500. The Baptist Chapel, Circular Road, 200 Co.'s Rs.—*C. C. Adv.*

---

#### 7.—THE CASE OF KALI C. BA'NARJI, THE CHRISTIAN CONVERT—HIS WIFE AND CHILDREN.

Our readers will recollect that several months ago, we brought to the notice of the public the many hardships which our young friend Kali Charan Bânarji had to suffer, in consequence of his becoming a Christian; we are happy to state that the wife and children of the convert, who were forcibly kept from him, have now joined him. He was informed some time ago, that his wife was willing and anxious to come to him, if she had an opportunity,

and could escape from the thralldom in which she was kept. She watched her opportunity, and on Monday last escaped from Káli's father's house, and with her son, the elder of her two children, joined her husband ; her daughter also, who is an infant, was afterwards given up to her parents. Thus, after every legal means (we use the term in its conventional, not in its moral sense) had been tried and failed, and all hope of assistance from man had been removed, the end desired has been brought about under the good Providence of God, in a way which shows that natural affection is more powerful than the restraints of caste or superstition.

The whole family are now living together in the Christian Institution, Bhowanipore, and we are happy to learn that the female, although uneducated, as are all bráhmánis, is a respectable intelligent person, and likely, now that she is separated from heathen influence, to make rapid progress in Christian knowledge. The result in this case is just what we expected, and said it would be ; we knew that the wife was willing to join her husband, and had proper steps been taken by the Magistrate, she would have joined him long ere this. Had the Magistrate adopted those measures to get at the truth in this case, which reason and common sense indicated, the matter would have long since been satisfactorily settled.

One would suppose that the rational course to be pursued in such a case as this, would have been to allow the husband to have an interview with his wife, in order to explain to her the reasons of his becoming a christian ; to assure her of his continued attachment, notwithstanding his change of religion, and of his anxiety to live with her, to cherish and honour her more than he did when he was a Heathen. If such a course as this had been pursued, we are confident that she would have at once joined her husband. But on the contrary, the Magistrate of the 24-Pergunnas, on the day in which the application was made, sends his deputy to the house where Káli's wife was incarcerated. She sees her husband at a distance through a purda, for the first time after many months, and after she had been made to believe that he had undergone some horrible transformation. She is ignorant of the real facts of the case, of the state of her husband's mind, and of his attachment to her. Within the purda, she is surrounded by her own relatives by whom she has been well tutored and terrified into compliance with their wishes. Her answer to the Magistrate's question, is prompt and ready, it is what she has already learned by rote, but her agitation, and her tears, showed that her heart did not consent to the words of her lips. She, as might be expected, refused to join her husband, and we believe that there is not one Hindu female out of a hundred, but would do the same in similar circumstances. We have said thus much, not with any desire to impugn the motives of those concerned, but to show from this case, what are the steps that ought to be taken in all similar cases in order to arrive at the truth, which is, or ought to be, the object of all legal enquiry.

This event also furnishes a complete refutation of the surmises of some of our native cotemporaries. The *Probdákar* in particular, assumed a very confident tone, charged the native convert with folly in supposing that his wife would join him, and accused ourselves of ignorance of the native character. Judging, however from the principles of human nature, and from our own knowledge of the circumstances of this particular case, we maintained, that if the wife were allowed to act according to the dictates of her own feelings, she would at once join her husband ; but our cotemporary, in a tone of triumph, declared that it would be seen what a Hindu female was prepared to sacrifice for her religion. The result however, as we predicted, has shown, that the great principles of our common nature, those principles which were implanted by the finger of God, must triumph over the trammels of Hinduism, and of every other *ism* invented by man, and tending to do violence to the first principles of humanity. We trust the result

of this case will teach our native cotemporaries in future, to state their opinions in a less boastful spirit, and to form those opinions, not from mere prejudice, but on a careful consideration of just principles, and the nature of things.—*C. C. Adv.*

8.—PROPOSAL FOR A SERIES OF THEOLOGICAL WORKS IN THE VERNACULAR.

The following interesting proposal for getting up a series of Theological works in the vernacular, has just been forwarded to us. It affords us sincere pleasure to commend so praise-worthy an object to the attention of the friends of Missions, and trust it will meet with all the encouragement it really merits. The proposal is made by the Missionaries of the London Society at Mirzápur :—

“ It is proposed by our Mission to publish a series of works in the Vernacular, suited to the wants of our infant Churches, and particularly to our rising Catechists. The works in question will be printed both in the Persian and Roman character, and will be sold at the rate of one Rupee each hundred pages, which charge will include also what binding or stitching it may be thought proper to give the books. The first work in the series which is now on the stocks, and all but ready to be launched, (three hundred Quarto pages of it being already in existence) is a Treatise on Systematic Theology. It is mainly a translation of the well known work of Messrs. Erskine and Fisher on the Assembly’s Shorter Catechism. The work has occupied a good part of the nine months Mr. Mather has spent at the Hills.

The *second* work in the series will probably be a Commentary on the four Gospels, which is now all ready in manuscript, by Mr. Thompson of Delhi.

The *third*, a Companion to the Bible, the greater part of which is now ready.

The *fourth* will be a Compendium of Church History, by Mr. Buyers, of which two centuries are already prepared.

The *fifth* will be a Volume on Scripture Characters by Mr. Smith of Segrá, of which a good deal of material is already in existence.

As, however, we have no funds of our own to enable us to publish the works above mentioned, we are compelled to lay the matter before our Christian Brethren, with a view of soliciting subscriptions from them. We have the pleasure therefore to print below the titles of the Books.

To the list, we add our Persian Character Edition of Mr. James’ work, entitled the Anxious Enquirer, which is now ready for distribution and can be had for 4 As. each copy.

Also, in the Roman Character, an Urdú Translation of Mr. Marshman’s History of India is now ready, pp. 144. The Price, including binding, 1 R. 8 As.

ROBT. COTTON MATHER,  
JOHN HENRY BUDDEN,  
MATTHEW WILLIAM WOLLASTON.

Mirzápur, 11th December, 1844.

LIST OF PROPOSED WORKS.

A Manual of Systematic Theology, A Commentary on the Gospels, A Companion to the Bible, A Manual of Church History, Scripture Characters, The Anxious Enquirer, The History of India (ready), also an Urdú Grammar in verse is now ready, Persian Character, p. 96, Price 10 As.—*C. C. A.*

9.—THE TWENTY-FOURTH ANNUAL MEETING OF THE CALCUTTA BIBLE ASSOCIATION,

Was held at the Town Hall, on Monday evening, the 29th of December. The Archdeacon presided. The meeting opened with prayer, by the Rev. J. F. Osborne. The Secretary, Rev. J. Long, read the Report, from which we gather that 4,697 copies of the Sacred Scriptures have been distributed during the past year. The funds are not adequate to the necessities of the Society. The income and expenditure 2,107 Co.'s Rs.

The Chairman, in opening the meeting made some observations appropriate to the circumstances of the times in which we live, but more especially in reference to the state of the native mind and the condition of the Church of Christ.

The following Resolution was moved by the Rev. T. Boaz :—

“That the Report now read be adopted, and that it be printed and circulated under the direction of the Committee, for general information.”

Mr. Boaz urged on the audience the importance of sustaining the Society, on the very ground of its title. It was an association, and the associate principle was influential either for good or evil; this was an Association for good, for the distribution of the Bible, for the scattering abroad the Word of Life to the perishing heathen immediately at our doors. This last feature of the Society should give it a strong claim upon our best affections. The object of the Society was the salvation of men, and the glory of Christ, and this alone; and it sought to effect this blessed object in a purely catholic spirit. The means at the disposal of the Society were a Committee, Bible Distributors, and the Collectors of funds. Let these be faithfully worked and all will be prosperous and well.

The J. F. Osborne, seconded the resolution, and in doing so, remarked upon those parts of the Report which adverted to the decrease of bráhmánism,—the spread of education and its influence, and the happy spirit of inquiry which still continued to occupy the native mind. These were gratifying signs of the times, and should induce us to hold on our way.

He loved the Society because it united all, Churchmen and Dissenters, in the good work of diffusing far and wide the Word of Life.

The Archdeacon regretted he was compelled to leave the meeting. He had come to shew his unaltered attachment to the Bible Society. Rev. H. Fisher Juner then presided.

Rev. W. Morton, moved the second resolution, viz. :—

“That this meeting, with reference to the increased and still increasing demands for English and vernacular instruction, not merely in the metropolis but throughout the province of Bengal generally, sincerely record their solemn conviction that it is the duty of evangelical Christians to unite in a wise and judicious distribution of the word of God, as the chiefest instrument in promoting social, intellectual and spiritual improvement among the people.”

Mr. Morton spoke on the following subjects; his long residence in the East Indies, and his approaching departure for Europe; the improved state of religion in India now compared with what it was on his first acquaintance with this country; of the room there still was for great improvement in this matter; the peculiarly interesting state of the native mind, the departure of the natives from mere Vedant doctrines and the admixture of Christian ideas with their own atheistical system; the evils of knowledge unsanctified, and the blessing of it to all when under Divine control; the Omniscience of God as an incentive to faithful labour, and the vast good which must result from spreading abroad the knowledge of God in His word.

Mr. Morton illustrated these important principles by a variety of pleasing and instructive facts, and useful and statistical information in reference to India.

Rev. G. Pickance seconded the resolution; Mr. P. dwelt briefly on the worth of the soul, and on the duty and privilege of Christians to engage in such an undertaking as the present.

Rev. J. Innes moved the third resolution, viz. :—

“That in the prosecution of this and all other evangelical operations, this Society desires humbly to trust in the blessing of God and the accompanying efficacy of the Spirit of all grace, and that the following gentlemen be the office-bearers and members of the Committee for the following year :—

*President*—The Venerable Archdeacon Dealtry. *Vice-Presidents*—The Committee of Calcutta Auxiliary Bible Society.

*Committee*—H. Andrews, Rev. C. C. Aratoon, J. Brooks, C. N. Cooke, A. G. Coles, E. Edmond, Rev. D. Ewart, J. J. L. Hoff, A. D. Jones, C. Kerr, Rev. J. Macdonald, Rev. G. Pearce, M. De Rozario, T. W. Smith.

*Bible Secretary*—Rev. J. Long.

*Cash and Minute Secretary and Treasurer*—G. Galloway.

Mr. Innes would not detain the meeting longer than to enable him to call the attention of his hearers to the important principle involved in the resolution, the most important, he thought, of any brought before the meeting this evening.

J. M. Vos, Esq. seconded the resolution, after which the Doxology was sung and a collection made on behalf of the funds of the Society.

The meeting was tolerably well attended. The spirit which pervaded it was truly Christian.—*Ibid.*

#### 10.—THE FIFTEENTH ANNIVERSARY OF THE CALCUTTA RELIGIOUS TRACT AND BOOK SOCIETY

Was held at the Town Hall, on Friday the 3rd January. The Hon'ble F. Millett, Esq. presided. The Meeting was opened with prayer by the Rev. W. Morton.

The report read by the Secretary, Rev. T. Smith, adverted chiefly to the subjects of printing, issues, success and funds.

Several of the most useful tracts of the Society had undergone revision, large editions had been published. Nine new tracts had been published. The issues of the year had been upwards of 300,000. Instances of usefulness had occurred from the distribution of the Society's publications. The funds were like those of almost every similar institution (this year), inadequate to sustain the Society in its operations.

This does not arise from any falling off of subscriptions and donations, but to the increased and increasing fields of labour opening to the Society.

The following resolutions were adopted by the Meeting :

Resolution I.—Moved by the Rev. A. Sutton, seconded by McLeod Wylie, Esq.,—That the Report now read be adopted by this Meeting as the Report of the Calcutta Christian Tract and Book Society for the past year, and that it be printed, with statements of accounts and extracts from Correspondence, and circulated under the direction of the Committee.

Resolution II.—Moved by the Rev. D. Ewart, seconded by the Rev. J. F. Osborne,—That while all who are engaged in the work of the Society have cause for deep humiliation before God, in view of the limited measure of success that has attended its operations, there is at the same time, much cause of thankfulness to God, who has not wholly withheld his blessing, and who by the considerably increased income of the Society, and by His

having enabled the Committee during the past year to carry on the work with increased vigor, has given an earnest that he will render the Society yet far more extensively useful in answer to the fervent prayers of its Christian friends and supporters.

Resolution III.—Moved by the Rev. W. W. Evans, seconded by the Rev. J. H. Parker,—That the best thanks of this Meeting be given to those Members of the Committee who are about to be removed, in the good Providence of God, from the midst of us, and that the following be the Office-bearers and Committee of the Society during the present year, viz. *Secretary*—Rev. Thomas Smith. *Treasurer*—James Calder Stewart, Esq. *Superintendent of Depository*—Mr. G. C. Hay. *Committee*—Revds. C. C. Aratoon, T. Boaz, J. Brooks, J. Campbell, A. Duff, D. D., W. W. Evans, D. Ewart, J. Hæberlin, D. D., A. F. Lacroix, J. Long, J. Macdonald, J. Mullens, J. F. Osborne, J. H. Parker, G. Pearce, J. Patterson, T. Smith, J. Thomas, J. Wenger, and W. Yates, D. D., A. Grant, J. C. Stewart, J. W. Urquhart, and McLeod Wylie, Esqs.

The attendance was by no means encouraging. Nor was this astonishing since no less than three public Anniversaries besides the ordinary Meetings for worship and other extra occupations at this usually busy season were crowded into one week. The consequence has been that all the Meetings have been but meagrely attended, and all the Societies must have suffered in their funds.—*Ibid.*

#### 11.—THE FOURTEENTH ANNUAL EXAMINATION OF THE PUPILS OF THE FREE CHURCH INSTITUTION,

Was held at the Town Hall, on the 27th of December, J. A. F. Hawkins, Esq. presided.

The Institution has, since the secession of the Missionary body from the Church of Scotland, removed into the heart of the native town. This has increased the number of pupils: the present daily average attendance is upwards of a thousand. The examination, as on former occasions, was gratifying in the highest degree, at once a proof of the diligence of the teachers and the taught.

The range of subjects brought under the attention, and forming the basis of the labours of the students, especially in the upper classes and college department, comprehends as much, if not more, than is usually comprised in the course expected to be attended by the alumni of our Universities in Britain. The manner in which the students have acquitted themselves on this and similar occasions, proves that those subjects have not been made the material for a showy exhibition, but have, through careful study, furnished the foundation of enlarged knowledge and solid mental improvement. That young men with such an education, and thoroughly imbued with Christian principles, though not themselves Christians, should exert a large amount of salutary influence upon the minds of their countrymen, none can doubt. It were as well to doubt the purifying and preserving influence of salt or the refreshing and life-giving tendency of light. Added to this, is the fact, cheering indeed to the Christian, that some have been led by the teachings of the Spirit of God to give themselves up to the Saviour, in a new and well ordered covenant. This is the chief and grand object of this and every similar institution, and much as we may be cheered by the secondary or secular benefits conferred, it is to the conversion and salvation of the pupils that all our wishes and prayers and labours tend, and in this we chiefly and most sincerely rejoice.

The attendance of the friends of education, both European and Native, was encouraging.

Several prizes were distributed for proficiency in different departments.

The Chairman, at the close of the examination, congratulated the teachers on the success which had attended their labours, and commended their faithful diligence. He also spoke in commendatory terms of the pupils, and exhorted them to improve the advantages they possessed both for their present and future interests.—*Ibid.*

---

#### 12.—MEETING OF THE ASSOCIATION OF BAPTIST MISSIONARIES AND CHURCHES IN THE PRESIDENCY OF BENGAL.

The Association of Baptist Ministers and churches in Bengal was held at the close of the year in Serampore. The deeply interesting services of the occasion were commenced on the afternoon of the 24th December by a Meeting for prayer in Bengálí, at the neighbouring Christian village of Jánnagar. The Meeting was conducted by the Rev. G. Pearce, and prayers were offered by the Rev. F. De Monte, Pastor of the native Church at Lakhyántipur, and two of the native brethren: the concluding prayer by the Rev. G. Pearce. The prayers offered by the brethren clearly showed how deep was the interest they felt in the association, and what a happy effect the meetings of former years had had upon their minds. The prayer of one, especially, was deeply affecting. He was one of the early members of the Church, and had traced the advancement of our Lord's kingdom among his countrymen for many years. He referred to times when only a few called upon the Lord, and drew the contrast between those and the present time, when the house was filled with those called Christians, and when in many parts of the country, churches have been raised, and many souls, once sunk in heathen darkness and Muhammadan superstition, have been introduced into that light which shines from heaven. On the evening of the same day a meeting for prayer was held at the Mission Chapel at Serampore. The meeting was conducted by the Rev. J. Mack. The Rev. Dr. Yates delivered an appropriate address, and prayed, and the Rev. Messrs. Denham and Morgan also engaged in prayer.

The following day, being Christmas, the usual service was held at the Danish Church; when a very impressive sermon was preached by the Rev. A. Sutton of Cuttack from John xvii. 4. "I have finished the work that thou gavest me to do." After service the members of the association met for business at the Mission Chapel; when the Rev. G. Pearce was chosen moderator, and some of the letters from the churches were read both in the English and Bengálí language. We may remark here, that all the Baptist churches in Bengal, now stand connected with the association. The meeting was adjourned at three P. M. At seven P. M. another meeting was held at the Mission Chapel, when an address was delivered in English by the Rev. W. H. Denham, and another in Bengálí by the Rev. T. Morgan; after which the remaining letters of the churches were read both in English and Bengálí. The letters from the various churches afforded much ground both for rejoicing and humility. The increase which the churches have experienced during the year has been but small; and the number of those who have been led astray and have wandered from the fold of Christ, has been lamentably great; all things call for greater exertion on the part of the labourers in Christ's vineyard, and all conspire to call loudly upon the churches of Christ in India, to let their light so shine before men, that others, seeing their good works, may glorify their Father who is in heaven.

At 7½ A. M. of the 26th, the usual weekly prayer meeting of the Serampore Church, for the spread of the Gospel in India, was held at the Mission Chapel. At 10 A. M. the Bengálí association sermon was preached by the

Rev. W. Carey of Cutwa from Matt. xxii. 21, "Render unto God the things that are God's." At 12½ the members of the association met for business, when the Reports of the various sub-committees were received; and the letter of the association was read by the Rev. A. Leslie. The subject was "Christ in the Old Testament Scriptures."—This interesting and instructive letter, together with the minutes of the association and the statistics of the churches, will shortly be published.

On the evening of the same day, the Association Sermon in English was preached by the Rev. W. W. Evans at the Mission Chapel, from 1 Cor. ii., 7. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase;"—after which another meeting for business was held. The Rev. J. Mack has been appointed to preach the Sermon in English, on the next assembly of the Association, and the Rev. J. Williamson, that in Bengali: the Rev. G. Pearce has been appointed to prepare the next Circular Letter. The Association will meet next year in Calcutta.

Among other interesting transactions of the day, we cannot deny ourselves the pleasure of noticing a resolution adopted by the association, of presenting a memorial to the King of Denmark on behalf of the persecuted Missionaries there; of whom our readers may have been informed. The memorial is to be signed by the Ministers and delegates, both European and native, of the Churches connected with the association. There seems to be much propriety in the despatch of such a memorial from the association assembled at Serampore. Most of our readers have heard before this, that when some of the early Missionaries to this land arrived in India, the English Government were on the eve of sending them back to England; when the Danish Governor at Serampore, under special orders from his Danish Majesty, afforded them protection in that settlement. Thus he was under God the means of giving a facility to the prosecution of Missionary labours in the land, which might not otherwise have been acquired. It is therefore with great propriety that the Baptist Missionaries in Bengal, who have been the recipients of peculiar favours from his Danish Majesty, have resolved to present to him a memorial on behalf of their brethren persecuted in Denmark itself.

On Friday, the 27th, the concluding meeting was held at the native Christian village, when the Circular Letter was read in Bengali.—The native brethren were then requested to inform the association of the subjects, upon which they thought Books or Tracts should be written for their own spiritual benefit, or for their assistance in their labours among their heathen and Muhammadan neighbours; when it was proposed that works on the following subjects should be undertaken; viz. An Exposure of Hinduism and Muhammadanism; a Commentary on the Scriptures; a Work on Justification by faith alone; and an Exposure of the erroneous doctrines of Roman Catholicism.—The meeting was concluded by prayer by the Rev. J. Mack. Thus were these interesting, and heart-cheering meetings brought to a close; and we believe the language of all who were present, was, "it was good to be there." The spirit of love that pervaded all the meetings seemed to speak but one language, "they have been with Jesus."—*Evangelist.*

### 13.—THE PROPOSED CHRISTIAN SCHOOL AT GORUCKPOOR.

*To the Editor of the Bengal Hurkaru.*

SIR,—In pursuance of No. 6 of the enclosed Resolutions, I request you will have the goodness to insert them in your journal, in order that distant

friends to Christian Education, may have an opportunity of aiding our efforts to establish a really good school in this important district.

I have the honor to be, Sir, your obedient servant,

H. CARRE TUCKER, *Secretary.*

*Goruckpore, Dec. 20, 1844.*

MEMORANDUM ADDRESSED TO THE CHRISTIAN COMMUNITY OF GORUCK-  
PORE.

CHRISTIAN FRIENDS,—The Government School at this station having been broken up, it appears proper that a new School, on a Christian basis, should be established to supply in some degree the educational wants of this noble district, containing a population of 2,386,831 souls, and covering an extent of 7,342 square miles. Government will probably appoint a locomotive Superintendent of indigenous village Schools. These, at present, teach little beyond the mere mechanical arts of reading and writing, with sufficient arithmetic to keep shop accounts. Government will add morality, and the elements of science. It remains that private Christian effort be directed to establishing a superior central Christian seminary, where the most promising boys of the village Schools, together with the Mission orphans, and children in the city, may enjoy the means of obtaining a sound and practically useful, religious education.

That the natives in general will not be deterred from sending their children by the Christian tone of instruction, is evident from the fact that the Christian Schools are the most flourishing and best attended, in the country, even when brought into competition with Institutions supported by the influence and patronage of Government. I need only mention the Free Church and Jye Narain's Schools, and the fact that the Jaunpoor School has doubled its numbers since it was transferred to the Church Missionary Society. Strange to say, too, the discipline maintained in these Christian Schools, is generally much stricter than that of the Government ones.

I would beg to propose the following as the organic rules of the Institution; but shall be glad to receive any hints and amendments.

I need only add, that so far as my more immediate official engagements will permit, I shall gladly devote my time and *private* influence, to promote the true interests of the Institution.

I am, dear friends, yours truly,

H. CARRE TUCKER.

*Goruckpore, Dec. 7, 1844.*

PROPOSED ORGANIC RULES FOR THE GORUCKPOOR CHRISTIAN INSTITUTION.

1. The object of the Institution is to give a sound Christian, and practically useful Education, which may raise the general standard of morality and intelligence throughout the district.

*Note.*—By "*Christian*," I mean those points on which the Evangelical Reformed Churches are *agreed*.

2. That the Chaplain and Resident Missionary be general Superintendents; the business of the Institution being transacted by a Managing Secretary, to be elected by a majority of the subscribers.

*Note.*—Committees generally work ill. One working man generally does the whole business, the rest only clogging his operations; or, when more than one take an interest in the matter, they too often differ and dispute, instead of acting energetically in unison for one common object.

3. That the Bible be regularly studied, but *not* as a task-book. The school to be opened and closed with prayer.

4. That in addition to the usual branches of study, a general idea be given of Physiology and the conditions requisite to *health*; Chemistry, more particularly as relating to Agriculture and the Arts; Horticulture, Civil Engineering; Jurisprudence, and the Civil and Criminal Law of the country. These several branches might be studied in professional detail by such boys as manifested a peculiar aptitude for, and proficiency in, them. The stress, however, to be laid upon moral and useful, rather than on merely ornamental, attainments.

5. That the instruction given be chiefly in the **VERNACULAR**; those boys only being encouraged to study English, whose superior industry, love of knowledge, capacity, and rank of life, give fair promise of their pursuing the study to some good purpose.

6. That such English instruction be closely connected with the vernaculars by constant translation backwards and forwards, so as to give the pupils a perfect mastery of *both* languages, and the power of clearly, idiomatically, and elegantly expressing in the one, the ideas which they have obtained from the other.

7. That the senior pupils be employed as paid Monitors, receiving small salary, in return for a small portion of their time spent in assisting the Master with the junior classes.

8. Strict attention to be paid to the moral and social conduct of the pupils; to their regular attendance, good manners, cleanliness, &c. &c.

9.—That the details of the system pursued, be generally those contained in my "Notes on Education," and successfully carried out by Mr. Fink at Azimgurh. Copies of the book are circulated with this paper, and the table of contents is extracted at the foot of the page.

10. That there be no claptrap, and superficial pretence; no prizes; no corporal punishment; and no ostentatious public exhibitions; but that subscribers and strangers be invited to examine *thoroughly* different classes from time to time, communicating their remarks, and opinion of progress, to the Secretary. I have tried, and know by experience, that it is quite possible to have a most flourishing and progressing school, without any of these vicious stimulants, which appeal to the selfish and acquisitive faculties and ruin the moral, while they do not improve the intellectual, character.

11. That a Sunday School be held for an hour on Sunday, for the more particular instruction of the Christian pupils, and such others as may get their parents' leave to attend, in the peculiar doctrines of Christianity.

12. That every exertion be made to establish a Girls' School, and to spread the power of reading among native females.

13. An Infant School for the younger children.

Chapter I. Qualifications of a Teacher. Common sense,—good temper—discrimination of character,—decision,—affectionate disposition,—good moral character, &c. &c.

II. To render the pleasures of Knowledge and Philosophy available to *all* classes, it is *necessary* that they should be taught in their own vernacular languages. Examples of Galileo and Peter the Great. Opinion of Milton.

III. The knowledge taught should be such as will be *practically useful* to the boys in future life, and be made pleasing and interesting to them. The explanatory and incidental system of teaching. Notices of Oberlin, Hilderspin, Wood's Sessional School, Fellenberg's agricultural school at Hoffwyl. The necessity of educating the poor.

Should the above Resolutions be adopted, I would propose at once to take measures for establishing the school on something like the following footing :—

1. The Church Missionary Society to give their old School house and compound. (This they have agreed to do.)

2. The Rev. W. Glen, late of the L. M. S., and now in charge of the Futteghurh Orphan Boys' School, to be appointed Master, on trial for six months, at 100 Rupees a month.

3. Mr. Reade, the Judge, to be requested to have the kindness to transfer any books and apparatus belonging to the defunct Local Committee of Public Instruction, and to allow himself to be nominated Patron of the Institution.

4. An efficient establishment of Oordoo and Hindee teachers to be entertained; the preference being given, *cæteris paribus*, to Christians; to those brought up in our schools, and to those who have the command of both the Vernacular and English languages. Every care to be taken that their moral character is unimpeached.

5. That a Managing Secretary be elected; for which purpose subscribers are requested to insert their votes in the margin, with their signatures attached.

Name of person voted for.	Signature of Subscribers.
H. C. Tucker....	E. P. Smith ..
Ditto ....	E. A. Reade ..
Ditto ....	H. Lamb.....
Ditto ....	A. Vans Dunlop
Ditto ....	Geo. G. Moxon
Ditto ....	E. Hall.....

6. That a subscription list be at once opened, and that copies of this Memo. as confirmed, or amended, by a majority of subscribers, be printed in the *Friend of India, Delhi Gazette*, and *Hurkaru* newspapers, in order that distant friends of Christian Education may know and assist the object we have in view, by Subscription, Donation, and presents of Books, Apparatus, &c. &c.

IV. Object teaching; namely, teaching the child to use its own senses in the accurate observation of things. Schools should be furnished with apparatus and instruments, models, a museum, &c. &c.

V. To teach, is to communicate ideas. Everything taught should be thoroughly understood by the pupil.

VI. *Moral Tuition.* The opinion of Milton, Locke, and Lord Kaines that "Virtue is the hard and valuable part to be aimed at in Education."

VII. School Books—the very defective nature of those in common use, their unchristian spirit. The *Elements of Thought*, and the *formation of moral character*, the true objects. Grammar should only be taught incidentally.

VIII. Miscellaneous Remarks—System and Order. The principle of Emulation should be discarded—Substitutes for it—Corporal punishment unnecessary, except in cases of gross *moral* delinquency.

IX. Children should not be confined in school too long at a time. Memory should not be exercised to the neglect of the judgment. The School should be a Normal Institution for the education of village teachers, translators, &c.

SUBSCRIPTION LIST FOR "GORUCKPORE CHRISTIAN INSTITUTION,"  
FOUNDED 1844.

<i>Names.</i>	<i>Monthly Subscriptions.</i>	<i>Donations.</i>	<i>Presents of Books and Apparatus.</i>	
Church Missionary Society,..	....	....	School house and large compound—the latter to be made into an Agri-Horticultural garden by convict labour.	
E. Peploe Smith,.....	....	100, and one hundred more when established.		Mavor's Universal Duodecimo,—vols.
H. Carre Tucker, Offg. Mag.	50 (to be doubled when confirmed.)	....		
E. A. Reade, Judge, .....	....	1000, to be invested as a permanent fund, if after 1 year the trial succeeds.		School Books to a large amount.
J. A. Dunbar,.....	....	50		
J. Tulloch, Lieut. Col.,....	....	25		
J. C. Lamb, Lieut., .....	....	16		
C. Hagart, Lt. & Bt. Capt..	....	20		
A. Vans Dunlop,.....	10	....		
J. Wood,.....	....	10		
J. Ph. Menge,.....	....	20		
Geo. G. Moxon, Lieut.,....	....	16		
E. Hall, Lieut., .....	4	....		
M. R. Gubbins, C. S., ....	....	100		
Henry Atherton, C. S., ....	10	....		
— Richards, Esq., Calcutta,	150 per annum.	....		
F. M. Lind, C. S.,.....	....	20 rupees		

*Remarks and Comments of Subscribers on the above proposed Resolutions.*

I concur entirely in these resolutions.—E. A. READE.

I return your memo. with best thanks, and wish every success to the undertaking.—E. PEPLIE SMITH.—*Bengal Hurkaru.*

14.—MADRAS.—FREE CHURCH INSTITUTION,

Pursuant to notice, the second annual examination of the General Assembly of the Free Church of Scotland's institution, under the superintendence of the Rev. John Anderson, the Rev. Robert Johnston, and the Rev. John Braidwood, A. M., Missionaries of that Church, was held on Tuesday last the 7th of Jan., the business commencing a little after noon. The motives which might have induced the conductors of this best of institutions which has the conversion of the heathen and the Muhammadan as its paramount object, to appoint the hour for examination at noon, instead, as is usually the practice, of choosing an early hour in the evening for the purpose, it is not pretended to question; but owing to it, the attendance on this occasion was not so full as at the last examination, which having been held after sun-set, gave the friends of the institution, European, East Indian and Native, an opportunity to be present after the performance of the labours of the day. However, the assembly on Tuesday last, was highly respectable

and numerous, consisting of Sir Edward Gambier, his Lordship the Bishop, and the Honorable Mr. Justice Burton; A. F. Bruce and W. Elliot, Esqs. and several other gentlemen of the Civil Service; Brigadier Ketchen, Colonel Sim, Majors Lawe, Browne and Crisp, Captain Smith, and a few other Military officers; the Rev. Messrs. Symonds, Tucker, Griffiths, Porter, Winslow, Bilderbeck, Rigg, and other Ministers; F. Orme, W. Waddell, and J. DeFries, Esqs., and gentlemen of the commercial world and of the law. The number of ladies was very encouraging, and manifested the interest they took in the great work of conversion. There were other gentlemen, European, East Indian, and Native, present; and all things considered, the attendance on the occasion was gratifying from the marked attention paid to the proceedings of the day.

This praise-worthy institution for Native education and for raising up Native Teachers and Preachers, was opened in Black Town on the 3rd of April 1837. For a time it went on smoothly, and had among its pupils a very large number of Hindus of caste; but from the first and succeeding conversions from amongst its scholars, it fluctuated more or less, and at one time was seriously threatened with abolition, from the circumstance of the Natives taking the alarm, and withdrawing their wards and children from the School. The present establishment is indebted to the prayers, exertions, and pious zeal of its indefatigable superintendents for its existence: for had it not been for the Christian labours of these agents in the hands of the Almighty, who toiled with increasing vigour at every new difficulty they met with from within and without, it would not be untrue to say, that long ago the Institution would have fallen. But, thanks be to God, it now is, and shelters under its roof no less than six converts, who have been snatched from the darkness of heathenism as brands from the burning, it is to be hoped, to shine as lights in the deep gloom of this land of pagan idolatry.

Sir Edward Gambier having been called to preside, the Rev. Mr. Anderson opened the duties of the day with the sixty-second Psalm, which having been sung, and an impressive prayer offered by the Rev. W. Porter, the Principal Superintendent addressed the Chairman and the assembly. He said that at present there were in the Madras or Parent school, one hundred and thirty-four scholars in the English department; and in the vernacular schools, comprising English, Tamil, and Telugu, one hundred and forty. In the Triplicane branch there were one hundred and twelve lads, twenty-eight of whom were Muhammadans. There was a girls' school also; the girls taught were mostly all of caste. The branch schools in the country seemed to prosper; they numbered one hundred scholars in each, and in one of them fifty youths were instructed in Tamil. It was the intention of the Superintendents to pay these a visit; on the whole the number present at Madras was three hundred and eight-six. Last year there were five hundred and forty scholars, but a great number had left, and it was upon the parent school the blow always fell the heaviest. There was reason still to bless God, because there were yet so many souls to operate upon; and those who have been called to suffer will have cause to rejoice. There was one there (Ramanoojooloo) who had left about two years ago; but he had since returned with his wife, and she was baptized last Lord's-day but one. The girls' school was still in its infancy; and although they had been deserted two or three times, and once by all in a day, yet they would persevere, because they knew the Lord would help them.

The Rev. M. Johnston then called up a class consisting of Muhammadans. He said that they belonged to the Madras School, and numbered thirty on the whole, but there were a few of the younger youths absent

through sickness, the consequence of the late rains. He spoke of the difficulty there was to get Muhammadans to attend, and that regularly. The class then read the Hindustáni version of a chapter from St. Luke's Gospel. Major Browne, the Adjutant-General, who is allowed to be a perfect Hindustáni scholar, took part in the examination of these boys. He, as well as Mr. Johnston, questioned them, and the youths seemed anxious and ready in their replies, striving to excel, although the questions advanced interfered with their religious prejudices. The scholars then read, and interpreted in English that which they had read in Hindustáni. A few of the best Telugu boys from the vernacular schools next read the fifteenth Psalm under the directions of the Rev. Mr. Braidwood. They were then questioned by Mr. Anderson, through one of the converts in the elements of Scripture knowledge: the replies of the boys were creditable, and more than could be expected. This class was succeeded by one of the Tamil who read in that language, and answered the interrogatories put to them by Rajahgopaul (one of the converts) and by a minister of the Gospel.

The Rev. Mr. Anderson here called upon one of the new converts, Vishvannaithun, about twenty years of age, and who, he said, was the innocent cause of sending away, or dispersing a good number of the scholars. He was a bráhmañ, belonged to the first class, and was baptized on the 29th of March last. This scholar read portions from an essay of his own, touching on faith, conversion, the natural and religious affection, and concluded by mentioning the opinion of the natives of this place of those who embrace Christianity, and those again who receive such in to the body of the Church. On the whole, the production spoke for the acquirements of Vishvannaithun, and gave promise of his future improvement. He was followed by a young East Indian about fourteen years of age named *Maclean*, who had also written an essay. It was in his own hand writing and related principally to the conversion of St. Paul.

Vencataramiah (one of the converts) then spoke on the acquirements of the first class, the boys of which, consisting of a few East Indians, two converts, and natives, successively read by verses from the thirteenth chapter of the Acts of the Apostles. Vencataramiah questioned them upon it in a searching manner, and the Rev. Mr. Symonds, who was called upon, did so also. This part of the examination was interesting: and when Etterajaloo the youngest of the converts and a boy of great promise, stepped forward and spoke on the exertions of Paul and Barnabas, and all that befell them when preaching to the Gentiles, he increased the interest. There is an earnestness and warmth in this lad, guaranteeing our opinion of him as to what he will be among his own deluded people should the Lord be his friend.

The Monitors were then called upon; but Mr. Anderson in introducing Rajahgopaul said, that he was received on the 28th of July, 1841; that he exhorted in English and in Tamil and also on the Lord's-day. Ramanoojoeloo's wife was brought to receive the word of God through the friendly exertions of Rajahgopaul and his brother converts. The essay of the last named on Paul as a new creature, and as an example to the native ministry, was very good. The twenty-seventh verse of the first chapter to the Philippians having been chosen by his Lordship the Bishop, the whole of the Monitors, comprising Messrs. Whitely and Hufton and four of the converts were examined on this passage of Scripture by his Lordship himself. We can only say that their replies and explanations proved satisfactory, for his Lordship expressed himself to this effect, after he had searchingly put them to the test on this text as well as on a few others. This part of the examination occupied some portion of time, and was paid eager attention to. The Bishop, after this, having expressed his gratification to the Rev. Mr. Anderson, courteously bowed and left the Hall.

A class of the Triplicane branch School under the undivided care and tuition of Mr. Whitely, now read a chapter from the New Testament on the subject of St. Paul's preaching. They were examined by the Rev. W. Porter, and answered that St. Paul's arguments with unbelievers were chiefly from the Jewish Scriptures, because they believed in them. The doctrine of the resurrection from the dead was touched upon, and the mocking of John the Baptist, who was said to have a devil, and Jesus Christ who was considered a gluttonous man and a wine-bibber. The lads also interrogated each other; and a young boy, about twelve years of age, named Dinger was acute in his questions, ready in his answers, and manifested a great degree of promise. The converts having entered into a brief survey of Ancient History regarding the laws of Lycurgus, Solon, and Draco, the Triplicane class was examined by Mr. Whitely in the life of Alexander the Great, when he was born, the extent of his power, and other particulars. Who Demosthenes was, who Aristotle, his philosophy, and why his followers were called Peripatetics. Ettarajaloo also took part in the above, and then read from an essay of his on the character of St. Paul. He divided his subject into six parts, and read the fifth, on the uprightness of the Apostle. It was very good; and Ramanoojooloo, who had taken notes, criticized (as it is the wont of the converts to do on each other's productions.)

Ecclesiastical History down to the Reformation followed, and the converts here confined themselves to the wars that existed in the time of the rival monarchs Charles V. and Francis I. Their knowledge of this portion of History seemed to be minute, for they entered into detail, and expressed their acquaintance with the subject in a familiar manner. Mr. Anderson said that this sort of education was only imparted as subsidiary, in order to sharpen and quicken the minds of the scholars, and to teach them to balance probabilities, but always subservient to the word of God. Vencataramiah, Rajahgopaul, Etterajaloo and young Maclean then read in Greek from the New Testament, and were examined in the grammatical construction of that classical language, Mr. Anderson satisfactorily explaining why Mathematics and Geography had not been entered into.

The prizes were then distributed by Sir Edward Gambier, to Messrs. Huf-ton and Whitely; Rajahgopaul, Vencataramiah, Etterajaloo, Ramanoojooloo, and Messrs. Davis and Upshun teachers, each according to his merit and standing. Visvanaithun and Appasawmy (the last two converts) also obtained Books, and so did Maclean, and many other youths of the schools whose conduct and abilities seemed to deserve a token of approbation. The Rev. Mr. Anderson desired all the scholars who had received no reward, to wait upon him the following day at the institution, when and where, he said, he would give them tokens of remembrance as far as his ability would go, in books for their good.

Sir Edward Gambier and the Honorable Mr. Justice Burton, here respectively expressed their entire gratification at what they had that day witnessed: but it was difficult to seize on the words of their addresses from the noisy movement in the Hall. They spoke to both the Superintendents, and the converts in an especial manner, touching on the praise-worthy exertions and the pious labours of the former, and the good that was brought to the souls of the latter. Sir Edward considered the converts to be accomplished native scholars, and spoke highly not only on their merits, but on the merits of the whole school. He touched on the fluctuations the institutions had witnessed, on the time and talent bestowed upon it and the sincerity, openness, and fairness, that prevailed within its walls. It was impossible, he said that with these things, the institution should not ultimately meet with full and complete success: and concluded with his thanks

to the Rev. Mr. Anderson and the gentlemen who aided him in his labours. Mr. Justice Burton's language was sweet, powerful and impressive. He spoke at some length; but we regret to say we could not seize upon his expressions, which we consider a loss. Where his tones were higher, we recognized the warmth of his feelings as a Christian, for he spoke to the converts on the unspeakable benefits of religious freedom. He was stirring in his style, and alluded to the deep anxiety that lived in the bosoms of all Christians, both in England and India, for the regeneration of the millions of deluded souls sunk in the darkness of pagan superstition and ignorance.

The examination closed in the usual manner with a hymn, a prayer, and the benediction; and although we have already trespassed too much on the limited pages of a journal like this, we feel we cannot quit a subject that has the blessed work of the conversion of the heathen for its first and only object, without earnestly praying for its progress, welfare, and prosperity. The Rev. gentlemen at the head of the institution seek not for the approbation of men in their labours, but for the glory of God: and it is certainly painful to know that they have now to struggle with difficulties of which no person unacquainted with the internal economy of the affairs of the institution can form an accurate estimate. It is enough to say that the Church of Scotland, of which they are missionaries, is divided into two sections, and that they are left to their own resources. They have to fight every foot of their way against every obstacle the enemy of man can invent! against obstinacy, perverseness, bigotry and superstition, dark and all-pervading as eternal night. May the lamp of the Lord guide them, and the hearts and hands of those who bear the Christian name rally round their cause, in counsel and in help, until the wished-for goal for which they have started be attained, success crowning all their efforts!—*Madras Record*.

#### 15.—SCHOOLS FOR THE EDUCATION OF NATIVES.

We have heard, and earnestly hope that the rumour is true, that there is some talk amongst the wealthy and influential portion of the Hindu community about raising funds for the establishment of Schools in the Mofussil, at which the children of the Native population may acquire a knowledge of English. The education wished to be imparted is of a very unpretending nature, but the project ought not on that account to be set at naught; schemes of utility often fail, from fixing as the starting point what ought properly to be the goal. If our information be correct with respect to the intention of the Natives of Madras to raise funds for the setting on foot of Zillah Schools, we would certainly advise them not to fix too high a standard at first; not to be misled by high sounding names; or aim at rearing up in these projected scholastic Institutions, Geometricians, Astronomers, and Philosophers, who shall have a miserably imperfect knowledge of their own vernacular, and no correct acquaintance with the language in which their Mathematical knowledge was conveyed. It appears to our mind a monstrous absurdity to hear a youth prove a theorem of Euclid in ungrammatical English; or boast of his acquaintance with *Newton's Principia* while at the same time he is unable to translate correctly an ordinary English sentence into his mother-tongue, or *vice versâ*. To our Hindu friends we therefore say, strive to make your children well grounded, first in a sound comparative knowledge of English and their own vernacular; give them an insight into general history: and a good foundation having been thus laid, what may be subsequently built thereon will prove more stable.

It will be in the recollection of most that about two years ago, Government entertained the idea of establishing Provincial Schools, and even went to the length of advertising for masters for the same; but the matter ap-

appears quickly to have dropped, for we have not heard of any steps having been taken to carry the beneficial project into execution. We have been told that masters sufficiently qualified to conduct educational establishments even of so primary a character as those proposed by Government, were not procurable at the price offered; neither does it appear to us at all surprising, considering the very respectable acquirements which the masters were required to possess, that men could not be obtained of the desired stamp willing to become eremites—since in the districts to which they would in all probability be sent, they would be completely cut off from all social intercourse—for *one hundred* rupees per mensem, a salary vastly inferior to that received by numbers of native clerks in the public offices, whose only recommendation is their practical knowledge of calligraphy, and just equal to what a certain dashing merchant of Madras gives to his coachman.

Out of the *fifty thousand* rupees allowed annually by the Court of Directors for educational purposes at this presidency, we believe not above one half is expended. There thus remains a large surplus out of which Government might, and would be willing to, it is to be hoped, help forward any effort made by the Hindu community to advance the cause of Education among their own class. We hope shortly to hear of something being done by one party or the other in the way of a beginning.—*Record*.

#### 16.—EXAMINATION OF THE FREE SCHOOLS OF THE LONDON MISSIONARY SOCIETY.

The annual examination of the Free schools, attached to *Davidson's Street Chapel*, belonging to the *London Missionary Society*, took place on Tuesday evening last; though, owing to the unfavourable state of the weather, there was but a very small gathering of the friends of the institutions.

These schools were established many years ago by the excellent Mr. Loveless, and have been the means of effecting great good. Several young people who received their education thereat, are now filling honourable and useful situations in society; and among them, one is an ordained missionary to the heathen, who attributes his earliest desires for missionary work, instrumentally, to the education there received. At present the schools are in a somewhat embarrassed state, and the treasurer is generally in advance for their support; but remembering the numerous claims upon Madras benevolence, we feel some hesitation in referring to this topic. We trust, however, that in the scatterings of those whose deep liberality abounds these institutions will not be forgotten.—*Ibid*.

#### 17.—BOMBAY—THE ANNUAL MEETING OF THE AUXILIARY MISSIONARY SOCIETY OF THE FREE CHURCH OF SCOTLAND.

On Tuesday evening, at the American Mission Chapel, a large meeting assembled to hear the proceedings of this Mission for the last year. Proper measures had been taken. Timely notice given in the public prints, printed circulars distributed, and we congratulate the Secretary on the wise precautions he took to ensure a large attendance, and in the success which followed them; much regularity was the order of the evening. No time was lost at the commencement. The long tried friend of missions, Richard Townsend Webb, Esquire, was in the chair, and after prayer by the Rev. Mr. Hislop, the chairman addressed the meeting, and then called upon the Secretary to read the report. During the year the mission have admitted into the church a woman and child; the report referred to the very interesting case of the Moonshree at Ahmednuggur which appeared in our last issue; the restoration of Shreepat the convert, Narrayan's brother, was ardently longed for, and some particulars given respecting him. In the

Institution there are Hindus seventy-two ; Christians fifty ; Israelites thirty : and Muhammadans seven. Mr. Cassidy has introduced a plan which is felt to be good by the Missionaries, viz. of having a morning a hymn sung by the boys. Three superintendents are required instead of only one, as at present ; a very interesting account was given of the large attendance of the Israelites, and three more advanced than the rest, who were mentioned in the last report, are looked upon by the Missionaries with deep interest. The report shewed that the Rev. Mr. Nesbit's lecture of a Wednesday evening continued, and dwelt upon the sad thirst that was now felt by the natives for infidel authors ; in order to correct this Mr. Nesbit was now lecturing on the truth of Christianity. At the schools, which consist of six Mahratta and two Goozerattes schools, there are six hundred boys who attend. Besides three schools in the compounds of the two Missionaries. The school in the Rev. Mr. Mitchell's compound had excited an opposition one in his neighbourhood. Of female pupils there are Hindus two hundred and eight, and Israelites seventy ; an interesting case of a girl named Mina, aged thirteen, now living in Mr. Mitchell's house, was referred to, she had been betrothed to a man who required her to worship the idol, which she refused.

The Rev. Mr. Mitchell has a reading class weekly, and a class on the Lord's-day. The Native's Friend was increasing in its circulation. During the last few months a weekly lecture had been commenced by Brahmins ; the subject was a vindication of Hinduism, and an endeavour to disprove the religion of Jesus ; at this lecture the *Missionaries* attended and were allowed to express their views, the attendance at these lectures by the natives is large. The account of the funds was encouraging ; the receipts during the year were rupees 7,838, and the disbursements rupees 6,890, leaving a balance of more than rupees 900 in favor of the mission. A new fund had been opened for scholarships. Letters from the Rev. J. Mitchell and Rev. Mr. Aitken were read, shewing what had been done at Poona during the year. The native members of the church were twenty. The school at Indapore contains about forty scholars, and was conducted by Mr. Drake much to the satisfaction of Mr. Mitchell.

Such is an outline of the report ; it is interesting and encouraging, and we trust the Great Head of all Missionary operations will abundantly bless the labours of his servants. We would like to see the time of both of the Missionaries less taken up at the Institution, which would enable them to give themselves more to the work of the ministry. We were glad to see a good attendance, and particularly glad to witness the catholic spirit which pervaded the meeting. Other brethren came forward to assist the brethren of the Free Church. The beloved pastor of Trinity Chapel, the brethren of the American Church, as well as German Missionaries, shewed their interest in the proceedings. Oh for that day to come when not only a few sections of Christ's Church shall assemble together, but when the whole church shall meet with ready mind and willing heart to celebrate the praise of the Lord. The meeting was addressed by Mr. Townsend, Rev. Geo. Candy, the Rev. Mr. Nesbit, Mr. Larkins, the Rev. Mr. Mitchell, Dr. Leith, the Rev. D. O. Allen, Mr. Spencer, the Rev. Mr. Hume and Captain Thornbury ; a hymn was afterwards sung.

We rejoice at the success of the Free Church of Scotland, and not only with the members thereof, but we rejoice with every successful operation of every Church which holds Christ as the head.—Our object is to unite in brotherly love our brethren of all denominations who love the Lord, to aid them, assist them, and show them we love them for the Lord's sake. We hope the effect of this meeting will not be allowed to pass by unimproved. We trust greater responsibility will be felt, greater exertion used, and more self-denial practised.—*Bombay Witness.*

# LECTURES ON THE ERRORS AND EVILS OF ROMANISM,

FOR THE MONTH OF FEBRUARY, 1845.

LECTURE 9th. ON THE DUTIES OF CHRISTIANS IN REGARD TO ROMANISM,—Will be delivered on the evening of Wednesday, February the 5th, at 7 o'clock, in the Union Chapel, by the Rev. A. Leslie.

February 12th. At the same place and hour, will be held a PRAYER MEETING, closing the whole series of Lectures.

As a few Extra Copies of the Lectures successively published in the Observer, will be thrown off, and may be had either separately or together, an early application for the copies required is requested.

J. MACDONALD,

Sec. of the Association for the Lectures.

February 1st, 1845.

---

## JUVENILE MISSIONARY MAGAZINE.

“The Directors of the London Missionary Society, having resolved on publishing a Monthly Periodical under the title, *Juvenile Missionary Magazine*, solicit the co-operation of all their friends, in aiding them in this effort to interest the Young in the cause of Missions. The Magazine will contain 24 pages, 18mo. with a Frontispiece, in an embellished wrapper. It will be sold at *one half-penny per Number*, or *3s. 6d. per hundred*, to Auxiliaries and the Trade. A large circulation is required to enable the Directors to publish it at so cheap a rate.”

Should any of our friends feel disposed to aid in the circulation of the *Juvenile Missionary Magazine*, we shall be happy to procure it for them; or a note addressed to the Secretary of the Bengal Auxiliary Missionary Society, will serve the same purpose.

---

## MRS. SAVIGNY,

Who has for many years conducted a female Seminary in Calcutta, begs to announce to Parents and Guardians that she has opened a School for a limited number of young ladies at Serampore, which locality she has been advised to select, as combining the advantages of a salubrious situation, with proximity to the station of Barrackpore, and being within a couple of hours' journey from the Presidency.

### TERMS.

Tuition in all the branches of a liberal English education.

Boarders,.....	per Mensem	30 Rupees.
Including Shoes, Washing and Stationery,		36 „
Day Boarders, .....		16 „
Day Pupils, .....		12 „

Extra charges for Music, Drawing and the Languages.

Each Young Lady to be provided with a tea and dessert spoon and six table napkins.

Reference is kindly allowed to be made to the Rev. H. S. Fisher, Senior Presidency Chaplain, to the Rev. J. McQueen, Chaplain to the Military F. O. S. at Kidderpore, and the Rev. T. Boaz, Union Chapel, Calcutta.

*Just Published,*

And may be had at the BAPTIST MISSION PRESS, or of MESSRS. HAY  
MEIK and Co. No. 7, Old Court House Street, price 8 ans.

THE RULE OF FAITH, THE WORD OF GOD.

BY

THE REV. W. H. DENHAM,

being the First of the Lectures on the Errors and Evils of Romanism.

TOGETHER WITH

THE INTRODUCTORY ADDRESS,

BY

THE REV. J. MACDONALD.

ALSO

*In a day or two will be published,*

THE RISE AND PROGRESS OF THE PAPACY,

BY THE

THE REV. T. SMITH,

being the Second Lecture on the Errors and Evils of Popery.

---

ACKNOWLEDGMENTS.

BENEVOLENT INSTITUTION.

Sir Laurence Peel, Kt., .....	100
Henry Moore, Esq., .....	50
J. W. Templer, Esq., <i>Bancorah</i> , .....	16
D. S., .....	20
Mrs. C. Pallas, .....	2
R. Frith, Esq., .....	12
Hon'ble F. Millett, Esq., .....	25
A Friend, .....	10
A Friend, .....	8
W. D. ....	8
Mrs. King for September, .....	2
J. W. Alexander, Esq., .....	30
James Norman, Esq., .....	20
J. H. Fergusson, Esq., .....	16
J. Allan, Esq., .....	20

W. W. EVANS.

January 31, 1845.