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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

SEPTEMBER, 1845.

\* The entire profits arising from the Sale of this Publication will be devoted to the  
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The Rev. *A. F. Sarrivix.*



THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. VI. No. 69.—OLD SERIES, VOL. XIV. No. 160.

SEPTEMBER, 1845.

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I.—*Funeral Sermon for the Rev. Dr. Yates; preached in the Union Chapel, Calcutta, Aug. 17, 1845. By A. LESLIE.*

DEUT. xxxiv. 5.—“ So Moses, the servant of the Lord, died there in the land of Moab, according to the word of the Lord.”

In selecting, on the present occasion, the words which I have now read to you as the text, I have not the slightest intention of instituting any comparison, as it regards either their lives or their deaths, betwixt Moses and our departed friend Dr. Yates. Not that there would, in the event of such a resemblance existing, be any thing wrong in pointing it out, —both having been but men, and each having owed his several excellencies and allotments to Him who is the Supreme Giver and Disposer of all. But if it be so, that our late excellent companion possesses as yet anything of the mind which dwelt in him on earth, nothing, I am certain, would be more repugnant to his feelings than the smallest attempt to exhibit a likeness between him and the prophet with whom God was accustomed to speak face to face as a man speaketh with his friend. All, therefore, that I intend to do in reference to the passage before us, is simply to make it the ground-work of a few observations which I hope may not be unuseful to each of us as dying creatures, and which also may not be unsuitable to the mournful occasion which has called us together. In pursuance, therefore, of this object, we remark in the

1st place, That by the death of Moses we are reminded of the fact, *that it is not the lot of all good men to die in circumstances of external comfort.* Moses, at the time of his death, was separated from all who were dear to him on earth, he having to ascend Mount Nebo *alone*, and *alone* to die. Not that this may in reality have been any affliction to the man of God;

for no doubt there are many amongst men, and Moses may have been one such, who would, all things considered, rather breathe out their spirits in solitude than in company. But this is not the general feeling. The greater number of our fellow-creatures would wish, in preference to this, to have near them, at such a time, some sympathizing friend, who might whisper into their ear the consolatory word, who might minister the necessary cordial to their parched lips, and who, when the spirit had fled, might becomingly prepare their bodies for their last resting-place,—the grave. But nothing of this kind was granted to Moses. It was the will of God that he should die alone; and so has it been his will that many others of his eminent servants should expire in similar, and even more painful circumstances. Who does not recollect the affecting termination of the life of that excellent man of God, Henry Martyn. Exhausted by fatigue, and reduced by fever to the extreme of weakness, he was called upon to surrender up his meek and gentle spirit, surrounded only by strangers, and these, too, strangers of the most merciless and brutal character, leaving his body to be interred by them in whatever manner they pleased, if indeed they ever interred it at all. And so was it also, in some respects, with our beloved Dr. Yates. It is true, that he was not, in his last hours, without the company of some few friends of his Master,—friends who, there is every reason to believe, did all they could to comfort and soothe him,—yet considering, that he was then being tossed on a stormy sea, pent up in a cabin with a thermometer at nearly 100, and far from his home, his kindred, and his long-tryed associates in the church of God, his death must, as it regarded external circumstances, have been sorrowful indeed. His end was not unlike that of the great missionary Chamberlain, on the death of whom Dr. Yates has himself, in his *Memoirs* of that most devoted man, made the following remarks: “There is something singularly affecting in the closing scene of his life, which, added to the afflictions he before sustained, gives to his whole existence a chequered appearance, and forcibly impresses on our minds the words of Job: ‘Man born of a woman is of few days, and full of trouble.’ Some recoil at the thought of being buried in the sea: he felt little concerned what became of his body, provided his soul gained admittance into paradise. He knew that the sea as well as the earth, would give up the dead which were in it; and that his soul being accepted by Christ, would enjoy the blessedness of those who die in the Lord. Still, we cannot think of his dying circumstances without feeling:—we feel on his account, that, instead of being in peace and quietness in his last moments, he was amidst the swellings of the mighty

deep ; and that, instead of being encouraged and animated by the sympathy of Christian friends, and the consolations of the gospel, when conflicting with the last enemy, he had to meet him all alone in the dreary solitude of a cabin :—we feel for ourselves, that we had not the melancholy pleasure of hearing his last words, of beholding his last looks, and of observing ‘ in what peace a Christian can die.’ But we console ourselves by reflecting, that the Saviour was present. He who will not quench the smoking flax, nor break the bruised reed, would never suffer the soul that had been so devoted to his service, ‘ by any pains of death to fall from Him.’ And we rest assured, that, consoled by His presence, he did not fear when he passed through the valley of the shadow of death, and that he is now among those of whom it was said : ‘ These are they who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb : therefore are they before the throne of God, and serve him day and night in his temple.’” How fully all this has been realized in the case of Dr. Yates himself no one now present needs to be informed. But we proceed to remark in the

2nd place, That by the death of Moses we are also reminded of the fact, *that sin occasionally strongly embitters some of the last hours of some of the saints of God.* That Moses was, at the period of his decease, without any comfort, it would be rashness to affirm ; but it is not unlikely that sorrow rather than joy was then the prevailing condition of his mind. He had grievously sinned ; and because of his sin the sentence had come forth that he must, without once being permitted to enter into the goodly land, expire beyond its limits. Earnestly had he implored to have his doom reversed ; but the only answer he received was : “ Let it suffice thee ; speak no more unto me of this matter.” His death being, therefore, the result of his offence, it seems scarcely possible that he could, as he wended his solitary way to the top of the mount, be otherwise than humbled and distressed. What his crime really was is not very apparent ; but enough is related to us to lead us to the inference that he, along with his brother Aaron, had been guilty of unbelief,—the very sin for which so many of their brethren had already been entombed by the way. It was, as you will recollect, in the first year of the wanderings of the Israelites, that Moses was commissioned to bring water from the rock of Horeb ; and it was in the fortieth or last year of their pilgrimage that he was commanded to do the same thing at Kadesh-Meribah. Now, it is not improbable, that as this event of the fortieth year was precisely of the same kind with that of the first year,

that the excited man of God regarded the circumstance as indicative of another lengthened abode in the desert. But in thus viewing the matter he most grievously offended. God had already told him that the journeyings of the Israelites were not to extend beyond the year upon which they had then entered; and this word had never been recalled. To have expressed doubts, therefore, concerning its fulfilment, and especially to have done this in the presence of the people, was not only to have cast a stigma on the veracity of God, but it was to have committed an act calculated, in every way, to have induced a spirit of the most bitter murmuring throughout the whole of the Israelitish camp. Hence, the Lord said unto him and to Aaron: "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." In accordance with this, the latter of the brothers had already been sent up to Mount Hor to die; and now the former is sent up to Mount Nebo on the same melancholy errand; and both we imagine must, in their last moments, have suffered no little distress,—distress that they should have so dishonoured God, and distress that they should have been so guilty as to call for the very severe punishment of being made to die within a little way of the long wished-for, and often prayed-for land. And thus, too, does it often happen, that the commission of some particular sins, or the omission of some particular duties, are often visited, in the dying hours of the Christian, by the withholding from him of those consolations of which he would no doubt have been otherwise the recipient. The man who, with his eyes open, has married an ungodly wife; the husband who has been living at variance with his companion; the parent who has been remiss in his parental duties; the church-member who has been careless about the consistency of his conduct; and the person who has been neglectful in keeping up close intercourse with God: these, and all such as these, find it usually dreadful work to die. They may indeed be saved; but generally they have to pass away under a cloud,—a cloud so dense and so dark, that though their surviving christian friends are not without hope concerning them in their death, yet an involuntary inclination is felt to speak no more of the departed than can possibly be helped. Let it be observed, however, that it is by no means an unusual occurrence, that the most holy of God's people are occasionally, in dying, the subjects of considerable darkness and distress of mind,—the only difference being, that in *these*, the suffering is only temporary, whilst in *those* it is usually continued. As instances of this, we may just mention, as belonging to former times, the great and good

reformer Knox ; and as belonging to latter times, the excellent commentator Scott, both of whom appear to have, in some of their last days, passed through waters of an uncommon depth. But it was not all conflict. They had their alternations of light and shade ; and of the former a greater proportion than of the latter. And it will not surprise me to learn that something of the same kind was, in his closing hours, the experience of our deceased friend Dr. Yates. The present Bishop of Calcutta has, in his funeral sermon for the Commentator, remarked, (and it is a remark that, with a slight modification, will equally apply to the Reformer and to the Translator, in the event of *his* having also suffered :) “ That very important ends were doubtless to be answered by these sufferings, not only to the church generally, but to the venerable sufferer himself. Possibly his extraordinary talents, his extensive success, his long and familiar acquaintance with all the topics of theology, his surprising influence over a wide circle of readers, may have required this last struggle to check every remaining tendency to self-elevation, and to make him feel more deeply than ever what he confessed through life in so unfeigned a manner, that he was in himself but a most guilty and unworthy sinner.” But we go on to remark once more in the

3rd and last place, That by the light thrown by the New Testament on the condition of Moses after death, we are reminded of the additional fact, *that however painful may be the circumstances attendant upon the dissolution of a truly good man, yet that, after his dismissal from the body, it is well with his spirit in the eternal world.* That Moses was indeed a thorough man of God, none now present will, I think, for a moment dispute ; but there is in his history one particular recorded of him, which, in my opinion, more fully demonstrates this than any of the other circumstances of his very eventful life. It is written of him, (and the words were probably penned not by himself, but by some succeeding prophet of the Lord :) “ Now the man Moses was very meek above all the men that were on the face of the earth.” What is chiefly to be remarked in connexion with this passage is, that this virtue of meekness, which is here so largely ascribed to Moses, does not appear to have been with him a natural but an acquired grace. His original temper seems to have been the very reverse of meekness, even that of the impetuosity of anger. Look, for instance, at the spirit he displayed in the killing of the Egyptian man,—a sin of which he no doubt, whilst keeping the flocks of Jethro, most deeply and bitterly repented, and a sin, too, which, in all likelihood, was the means of leading him so to watch and to pray, that he acquired a character the very opposite of that which

belonged to him by birth. It is true, that the disposition which had brought forth such bitter fruits in Egypt, more than once displayed itself afterwards in the wilderness; but cull out all the instances of this kind recorded, (and probably all are recorded,) and to what do they amount? Perhaps not to so many as to a half dozen,—so completely had the man Moses gained the mastery over his natural temperament, and so well had he earned the renown of being meek above all the men that were on the face of the earth. Now, this was a most striking proof of Moses's having been no ordinary man. True; this would not, if taken by itself, be any evidence of his having been a saint of God; for many men of similar temperaments have, even without being the subjects of converting grace, so labored at the eradication of their evil propensities as to have entirely extirpated them. But this in Moses, together with his constant prayerfulness, his close attention to the will of God, his continual efforts to do good to others, and his unceasing aim to glorify Jehovah in all that he did, proves him to have been one of the most excellent men that ever lived; and this, added to what is said of him in the New Testament, shews him to have been indeed nothing less than this even in the judgment of the just judging God: for observe the honor subsequently conferred upon him. About 1500 years after his death, his spirit, invested in a glorious body, appeared in company with Elijah on the mount of transfiguration, and talked with Christ of the decease that was to be accomplished at Jerusalem,—a proof of the estimation in which he was held by God, and also of the fact, that however painful may be the circumstances attendant upon the death of any truly good man, yet that his soul, immediately on its dismissal from the body, finds rest and glory, and happiness in the highest heavens. I know not how the report originated, but I have indeed heard it said, that our deceased friend Dr. Yates was, as it respected natural temper, the very counter-part of Moses,—a statement which I have never been able to credit. But if this were indeed the case, then it will follow, that he must, as far as it regarded his efforts and success in overcoming this propensity, have been even a superior man to the prophet himself; for after having lived two months in the same house with him (which I did more than 21 years ago), and after having latterly been more than twice twelve two months closely associated with him in the work of the gospel, I can, with the most perfect honesty declare, that I never saw so much as even a frown on his countenance, far less any thing amounting to what would be called a display of anger. But let us leave *him* for a moment, and looking once more, and for the last time this evening, at

Moses, let us learn from his bright example, that it is possible for a man to become even celebrated for a temper the very opposite of that which was originally his; and let us learn, too, that the very common remark, that because a man has been born with such and such a disposition, its indulgence in him must not be too severely censured, is a remark that is not only utterly worthless, but is worse than utterly worthless. It was my privilege to be instructed by the same great and good man that educated Dr. Yates; and of the deceased teacher the eloquent Robert Hall has written a description which, if not in the former part of it, yet assuredly in the latter part of it, is equally just when applied to the departed pupil: "If," says Robert Hall, "any man ever practised the gentleness of Jesus Christ, it was certainly the lamented Dr. Ryland. Possessed of a temper naturally quick and irritable, he had, by the aid of reason and religion, so far subdued that propensity, that it was rarely suffered to appear; and when it did, it was a momentary agitation which quickly subsided into kindness and benignity. His sensibility was exquisite. There were a numerous class of subjects to which he could rarely advert without tears. The bare recurrence to his mind of the great objects of religion, was sufficient to produce a gush of tenderness. So entirely was his heart softened, that it might truly be styled, a heart of flesh."

But let me now come to some particulars in the history of our late beloved friend,—particulars for which I am sure you are all looking and longing. I regret to say, that I know little or nothing of his very early days; for so reserved and modest was he with regard to himself, that he rarely ever mentioned any thing of his past history or experience. All that I know of him, in relation to this period, was told me, previous to my coming to this country, by a truly christian and intelligent lady in England,—the wife of the Rev. Dr. Hoby, of London, the friend and fellow-student of the deceased. I remember her once describing him to me as a singular youth whom she was accustomed to observe to sit in the gallery of the Baptist chapel at Loughborough or Derby, (I forget which,) and to take notes of all the sermons which were delivered by the preacher. This attracting her attention, she (or it may have been her parents, for she was not Mrs. Hoby then), invited him frequently to her house for the purpose of conversing with him, when she said, that she and the other members of her family were greatly amused with his perpetual talk about grammar,—a subject with which his own mind seemed to be so full, that he, in his simplicity, appeared to imagine, that they, too, must be equally interested in nouns and verbs with himself.

It is, however, known, that he was so early the subject of religion, that he was baptized and received into the communion of the Baptist church at Loughborough, at the youthful age of 14; and that in less than three years after this he had made his first attempts at preaching in public. At what age he went to study at the Baptist College at Bristol I have not been able to ascertain; but as he had completed his studies and been ordained before he had completed his 22nd year, he must have entered very soon after it was perceived by his friends that he possessed the talent of being useful in the ministry of the gospel.

It does not appear that he had ever seriously thought of devoting himself to missionary work until some time after he had commenced his preparations for the ministry. This is ascertained by a letter which he wrote, whilst in college, to the celebrated Robert Hall, with whom, previous to this, he had become acquainted. As this communication is of a very interesting nature, and as it expresses our friend's earliest recorded sentiments in reference to missionary labor, I have no doubt you will be as much delighted in the hearing of it, as I have been in the reading of it. It was written in 1813, the year before he was ordained:

“DEAR SIR,—I now write to you on a subject that has for some time deeply affected my mind: and if ever I have thought upon any thing with seriousness, and if I have ever prayed for any thing with fervor, it is that I may be directed aright in this affair. The subject is,—the engaging of myself as a missionary. The recollection of your past kindness constrains me now to lay this matter before you, and to declare to you respecting it all the feelings of my mind, being persuaded, that you will, according to the best of your judgment, give me your advice upon it. When I consider the miserable state of the heathen, and the commandment of Jesus Christ to go into all the world and preach the Gospel, I feel as if I could not be satisfied to remain in my native land. When I consider, too, the number of ministers at home, the paucity of those abroad, and recollect that the religion of Jesus Christ must become universal, I am ready to say, here I am, Lord send me if I can be of any use in fulfilling the purposes of thy will. When I consider also my natural talents, I think I may be of some use in this work. All men have some talents. I wish not to think of mine more highly than I ought to think, but to think soberly; and I desire to devote them all to Him who has loved me and bought me with his blood. The only thing I want to know is, where I may be most useful. I think if I have a capacity for any thing, it is for the learning of language: this I can study with unwearied diligence and delight: and I know that this is one of essential importance in the qualifications of a missionary. But I am also conscious that this is far from all that is wanting. An inextinguishable thirst for the welfare of immortal souls is absolutely necessary. Of this I do not possess so great a share as I could wish; and when I look around me on men who are exerting all the powers of their souls for the acquisition of unsatisfactory gain, I feel completely ashamed that I should have no more zeal for my Lord and Saviour. These are the feelings which make me willing to meet any

dangers, to endure any toils, so that I may contribute in the least to the propagation of Christianity. But I wish not to be guided by my own opinion and feelings; and therefore I venture to ask you, whether you think I shall be in the path of duty if I act under their influence.

"If this part of the subject be determined on, then there is another question of importance which arises out of it. When is the time that I should give myself up to this work,—now, or at some future period? The reason why I ask this is, that I understand the gentlemen of the Bristol Education Fund intend to send me, after this year, to one of the universities in Scotland. Mr. ——— mentioned my case to them at the anniversary meeting; and I have been informed that they are satisfied with it. But though this is so, the tutors have not as yet said any thing to me on the subject; and from what I hear, they do not wish me to know any thing of their designs. I can conjecture, though I cannot positively determine, the cause of this. But besides this, I am yet young. I have not yet reached 21. This, in some respects, would be an advantage to me, inasmuch as I should more easily be inured to another climate, and should more readily acquire another language. But, in other respects, it would be a disadvantage, inasmuch as I am very inexperienced, and know very little of the world,—with several other things which will readily suggest themselves to your own mind. But if we never undertake any thing till all difficulties be removed, we shall do nothing in the cause of Christ. If, therefore, with these ideas, you think that it is my duty to enter upon the work, I wish you to give me your advice, whether I should mention my desires to Dr. Ryland, and offer myself to the Missionary Society now, or whether I should wait the event of going to Scotland. An answer, as soon as convenient, will very much oblige your ever grateful,

WM. YATES.

Of the reply to this,—a reply in every way worthy of the great and good man who penned it,—I am happy in being able to say, that I have been furnished with a copy. Thus writes Robert Hall to William Yates, two names that will suffer nothing by being associated together :

*Leicester, Oct. 9, 1813.*

"DEAR SIR,—I should sooner have replied to your letter, but was previously desirous of consulting with Mr. Fuller, and some other friends respecting it, whom I expected shortly to see at Northampton. Whether I have acted rightly in making known to them your wishes at this stage of the business I know not; but I did it with the best intention. Conceiving from your letter, that your mind was pretty fully made up with respect to the object you propose, if you meet with suitable encouragement, and that it was desirable you should go early, as, if I am not mistaken, it is your wish to do, I thought the step I took would expedite the business. If you continue in the same mind, I would advise you to write to Mr. Fuller, stating your views and feelings, and from him, I am persuaded, you will receive the most judicious advice. From what you have stated, as well as from what I know of you from other quarters, I have no doubt your qualifications are of a nature peculiarly to fit you for the work of a missionary; and that, in purposing to devote yourself to that work, you are following the leadings of Providence. The talent of acquiring language with facility is of the first importance in a missionary to the East: and I cannot but hope that God, by endowing you with that talent in so considerable a degree, is preparing you to be a worthy successor of Drs. Carey and Marshman. I consider it as another extraordinary instance of the superintendence of Provi-

dence over the Baptist Mission, that it has been enabled to acquire, contrary to all human expectation, a literary character, which has been of essential service in softening opposition, and conciliating the esteem of those in power. It is extremely desirable it should still preserve that character: and I may say, without suspicion of flattery, no person can be thought of as a missionary, who is more likely to contribute to this end than yourself. You will not suppose, however, that I mean to insinuate that a literary character is the principal requisite for the undertaking you meditate. Far from it. A soul imbued with the spirit of the gospel, a heart impressed with love to the Redeemer and love to souls, is of incomparably higher consequence. These, I believe, from all I have heard of you, you possess; and with these, the talent of acquiring knowledge in general, and language in particular, may be of important service. You will doubtless spread the whole matter before the Lord, and seek illumination and direction from the Fountain of wisdom. For my own part, I sincerely rejoice, that the Lord has put such a desire into your heart. And I cannot but hope, it is a preparative for great usefulness in that most important scene of labor that is connected with the promulgation of Christianity in a foreign land. It will be proper for you, when your resolution is final, to communicate it to your venerable father. That the Lord may direct and bless you in all your ways, is the earnest prayer of

Your's affectionately,

ROBERT HALL."

The wisdom, the piety, and the almost prophetic discernment of this letter must be obvious to all.

I need not tell you that our beloved friend was most cordially accepted as a missionary of the Baptist Society. His ordination to this work took place at Leicester on the 31st of August, 1814, when there were present, among others, and taking part in the services, his venerable tutor Dr. Ryland, the great Robert Hall himself, and the scarcely less distinguished Andrew Fuller. This is the only occurrence in the life of Dr. Yates of which I ever heard him speak with any thing like unusual pleasure, and it did apparently afford him no small delight to think that he had been devoted to the missionary cause by the counsels and prayers of three such eminently great and holy men.

Very shortly after his ordination he sailed for India, in the ship *Moira*, commanded by Captain Kemp, who generously afforded him a free passage; and he landed in Calcutta, April the 16th, 1815. In a letter dated Serampore, March, 1816, and addressed to his tutor Dr. Ryland, he gives him the following account of his first year's doings; and certainly they are the most extraordinary of any thing of which I have ever read. Amongst other things he says: "The way I spend my time is this. In a morning before breakfast I study Hebrew about an hour and a half. After worship I attend to Bengálí and Sanskrit. I have read about five volumes in Bengálí, and all the Bengálí proofs with Dr. Carey, having before compared them with the Greek. I have got through the Sanskrit roots

once; have not yet got through the grammar, but am reading the Rámáyan with my pandit. My afternoons are chiefly taken up with reading or hearing Latin and Greek. I have read ten volumes of Greek since I left England, but not more than three of Latin. In the evening, after worship, I generally read English, or look over English proofs. I take my turn in all the services here; preach at Barrackpore, two miles over the river, once and sometimes twice a week, to about 25, a small but attentive congregation. We go to Calcutta in turn: it comes to me about once a month. 'There are six services every Lord's-day, so that it is necessary for some one to go from Serampore.' Now, when it is recollected that the Greek books to which he here refers (for so I learn from letters addressed to Dr. Hoby) were Longinus, Demosthenes, Pindar, Sophocles, Aristotle's Ethics, Dionysius Halicarnassus, Herodotus and Thucydides; and that the Latin volumes were the works of Tacitus and Cicero de Officiis, the scholar will be able to understand somewhat of the extent of Dr. Yates's attainments as a classic.

In the end of 1816, or in the beginning of 1817, Dr. Yates removed from Serampore to Calcutta, where he, in company with his fellow-laborers in the work of God, besides teaching in a school for a considerable time for his own support and for that of his wife and child, (his salary being at that time exceedingly small,) labored most abundantly both in English and Bengálí preaching. I find from letters written during this period to the Baptist Missionary Society that he was accustomed regularly to visit certain parts of the town, and to declare, on the public streets, the word of life to his perishing fellow-men. And he was not without his reward; for those were times of the manifestation of the power of God in the conversion of the people of this vast city,—times the like of which have never been seen since then!

When I arrived in this country, in the early part of the year 1824, I found him nearly as much reduced in health and strength as he appeared during the last two or three years of his life. At that time, nor has it, I believe, been much the case with him since, he was doing little or nothing in the way of out-door work; but he was not idle within. Besides preaching once a Sabbath in English he had the care of the native church, the members of which were occasionally accustomed to meet with him in his own house for worship. And in addition to this, he was laboring, and had been laboring, almost to excess in other ways. Previous to this period (1824), he had published his well-known Grammar of the Sanskrit, (such had been his progress in that language;) a work on the Divinity of Christ in reply to Rámamohan Ráy; his Memoirs of Chamber-

lain ; and had rendered excellent service in the preparation and supervision of works belonging to the School Book Society. He had, too, also before this year, acquired, in addition to the Sanskrit and Bengálí, a very extensive acquaintance with the Arabic, the Persian, the Urdú, and the Hinduí languages, the acquisition of which is quite enough for the whole life of a more than ordinary man.

On the death of Mr. Lawson, which took place in 1825, Dr. Yates was called to preside over the church in Circular Road ; but requiring a change of climate to recruit his exhausted strength, he, in 1827, suspended his labors by proceeding, for a season, to his native land by way of America. The impression produced by him at this time on others was thus recently described in a public meeting in London, by the Rev. Dr. Sharpe, of Boston, America, at whose house he lived when in that city,—an impression which will be instantly recognized by all who were at any time acquainted with him as correct to a degree : “ I had the honor,” says Dr. Sharpe, “ of receiving Dr. Yates into my house, when he was on his way to his native land, some years ago. I know from the simplicity of his character, and the purity of his purposes, and his true and solid learning, that the greatest reliance may be placed on any version he may send out to the world.” Of his history in England I know nothing excepting the following very characteristic anecdote of him which was communicated to me by a fellow-student of my own, the Rev. Mr. Mursell, of Leicester, who happened to be then occasionally with him. Mr. Mursell knowing in some way or another (certainly not from Dr. Yates himself) the extraordinary quantity of work he was accustomed to get through, once said to him : “ Well ; Mr. Yates, what plan do you adopt for the accomplishing of anything you take in hand ?” In reply to this, he, in his own quiet and unassuming manner, simply said : “ I have no particular plan, Mr. Mursell : when I have any thing to do, I go and do it,—that is all.”

On his return to this country, in the year 1830, he encountered a violent storm by the way. This I mention not, of course, for its own sake, but for the purpose of introducing to you the following extracts from a letter which was forwarded to me, a few days ago, by a friend now present. I have no doubt the communication will interest you all :—

“ Dr. Yates and his ministrations in the Circular Road Chapel are associated with my earliest religious experience : and there is no person for whom, or for whose memory, I cherish a more affectionate respect.

“ But it is not my intention to tell you of what I owe to him under God. My object in writing is to gather up a fragment,—to mention an instance merely of the influence of his life. The circumstance was told

me some 10 or 12 years ago; and in relating it, I think I am substantially correct.

“ You may have heard of the name of Mr. Hunt,—a devout member of the Union Chapel, whose praise is in all the churches. He was the organist of the Chapel, and died seven years ago.

“ This good man received his first religious impressions from Dr. Yates. He was coming out to this country in a musical profession in the same ship in which Dr. Yates returned to India, somewhere in the year 1830. Mr. Hunt, as he himself told me, was then a thoughtless young man. The vessel met with severe weather; and there was a time when hope seemed to be lost. All was consternation on board, and the crew and passengers assembled for prayer, Mr. Hunt among the number, when he beheld Dr. Yates, who had just left his cabin, and appeared among them, with an air so calm and serene as to shine in striking contrast with every thing around. The prayer he then offered was for an *immediate* answer whether of life or death; adding, that whatever was the *will* of God, all might be prepared to inherit his glory. The answer was *immediate* in the abatement of the raging storm; and Mr. Hunt landed here the subject of the workings of God's grace.

“ It is worthy of remark, that in his more limited sphere, Mr. Hunt bore an exact impress of the character of Dr. Yates. He was uniformly *calm, humble, simple, devout*, and of the same *catholic spirit*. He had received his first convictions from Dr. Yates, and he grew up in the likeness of him who was his father in Christ.”

On his return to India, Dr. Yates resumed his labors, and among them the pastoral oversight of the Circular Road church, and, I think, that it was then, too, he entered upon his work of the translation of the Scriptures,—determined to make this the one great business of his life. How he carried out his purpose, let the results declare. Within the course of the last fourteen years he translated the whole of the Scriptures into the Bengálí language, the whole of the New Testament into Urdú, the same into Hinduí, the same into Sanskrit, and the half of the Old Testament into the same difficult tongue. And besides these, he published a large Urdú Grammar, translations of some difficult Sanskrit books, a number of other works in different languages, and has left, partly through the press, a complete Sanskrit Dictionary, which, when fully printed off, will make a volume of at least 900 pages. How he, with his constant labors in English preaching, accomplished all this, it is impossible for me to explain. And what adds to our astonishment is the fact, that he was always very weakly in body, and not unfrequently laid aside, by severe indisposition, for weeks together. And be it remembered, too, that he never encroached upon the hours required for rest in the night, never omitted any family duty, was never absent either on the Sabbath or the week days from the house of God, occasionally visited in the evenings his friends, and read very considerably for the improvement of his own mind. As an instance of the extent of his reading, I know from himself that he perused the

whole of the four large volumes of the *Alif Leila* in the Arabic language shortly after they were published,—a task which it may be doubted whether any one has as yet performed but himself.

In the midst of all these labors, not only was he often afflicted in his own person, but he was not without his heavy trials in the persons of his family. I saw him myself, in 1824, hang over the coffin of an interesting babe, and weep most bitterly. During his visit to England he lost another lovely boy,—a child to whom he was so much attached, that the whole of the night previous to his going on board, he sat up with him on his knees. For a long period, too, he was severely tried in the illness of his first wife,—a most prudent and godly woman. Several times she had to leave him in quest of health, and that for months together. On one of these occasions she stayed for no less a period than six months under my own roof at Monghyr, when I had an opportunity of discovering her superlative worth. And, last of all, his was the sorrowful lot of bidding her farewell on board of ship to see her to return to him no more. She was induced to take a voyage on board of a vessel commanded by a friend now present, who has the satisfaction of knowing that he did all in his power to render comfortable the last days of the excellent wife of such an excellent man. The way in which he felt her death you will best learn from himself, from a letter written almost immediately on being informed that she was gone.

*Calcutta, June 21, 1838.*

“MY DEAR MRS. LESLIE,—At the close of last year I received by the Edwards’ a basket of toys for the children and a note for Mrs. Yates. As they were gone to sea when these arrived I put them aside to wait their return. There was nothing in your note which required an immediate answer. For the last three weeks I have been anxiously waiting for their return; and after a long and very tedious voyage the vessel has arrived, and—has brought me back all my treasures? Ah! no. They have thrown into the great deep, in the same bay where your dear father lies, my beloved Catharine, there to lie till the sea shall give up the dead which are in it. These painful tidings I received the night before last; and they are the close of a moral and invisible struggle through which my soul has past during the last two months. The danger has been great; but the storm is now over, and all is tranquil and serene. All is right. I received letters from our dear Catharine both from Bombay and Cochin, the general tenor of which had led me to expect that she would return better in health; but I learn that she began to sink before they arrived at Penang, and continued afterwards to get worse till the 22d of May, when she expired. The children are not yet come from the ship; but I expect them to-day, or, at farthest, to-morrow.

“Amidst sorrow and perplexity I can review, with great satisfaction, the many happy years God has permitted us to enjoy each other’s society: and I shall never forget that one in which I paid you a visit at Monghyr. Your dear mother was then alive; and now, I have no doubt, while we are se-

parated by the boundaries of time, they have met together in the paradise above, where parting, painful parting, is known no more. And what more remains for us, but, seeing we are encompassed with so great a cloud of witnesses, to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us. Our treasures in heaven are rapidly increasing. May our hearts be there, and daily preparing for their enjoyment."

But I ought now to come to a close. Bear with me, however for a few minutes longer, while I occupy your attention in giving you my own views of our deceased friend as a *Man*, as a *Christian*, as a *Missionary*, and as a *Preacher*.

1. As a man mentally he seemed to me the most perfect of all whom I have ever known upon earth. I will not say that he had a mind equal in greatness to some whom it has been my privilege to see, to hear, and to be acquainted with: but this I have no hesitation in saying, that I never met with a human being, the powers of whose mind seemed to be so finely balanced as were his. Some men are eminent for judgment, some for reasoning, some for memory, and some for one thing and some for another; but rarely has it happened, that in any one man have all the different powers of the mind been found in a state of such equal development, or, in other words, in a state of such meet proportion as in him. In his mind, according to its stature, (and this was not small,) there seemed to be nothing defective, and nothing redundant; but all appeared to be adjusted by the laws of the nicest harmony. And, as from the possession of such a mind, you would naturally expect a corresponding perfection of character and conduct, so, I think, we had this in him in a very uncommon degree. He had none of the eccentricities and none of the vices which are often found to be the accompaniments of genius and learning. And, as it regards the virtues, he was one of the most meek, the most gentle, the most unassuming of all human beings. Who ever discerned in him any thing like an assumption of superiority? Who ever beheld him make any attempt to shew off the greatness of his acquirements? Or who ever saw him do any thing to inflict a wound upon any of his fellow-creatures? In his whole appearance and conduct he seemed to be the most harmless and guileless of men. It was really a most beautiful sight to see him in company with little prattling children. With them he was as one of themselves, and appeared to be far more interested in, and delighted with, their sayings and doings, than with any thing else around him.

2. But in saying these things of him I speak of him simply as a man, and not as a Christian. How far his freedom from the vices and his possession of the virtues is to be ascribed to his having been a subject of saving grace, I will not pretend to de-

termine; but this I know, that measured by the law of God, he was otherwise than perfect; and none knew this better than himself. Whilst we that were around him saw nothing in him but excellencies, he appeared to see nothing in himself but sin; for how humble were his prayers, and how affecting were his confessions! Rarely, as I formerly noticed, did he ever speak of himself; but when he did, it was never as any thing else than as a poor, guilty, hell-deserving sinner. His whole air and manner bespoke the humility of his mind as a Christian; and what is no less interesting, there was ever upon his countenance *that* which told you that he was a man dead to the world, that his heart was not here, and that he was accustomed to live on terms of the closest communion with God. Cheerful he could be, and cheerful he often was; but more commonly he appeared solemn and thoughtful; and not unfrequently he was so melted, that there was an involuntary gush of tears from his eyes, and sighs of the most affecting kind from his heart. Repeatedly have I, from the pulpit in which I am accustomed to preach, heard his sobs, suppressed though they always were, whilst he has been listening to the word of God, — a duty to which he never failed, with the greatest devoutness, candour and pleasure, to attend.

3. As a missionary his whole heart was engaged. During the first years of his residence in this country he labored, as we have already seen, with the greatest diligence in preaching to the natives both at home and abroad. Of late years, it is true, that this was not the case, but then it is to be recollected, that owing to his weak state of body, he was no longer able to engage in this laborious employment. Besides, he had a settled conviction that God had particularly called him to the work of translation; and to this he gave himself, as was formerly noticed, with all his might. Nothing could divert him from it. The Government of India, aware of his great abilities as a linguist, offered him, some four or five years ago, no less a sum than 1000 rupees a-month, (or £1200 a-year) if he would devote himself wholly to their service in the preparation of books; and when this was refused, they offered him 500 rupees a-month, (or £600 a-year) if he would give them only half his time: but neither was this accepted. And for what, in a pecuniary sense, did he labor? At the commencement of his career in India, and until his marriage, he had only besides his food and lodging, the small sum of 16 rupees a month, (the personal allowance, at that time, of each missionary at Serampore) out of which he had to supply himself with clothes, and with whatever else he might require. And for some time after his marriage he had the merest pittance, not exceeding, when,

in company with a wife and child, he took up his residence in Calcutta, the sum of 120 rupees a month, out of which, I believe, he had to pay house-rent, as well as all other expenses. It is true, that after this, he, through his own exertions and by a somewhat more liberal allowance from the Society, was more amply provided for. Yet what, after all, was his salary? At the time of his death he had not, with the exception of a house rent-free, more than 250 rupees a month, out of which he had not only to support himself and family, but had to pay somewhat for the education of a son in England. But with this he was abundantly contented. Money, compared with the salvation of souls and the glory of God, was no object with him. And so completely was his heart set on his missionary work, that I believe he would, rather than have abandoned it, have consented to have occupied a hut, and to have accepted of a handful of rice, and a draught of water. Bad as our world is, it is not yet altogether destitute of instances of the greatest disinterestedness, and of the most burning love to God and to souls. Poor our friend commenced his missionary career, poor he lived throughout it, and poor he has terminated it. But he is not poor now.

4. As a preacher, how shall we speak of him? Every discourse he delivered was not only most accurately thought out, but every leading idea, together with much of the filling up, was usually committed to paper. And, as might have been expected from such a man, and from such a method, his sermons were replete with instruction, with devotional feeling, and with sentiments of the purest and most exalted kind. I will grant you, that his discourses had not always the power that the efforts of some others have displayed; but this was chiefly to be attributed to the weakness of his voice, and to the still greater weakness of his body. But for soundness of doctrine, for simplicity of language, for vividness of illustration, for solemnity of manner, and above all for fulness of truth, he was, I think, never excelled. I have indeed often wondered that his ministrations should have been so frequently neglected by some from whom other things might have been expected: and surely, if they have any thing of conscience left, they must bitterly weep in the recollection of having many times pained his meek, his holy, and his sensitive spirit, by allowing him, after so much preparation, to address their empty seats rather than their understandings and their hearts. I will not say that his sermons were peculiarly distinguished for greatness of originality, for loftiness of imagination, for boldness of conception, or for vastness of depth,—although there was far more of this in them than was usually apprehended by the majority of his hearers,

—but they were distinguished for that which was far better, even for a perpetual, and for a varied, and for a most interesting exhibition of the doctrines essential to salvation. I think I can safely say, that at least three-fourths of all the discourses which I heard from his lips were on the great topics of salvation by the death of our Lord Jesus Christ,—a subject of which he was apparently never weary, and which he never failed to treat in a way that delighted and impressed all who attentively listened to him.

But he is gone : and his end was most affecting. He never intended to leave the country, but to live and to die in it in the service of his Lord. I recollect him saying, in my presence, in the beginning of the present year, to a gentleman who was about to sail for England : “ I should esteem it one of the greatest calamities that could befall me to have to go home.” And he did so regard it. A few hours after his medical advisers had been with him, and had given it as their opinion that he ought to return to his native land, I called to see him. The moment I entered the room he burst out in a fit of the most heart-rending weeping, and speaking as soon as he was able, he said : “ They have *condemned* me to go home.” It is true, that after this he became more reconciled to the measure ; but still it was only the hope, that by going away for a season he might thereby be enabled to return to his labors with renewed vigor, that induced him at all to enter upon the voyage. How he felt and spoke during the last few days of his life, we do not as yet know ; but this matters not. We need not a knowledge of the events of his closing hours to give us the assurance that it is now well with his meek, and gentle, and refined, and exalted spirit. There is indeed something painful in the occurrence that he should have died away from his home and his friends, and that his body, like that of Chamberlain and the first Mrs. Yates, should have been consigned to the sea ; but neither does this matter. His soul is now above the troubled waters ; and his body will, at the appointed time, be as certainly raised from the deep, as if it had been committed to the ground.

There has recently appeared from the pen of a lady, Mrs. Abdy, a beautiful little poem entitled : “ May you Die among your Kindred,—An Oriental Benediction,”—verses which when I read them the other day (and they were brought by the ship which announced Dr. Yates’ death, and in fact, on which he died), I could not help imagining had been composed in anticipation of the melancholy event, and sent hither for the comfort of his sorrowing friends. With the reading of these lines, which will not occupy more than an additional three

minutes of your time, I will now conclude, humbly apologizing for having detained you so long beyond the usual period allotted for worship.

MAY you die among your kindred :  
 May you rest your parting gaze  
 On the loved familiar faces  
 Of your young and happy days ;  
 May the voices whose kind greeting  
 To your infancy was dear  
 Pour lovingly, while life declines,  
 Their music on your ear.

May you die among your kindred :  
 May the friends you love the best  
 List to your failing accents,  
 And receive your last request,  
 Read your unuttered wishes,  
 On your changeful features dwell,  
 And mingle sighs of sorrow  
 With your falt'ring faint farewell.

May you die among your kindred :  
 May your peaceful grave be made  
 In the quiet cool recesses  
 Of the grave-yard's hallowed shade ;  
 There may your loved ones wander  
 At the close of silent day,  
 Fair buds and fragrant blossoms  
 On the verdant turf to lay.

'Tis a tender benediction :  
 Yet methinks it lacks the power  
 To cast a true serenity  
 On life's last solemn hour.  
 Ye whom I love, I may not thus  
 Love's Christian part fulfil ;  
 List, while I ask for you a boon  
 More dear, more precious still.

So may you die that, though afar  
 From all your cherished ties,  
 Though strangers hear your dying words,  
 And close your dying eyes,  
 Ye shall not know desertion, since  
 Your Saviour shall be near,  
 To fill your fainting spirit with  
 The " love that casts out fear."

So may you die, so willingly  
 Submit your soul to God,  
 That evermore your kindred,  
 As they tread the path you trod,  
 May picture your existence  
 On a far-off heavenly shore,  
 And speak of you as one not " lost,"  
 But only " gone before."

So may you die that, when your death  
 To pious friends is known,  
 Each shall devoutly, meekly, wish  
 Such lot to be their own ;  
 Not heeding if you died in want,  
 In exile, or in pain,  
 But feeling that you died in faith,  
 And thus " to die is gain."

Dr. Yates was born at Loughborough, in England, December 15th, 1792 ; and, after being 30 years a missionary, died on the Red Sea, July 3d, 1845, aged 52 years and 7 months. His body was, eight hours after he expired, committed to the deep, in Latitude 19 North, and Longitude 39 East.

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#### NOTE.

Whilst penning the few preceding remarks on the character of Dr. Yates, I felt that it was due to his memory to say something of him as a *Translator* ; but rather than attempt any thing of this kind myself, I judged it best to apply to the Rev. J. Wenger, who, more than any of us, has, for a number of years past, been particularly associated with the deceased in Biblical labors. In kind compliance with my request the following was handed to me,—a communication which, I think, will be read by all with peculiar interest :

"The remarks which I have to offer on the subject of Dr. Yates's character as a Translator of the Scriptures refer exclusively to his Bengálí version of the Bible ; for in his labours in Hindustání, Hindí and Sanskrit, I took no active part, nor am I qualified to form an opinion respecting them.

"I was associated with him in October, 1839, almost immediately after my arrival in this country. The first work in which I took a part was the List of Biblical Proper Names in English and Bengálí, which he was anxious to see completed and printed before the Old Testament should be put to press. During the progress of that work I soon perceived that Dr. Yates was a man accustomed to labour with great expedition and imperturbable regularity, and that I should find it no easy matter to keep pace with him.

"About the beginning of March, 1840, the Old Testament was at length put to press : but the lamented death of the late Mr. Pearce, on whose assistance we had calculated, together with the difficulty of making a fair commencement in so great a work, seriously retarded our operations until the month of May. The manuscript put into the compositors' hands, was

the third transcript of the version, and it must have cost Dr. Yates an immense amount of labour to prepare it. We now, however, treated it simply as a version submitted to us for revision, improvement and publication; and consequently we both undertook, separately, to compare it with the original. In this I had to take the first turn; and whenever I thought any passage was not correctly rendered, I used to write my remarks and to put down, in Roman characters, what I had to propose as an improved rendering, in the margin of the proof. These remarks were then forwarded to Dr. Yates, who weighed them, and either rejected or adopted or modified my proposed renderings. When a clean proof had been taken of this, he compared it with the original, and corrected accordingly, if I did not object. In this way we went once through the whole of the Old Testament, and a second time through the Psalms, the Proverbs, Isaiah and Daniel; also once through the whole New Testament for the edition of 1841, and a second time through the Gospels, the Acts, and the three first Epistles for the edition which is now in the press.

“During this process, extending over a space of more than five years, numerous subjects presented themselves, on which our opinions were at variance. Now, considering that Dr. Yates was my senior by many years, a thorough Hebrew and Greek scholar, well acquainted with the works of the ablest commentators, and infinitely my superior in point of acquaintance with the Bengálí, nothing would have been more natural for him than to have, in many instances, set aside my remarks, or attributed my strictures to youth and inexperience. But never once did I in this matter (nor indeed in any other) perceive any thing which approached to a shadow of pride. And considering that he had had all the trouble of originally preparing the version, it would not have been surprizing, if he had occasionally felt hurt at my finding fault with his work: but never once did he show any such sensitiveness. If the version had been the work of a total stranger, I do not think he would or could have shown a more candid disposition in listening to what I had to say. It is true that once when I had stated in the margin of a passage in the New Testament, that many people strongly objected to his rendering of it, he wrote underneath, “I know it, my son, I know it:” but this was owing to his firmness, not to sensitiveness. So long as he himself could not see anything wrong in a passage, nothing could induce him to alter it. He shewed the most majestic disregard of all mere authority, whether of antiquity, or of numbers, or of a great name. He was shaken neither by clamour, nor by friendship, nor by importunity. But from the moment he perceived that a passage

was erroneously rendered, and discovered where the error lay, he was quite ready to make the requisite improvement. And in this matter he was most open to conviction : he would listen to and consider with the greatest candour any reasons that were offered, and when they failed to convince him the first time, he would allow me to repeat them again and again, before coming to a final decision. In fact his humility was quite as admirable as his firmness. He appeared to be sitting, like a child, at the feet of Truth, anxious to treasure up her every word and to yield implicit obedience to her commands.

“As a translator, his first and foremost characteristic was a sincere and conscientious desire to ascertain and express the true and full meaning of the original. He was most careful, I may say most scrupulous, in cross-questioning his Native Assistants, in order to find out whether the Bengálí words and phrases he used, did or did not convey to the Native mind exactly what he intended to say; and he gave himself no rest until they did.

“A second object in his translations was to avoid all that was unmeaning, perplexing or superfluous. He tried to make the word of God plain, short, and sweet. And for this he had a peculiar talent. Often have I admired the beautiful simplicity, the transparent clearness, or the rich brevity of his renderings. And I have spent hundreds of hours in vain attempts to improve upon certain passages which I thought were not satisfactorily rendered. When I flattered myself with having succeeded in making them more exact, I found they had become unidiomatic, awkward and unintelligible; and when I thought of abridging them, they became obscure. I am satisfied that those of his renderings which might, by some, be objected to, are, in many instances, the least objectionable of any of which the Bengálí language will admit.

“He also aimed at a style uniformly pure and dignified. He allowed of no vulgar expressions, and excluded with equal firmness of determination all high flown Sanskrit terms. “Will not be understood” was the remark, by appending which he almost invariably condemned the use of such words, when suggested or defended by myself.

“That he was a perfect translator, I am far from affirming. I differ from the view he took of many passages. And sometimes he acted the part of an interpreter rather than that of a translator; but I am quite certain that he did so unconsciously, excepting those few places where a mere translator would talk mere nonsense.

“If, however, a finely balanced mind, endowed with splendid talents and enriched by solid and extensive erudition; if an im-

moveable firmness of conscientious conviction, rooted in an ardent love of truth, and chastened by humility unfeigned; if these qualities, accompanied by untiring industry, a tender conscience, and fervent prayer, constitute a biblical translator, then such a translator was William Yates."

We append to the foregoing the following notices, respecting Dr. Yates and his literary labours, from the *Calcutta Christian Advocate* and the *Bengal Hurkaru*.

#### DEATH OF THE REV. W. YATES, D. D.

[From the *Calcutta Christian Advocate* of Aug. 9.]

We have this week to record the removal by death of one of the most devoted Christian Missionaries connected with Indian Missions, —The Rev. W. Yates, D. D. of the Baptist Mission in this city. The removal of such a man as Dr. Yates from the midst of us is no ordinary loss. He was not a common man. He was the property not of a party but of the Church, and his labors have to a great extent been useful to all. He has been in India upwards of thirty years, during which time he has been diligently and successfully engaged in his Master's cause. His labors in translation and in other literary and scholastic pursuits have been of no ordinary character. The following list will afford some idea of his unwearied efforts in this important department of labor :

#### LITERARY WORKS AND SCHOOL BOOKS, ETC.

*In English*.—Essays in reply to Rámmohan Ráy ;—Memoirs of Chamberlain ;—Memoirs of Pearce ;—Theory of the Hindustání particle *ne* ;—Theory of the Hebrew verb, in the *Christian Observer*.

*In Sanscrit*.—A Grammar, the 2nd edition of which will be published in a few days ;—A Vocabulary ;—A Reader ;—Elements of Natural Philosophy ;—An expurgated edition of the Hitopadesh ;—The Nalodaya ;—A Dictionary, of which 672 pages are printed. The work will contain in all about 900 pages.

*In Hindustání*.—An Introduction to the language ;—Selections ;—Spelling Book I. and II. ;—Reader I. II. and III. ;—Pleasing Stories ;—Student's Assistant.

*In Hindi*.—Reader I. II. and III. ;—Elements of History.

*In Arabic*.—A Reader.

*In Bengálí*.—Pleasing Tales ;—Elements of Natural Philosophy ;—Epitome of History ;—Celebrated characters of Ancient History ;—Abridgement of Ferguson's Astronomy ;—An expurgated edition of the Hitopadesh ;—Sársangraha or Vernacular Class Book ;—An Introduction to the language with Selections—not yet printed, but nearly ready for press.

*Religious works in Bengálí*.—Bunyan's Pilgrim's Progress, Part I. ;—Baxter's Call to the Unconverted.

#### BIBLICAL TRANSLATIONS.

*Bengálí*.—The whole Bible.

*Sanscrit*.—The New Testament ;—the Psalms ;—Proverbs, Genesis with 20 chapters of Exodus, Isaiah ;—and in MS. the whole Pentateuch ;—Job, the writings of Solomon, Daniel.

*Hind.*—The New Testament.

*Hindustán.*—The New Testament.

### DR. YATES, HIS LABORS AND THE GOVERNMENT.

[From the *Bengal Hurkaru.*]

We alluded, a few days back, to the death of Dr. Yates, on board the *Bentinck*, and then stated that we hoped to be able to present a detailed account of his valuable labours in this country. We give some particulars from the *Christian Observer* and the *Christian Advocate*. We must offer a word or two ourselves, by way of calling the attention of Government to the claims of Dr. Yates's family.

We allude not to the excellence of his character : many excellent men, we are glad to say, have laboured usefully in this country : nor do we allude to his length of service as a Missionary in India—though few have worked as Dr. Yates worked in that capacity for 28 years. We allude not to these things, but to Dr. Yates's great and important services to Government and the people, and the cause of education, in his translations, in his grammars and dictionaries, and in his school books. Dr. Yates facilitated the progress of many in the vernacular languages ; he laid open the character of the Sanscrit language, and he worked for the School Book Society, which provides Government with school books for their Colleges. All this he did year after year with a patient industry which was peculiarly his own. He worked for others and not for himself, in a land whither nearly all men come to provide for themselves and their families, or to raise themselves in society. We have heard many speak of this good man with respect and honor ; we never heard any one utter a word to his disparagement. He was a learned, humble, pious man, and was eminently a public benefactor. On this ground, therefore, we think that Government should not allow his family to be dependent merely on the small annuity of a Missionary Society. It would be an act highly honorable to the Government of India spontaneously to mark its sense of Dr. Yates's useful career. Such men ought not to be under the ban of public authority, or neglected by the country to whose welfare they devote themselves. Their families are placed in straitened circumstances, not through follies and extravagance, but simply through self-denial and devotion ; they die poor, not because they have no ability or industry to exert in public professions, but because they consecrate all their ability and all their energies to the great end of promoting true religion. It is an honorable thing to the British nation that it recognized the claims, on its respect of Howard the philanthropist, and, in later times, of Dr. Morrison, in China. We do not see why the Indian Government cannot, with strict consistency, do honor to the memory of a man like Dr. Yates, who did so much to benefit the Indian people.

We do not speak thus in consequence of having received any intimation that pecuniary help is peculiarly needed by Dr. Yates's family—although we believe the fact to be, that Dr. Yates never made, or sought to make money, and never had an income out of which it was possible to save any considerable sum : we speak spontaneously from a sense of justice, and because we have heard quite enough of Dr. Yates to cause us to revere his memory.

## II.—Notes on Theatrical Amusements.

THE THEATRE, wherever it flourishes, is found to be the friend of sin, and the enemy of good. This we formerly demonstrated, when shewing to our readers, *what is the Theatre?*—and we now feel at liberty to rest on those premises, which as a whole we believe to be as unanswerable on Christian grounds, as they certainly have been unanswered by our secular men; for, the hard names and personal abuse, alone given us in reply, unaccompanied by reason and argument, are but indications of conscious defeat, or of cowardly flight. But a Christian's conflict with sin is never done, whilst sin exists: and should the servants of Christ long keep silence under the delusive idea that any form of evil is dead or extinct, because it seems not for a time to move or make signs of life, that evil may in the meanwhile gather latent strength and put forth newly an acquired power when least expected. The Calcutta Theatre for some time past, we are glad to say, has been in a very declining and even degraded state; as some even of its former strongest supporters have openly, but doubtless from sheer necessity, acknowledged: yet the *spirit* of it exists, and nothing but the ability to arise and shake itself is wanting, in order to the renewal of former activity. Of late too, strong symptoms, tending towards a *Theatrical revival*, have been indicated in certain quarters; and in connexion with those symptoms, sentiments of a very painful and anti-christian sort have been expressed in columns, whence such sayings had for some time past, under a purer editorial *regime*, been wisely and decently excluded. A certain recent event also, involving in it the shedding of human blood, which within the past month so painfully agitated the public mind, has been by common report associated with the Calcutta play-house as to its immediate (not ultimate) origin;—and thus have we been sadly reminded that *there is still a Theatre here*, however low and degraded, even in worldly estimation, it has become; and that it is still the attractive centre and the emanative spring of evil to those who love sin and who glory in their shame. Bombay too has lately been putting forth *Theatrical antennæ* through its popular journals, feeling after the attainment or accomplishment of long-cherished desires and expectations and efforts; and most sympathetic expressions on the same subject have appeared in the columns of their afflicted and anxious Calcutta fellow-feelers.

We lately laid our hands on a little volume, which we had long wished to meet with, on this very subject; and we think it may be useful, as it is certainly worth while, to present our

readers with an extract from its valuable contents. Some years ago in Edinburgh, at a time when play-going was at its height, and the Theatre at its full, the late Rev. Dr. Andrew Thomson of that city, minister of its most influential and aristocratic congregation, felt constrained to attack, from the pulpit and from the press, this grand seat of the pleasures of sin. He preached two most spiritual and effective discourses from the text, "Lovers of pleasures more than lovers of God;"—and having been induced afterwards to publish them, he appended some practical notes, dealing with the subject in a more familiar and minute manner than he could well introduce into sabbath discourses. One of those notes, containing a sharp and deep dissection of *Theatrical pleasures*, we now introduce to the notice of our readers;—and though it may seem long as a Note, we think it will be felt to be short as a lesson. ANDREW THOMSON was a man of GOD, and a champion of GOD'S Truth, as acute as fearless, as candid as unsparing; whom the world feared, because it could not but respect; and whom it often hated, because it could not resist. The effect of this powerful attack, was a shock from which the Edinburgh Theatre never afterwards recovered:—and should any reader, after perusing the note yet choose to ask, wherein lies its strength? the answer is very plain—In its TRUTH, its simple and direct TRUTHFULNESS.

NOTES ON THEATRICAL AMUSEMENTS; BY THE LATE REV.  
DR. ANDREW THOMSON OF EDINBURGH.

It would be absurd to conceal, that I here allude particularly to THEATRICAL AMUSEMENTS. And when I object to these, I am quite aware that I tread upon unpopular ground, incur the risk of giving offence to many to whose good opinion I cannot be indifferent, and expose myself to the imputation of puritanism and illiberality. But I must not, for such reasons as these, be deterred from stating my sentiments on this subject, and from stating them freely and explicitly. It is told of Mr. Hume, that he was pitied by the wits of Paris, as being too much of a *fanatic*, because he maintained among them the doctrine of a Supreme Intelligent Cause. And after this, a minister of the gospel need not be afraid of any censure he may receive for questioning the propriety of frequenting entertainments much less exceptionable even than those of the theatre, as to their influence on Religion and Morality.

I am far from being so dogmatical as to charge those from whom I differ on this subject, with a want of regard to the great interests of piety and virtue. As it cannot be affirmed, that every one who keeps away from the theatre is a true Christian; so neither would I venture to allege that every one who goes to it, however seldom, forfeits all title to that character. But convinced as I am, that this practice is improper and injurious, and believing that many indulge in it from not suffi-

ciently considering its nature and tendency, I am not surely presuming too much, when I endeavour to point out its inconsistency with the love of God, and remonstrate against it with those who not only wear the form, but pretend also to the power of godliness.

It will be observed, that the allusion to theatrical amusements is placed under the particular which speaks of pleasures, innocent in themselves, but indulged in improperly, or to excess. And, on this account, I shall no doubt be blamed for making an unwarrantable concession. I shall be told that the theatre is radically vicious and hurtful; and that to argue on the supposition of its ever being otherwise, is to adopt a view which is neither justified by the nature nor the history of the case. And perhaps I may be accused of furnishing an apology, of which some will be happy to avail themselves, for persevering in what a different lesson might have induced them to abandon. To the substance of these remarks, I have no great objection; but really I am not disposed to maintain the absolute impossibility of regulating the drama in such a way as to render it harmless; and though I were, I do not see the propriety of loading the practical question under review with discussions which might exercise ingenuity, but are not essential to its determination. All that I assert at present is, that the amusements of the theatre, AS IT EXISTS, are *incompatible with the love of God*; and to the illustration of this position I would request for a little the reader's serious and candid attention.

It will scarcely be denied, that the generality of those who frequent the theatre, are persons in whose esteem religion is not the "one thing needful." They are the thoughtless and dissipated votaries of fashion. They are the disciples of a philosophy, which is either coldly indifferent, or avowedly hostile, to the interests of Christianity. They are idlers who will do nothing, or who have nothing to do, and resort to places of diversion, that they may relieve their *ennui*, and kill their time. They are profligates of both sexes, whose purpose it is to seduce the young and unwary, and who would not be so constant in their attendance, if they did not know from experience that their purpose could be accomplished, and if they did not regard the scene to which they thus resort, as an appendage and a nursery to the school of vice. Such are those of whom the great body of the audience in a theatre generally consists. And if this be the case, is it at all likely that the exhibitions by which they are attracted, and which they find so agreeable to their taste, or to their views, should be accordant to the spirit of the gospel? Or rather, may not we fairly conclude, that they stand opposed to those truths and precepts by which the gospel is distinguished as a rule of faith and conduct?

We are told that the theatre is a school of morality. This at least does not appear from the habits and principles of those that most frequently go to it. And then the leading motive which carries them there is, undeniably, the love of amusement, not the desire of instruction. This is demonstrated by their uniform language on such occasions. There are few of them, indeed, who will not confess the allegation to be true, and say, with a tone of defiance, why should it not be so? And at any rate, the fact itself bears a testimony which cannot be

disputed. The fact is, that immoral plays are tolerated, and even popular, if they be only clever, humorous, or entertaining; and that if they be destitute of these qualities, their tendency to edify and improve the heart will not redeem them from condemnation. Dull and insipid, they are on this account alone insufferable. And every body knows, that while a set of good actors, or even one great performer, cannot overcome the disadvantages of an ill constructed play without much difficulty; they can gain admiration to a play that is glaringly at variance with "pure and undefiled religion,"—if that be its only fault,—without any difficulty at all.—It may also be observed, that frequenters of the theatre do not commonly make any inquiry into the moral character of the performance they are going to witness. If it have the recommendation of novelty, or if it has been well received at some other theatre, or if it is to be for the benefit of a favourite actor, or if a Siddons or a Kemble is expected to display their extraordinary powers, the play itself may be any thing, however exceptionable to Christian feeling—they neither ask about it in that view, nor do they much care about it. Their sole object is amusement; and into that amusement they rush without consideration, and bravely sit it out, notwithstanding the profaneness and impurity with which their ear is wantonly assailed.

The usual conduct of theatrical managers leads us to the same conclusion. Their object and their study is to supply the public with what will please their fancy, and secure their attendance. And beyond this, whatever be their private inclination, it certainly is not their ordinary practice to go. That which promises to bring a crowded house, is that which they prefer and exhibit; and if the public mind happens to be careless or corrupted in this respect, is there any instance of those who officially make the selection refusing to accommodate themselves to the wishes and dispositions of those whose favour it is their interest to secure? I believe there is none. But many instances of the contrary might be pointed out. A lady composes a drama, the "Chapter of Accidents,"—in which some of the principal characters are females who have lost their chastity. The manager of a theatre takes it upon him to exhibit it to virtuous ladies, and professing Christians. This shews the opinion which he entertained of their delicacy and their religion. And the result demonstrates, that his opinion was far from being incorrect. For though they condemn the play so strongly, that he must not represent it again; they do so, evidently and avowedly, because it is dull and stupid, not because it is impure, insulting, and pernicious.

Of the personal character of players in general I will say nothing that can be deemed harsh or hurtful. I know that there are individuals among them, amiable in private life, respectable as members of society, and willing, but for the infelicity of their circumstances, to abandon the stage for ever. But I must add, that there are also individuals among them of an opposite description. And it cannot, I think, be disputed, that, on the one hand, they never seem to have considered it necessary to recommend themselves to public support, by their piety and virtue; and that, on the other hand, the public are not very rigorous

in requiring from them any religious and moral excellence, or at all disposed to withhold their patronage when that excellence is obviously wanting. One performer finishes his engagement here on Saturday, and he travels all Sunday, (so say the Newspapers,) because he must begin to fulfil another engagement at some distance on Monday evening. Another is so much addicted to habits of intoxication, that he frequently disappoints his audience by failing to appear; and sometimes presents himself before them in a condition which unfits him for acting his part. A third is notoriously living in illicit connection with some profligate of the day; and treads the boards as unblushingly as if she were known to be innocent and good. And not a few habitually contemn the ordinances of Christianity, employ the Lord's-day as a season of preparation for the exhibitions of the ensuing week; and in the course of acting, volunteer profane exclamations and lascivious gestures, in the ear and the eye of what we must call a Christian assembly, not only without censure, but generally with approbation, and sometimes with marked applause. Players who are possessed of good principles and proper feelings, must themselves disapprove of these things. And yet we find these things completely overlooked, or regarded as trifling circumstances, provided only the actors to whom they attach, are of superior merit in their art, or the drama in which they appear is calculated to excite a lively interest, and to furnish much amusement.

I am aware, that writers against the stage dwell much upon the abandoned conduct of the actors and actresses, and upon its tendency to produce and to encourage the depravity by which they are characterised. And I shall probably be accused of blinking a fact, which is at once indisputable, and of great importance to the general argument. Be it so. I do not like to pass an indiscriminate censure on any class of men. Nor do I mean to go farther than what is essential to the point which I set out with affirming, and am endeavouring to establish. Whatever there may be in the more general statement which others have made with regard to the character of players, it is enough for my purpose, that there are some of them who are open violators of the law of God, and that these are countenanced, and lauded, and supported, in spite of all their demerit, merely because they have talents which fit them for giving entertainment to those who frequent the theatre. For I put it to any candid and consistent moralist to say, what pretensions our sex can have to Christian propriety, or the fair sex to virtuous sentiment, when they consent to place their feelings, for the time, under the sway of a profligate or a kept-mistress; and to derive their amusement from the tragic or the comic efforts of persons who are utterly destitute of all that should command esteem—who are flagrantly bloated with all that should excite aversion and abhorrence. We see plainly their unbounded love of pleasure: but alas! what has become of their love to God?

The inference which may be justly drawn from these considerations respecting the religious principles of those who frequent the theatre, is much strengthened by the general character of the plays which are acted. The plays in ordinary use are distinguished by their opposition to the gospel. Instead of being favourable to its truths and maxims,

encouraging the conduct which it prescribes, or recommending the happiness to which it directs its votaries, they seem to be the production of men with whom Christianity is but a fable or a name, and to be intended to sanction a quite different system of opinions and of manners. They who go to church and then to the theatre, must be sensible of the direct opposition which subsists between the tendency of the one, and the instructions of the other, as to the spiritual life. We are not prepared to say positively that there are no exceptions to this remark. There may be some dramatic compositions to which it is not strictly applicable. But if there be any of this innocent description, their number is extremely limited. I confess, I have not been so fortunate as to meet with them. And certainly by far the greatest proportion of those which are held in highest repute, and are therefore most frequently brought forward, have no pretensions even to forbearance on the score of morality, and still less to any thing decidedly in favour of it. I would only request the Christian reader to take the first half dozen of them that occur to his mind; to weigh them in the balance of the sanctuary; to compare them with that standard of sentiment and conduct which is set before him in the Bible; to forget for the time that they are destined for his amusement; and then, under a sense of his obligations to God, and of the strictness of the divine law, and of the account which he must render at last, to say, whether they be such as he should countenance by his presence, or apply to as sources of satisfaction and enjoyment.

1. They are frequently, I might even say almost always, characterised by *profaneness*.

When I affirm this, I do not merely allude to that vulgar swearing which is so often introduced as a stroke of humour, and received with bursts of laughter and applause. This is bad enough—it is exactly what we hear, though in still greater perfection, from the lowest ruffians that walk our streets—and says very little indeed for the piety either of the persons from whom it proceeds, or of the persons to whom it is not merely tolerable, but entertaining. But I refer chiefly to that wanton use of the name and attributes of God, which is so common on the stage. This vice has been justly reprobated, and will be carefully avoided, by every religious man. It will greatly shock him when he observes it practised by those with whom he maintains the ordinary intercourse of life. He will not unnecessarily or intimately associate with such as are addicted to it. And if it be so abhorrent to his feelings, even when he has to encounter it in the course of lawful business, or in the discharge of social duties, how is it possible that his detestation of it should be less, when it occurs in places of amusement; or how can he be willingly present where he is sure that it is to be employed for the very purpose of heightening his pleasure? If our parent, our sovereign, or our friend, were to be insulted in the theatre, would not we loudly protest against the outrage, and withhold ourselves resolutely and indignantly from the scene in which it was committed? And shall the principle cease to operate, or cease to exist, when the insult is offered to God, our heavenly Father, our supreme Lord, our compassionate Saviour? Shall we resent the indignities that are offered

to creatures with whom our connection is but partial and transitory? And shall we sit with patience to hear irreverence or blasphemy uttered against Him who has made and redeemed us; who is worthy of the profoundest homage; and who has expressly said, "Thou shalt not take the name of the Lord thy God in vain?" Shall we do this, and yet pretend to love our Maker with all our heart, and soul, and strength, and mind? The inconsistency here is too glaring to be concealed or overlooked. And I fear, that in such a case we must necessarily be considered as "lovers of pleasure more than lovers of God."

2. How very many of our dramas are stained with *impurity*! And how deeply does it pervade even such of them as are in the highest estimation! We do not mean to allege, indeed, that in general, and far less in every case, they contain gross indecencies; or that where these occur in the original plays, as they certainly do in not a few of Shakespeare's, they are brought forward on the stage. But, though not outrageous and extravagant in the respect alluded to, they may still be extremely loose and exceptionable. That they are so, cannot easily be denied, and cannot possibly be disproved. Licentious characters, both male and female, are brought before us with daring effrontery; language is made use of that would not be endured in a private company; scenes of indelicate humour are exhibited, at which we are expected to laugh; lascivious maxims, double entendres, and wanton gestures, are every now and then introduced, as if they were not only allowable, but highly conducive to the interest and effect of the representation; and sometimes an illicit amour, with all its vile and polluted accompaniments, constitutes its very essence and character.

This may seem incredible, when it is recollected, that every audience at a theatre contains a vast proportion of females, who are both intelligent and virtuous. But it is nevertheless the fact. And this is the marvel; that females of that honourable description should go where their feelings are to be so rudely insulted by every shabby fellow, and by every infamous woman, who may happen to be a player.

When any thing of this kind occurs, indeed, they look very grave and simple, and appear to be quite ignorant of its meaning. But do they really imagine that they get credit for this grimace?—that we have such a low opinion of their acuteness, as to believe that they do not understand what is going on?—that if we admit their want of penetration, we can also admit their want of suspicion, which is the same thing, in such cases, to a chaste and delicate mind?—that we do not consider their behaviour on these occasions as a mere compromise between regard to appearances and passion for amusement? And if we are convinced that the coarse joke, or the unchaste inuendo, is perfectly intelligible to them, though they pretend otherwise, what are we to think of the real state of their principles and feelings? Leaving religion out of view, are they such as every good man must always wish the fair sex to be, when they voluntarily put themselves in the way, and passively submit to the affronts that are publicly offered to them, merely because they wish to have an evening's diversion? But if the influence of the Gospel be permitted to operate, which of them that feels and cherishes that influence, can suffer what it so pointedly condemns, and against which it so

earnestly cautions believers? If they truly love God, will not they have respect to all his commandments? And has he not expressly prohibited "filthiness, and foolish talking, and jesting, which are not convenient?" Has he not forbidden impurity, in all the forms which it has been or can be made to assume? And has he not said, that "because of these things, his wrath cometh upon the children of disobedience?" If, then, these things are borne with at a theatre, can those who witness or listen to them pretend, with any justice, to be actuated by love to God, or by regard to his authority? Or is it only at a public entertainment that they can be lawfully brought forward? And is it only in the presence of ladies of fashion that they become innocent and harmless? Be it so; but I speak of what "becometh women professing godliness:" and I put it seriously to these, whether they do not, by the conduct in question, shew themselves to be "lovers of pleasures more than lovers of God."

Nor is the argument to be limited to the female sex. To them, indeed, it applies with peculiar force. But it applies, with perfect justice, to the other sex also: for as to the obligations respecting purity of mind, and speech, and conduct, Christianity has no respect of persons. No doubt, it is a common enough notion, that men have, in such cases, a greater latitude than women. And, so far as this view goes to preserve and to perpetuate the strictest propriety among the latter, we regard it as one of the highest moment to the welfare of families and of society. But if it be employed to countenance the former in any thing that may be termed licentious, we deprecate it as unsound and pernicious: and must take the liberty of saying, that the seventh commandment neither sanctions, nor acknowledges any such distinction. To that commandment, in its spirit as well as in its letter, all are equally subject. And whosoever yields himself to the indulgences which it prohibits, whether by personal impurity, or by giving ear to the obscene language of others, or by taking delight in indelicate scenes and exhibitions, is guilty of that sin against which it is intended to guard him, and cannot be reckoned among those who feel respect to its great Author. He commands us to "cleanse ourselves from all filthiness of the flesh and of the spirit;" to "watch and pray, that we enter not into temptation;" and to "abstain from all appearance of evil." But can we be said to obey these precepts, if we frequent a place where unchaste language is employed, and unchaste ideas are excited, and unchaste characters are represented; and thus not only give our open patronage to vice, but expose ourselves, in our passion for entertainment, to those "evil communications which corrupt good manners?" And are not we, in such circumstances, preferring our own gratification to "whatsoever things are pure and lovely," and justly liable to the charge of being "lovers of pleasures more than lovers of God?"

3. The general run of plays are unfavourable to morality, by substituting a system of man's invention in the place of that which is revealed in the gospel.

If we love God, we will also love his law, which exhibits a transcript of his perfections, and obedience to which equally promotes his glory and the welfare of his creatures. We will be jealous of every thing

which tends to encroach on its authority, and its strictness, and its purity. And we will feel as if we were joining in rebellion against its great Author, when we give countenance to any maxims or rules of conduct which are at variance either with its spirit or its precepts.

Now I request any one, who is at all capable of judging on such a subject, to take his Bible, and to compare the practical part of its record, with what is represented to him as an amiable and respectable character on the stage; and then to say, if the one does not stand in direct and essential opposition to the other. Is the hero of a play, who is brought most prominently forward, and is supposed to excite the greatest interest, and to produce the greatest effect, ever clothed with the attributes of vital Christianity? Do any of the subordinate personages of the drama attract us by their conformity to the perfect will of God, as it is made known to us in the Scriptures? Would it be thought decorous, or would it be tolerated, that the good among them should be praying, and church-going, and sabbath-loving, as well as pleasant and charitable people? Whether would their being obviously addicted to these exercises excite admiration, or occasion ridicule? What are the qualities to which the name and the praise of virtue are most usually given in theatrical representations? Are they those gentle, holy, and heavenly graces, which we find so strongly inculcated in the pages of inspiration? Is an honourable place assigned to humility, meekness, patience, sobriety, separation from the world, forgiveness of injuries? On the contrary, are not these despised as indications of a mean spirit, or derided as the mere appendages of methodism and hypocrisy? And are not pride, revenge, gallantry, superiority to the rules of temperance, conformity to the dictates of fashion, disregard to prudence and propriety,—are not these either boldly held up to our unqualified admiration, or are not they so varnished over with imposing names, or so connected with generous qualities, as to assume the appearance, and even the attractions of real worth? Even in those cases where the actions which are represented are virtuous in their own nature, are not the motives and principles from which they are performed such as Christianity disapproves? Or rather, is it not made a matter of indifference whether the motives and principles from which they are performed be good or bad, worldly or religious? And while the character which is blazoned on the stage as deserving of applause and imitation, scarcely corresponds at all with that character which the gospel requires; is it not, at the same time, exhibited as perfectly sufficient from its own merit, in direct contradiction to the whole spirit of the gospel, for sustaining the hope and securing the welfare of those who have acquired it?

But is a morality which is thus constituted and thus regarded, such as a Christian can see portrayed, however pleasing its accompaniments may be, without feeling that it is an insult to God, by its being substituted and recommended in the room of that obedience to his good and holy law which he authoritatively requires of all his creatures? Certainly not. So far as a play succeeds in producing an impression against sin, or in favour of holiness, he who loves God may see it acted with innocence and advantage. If, however, it tends to establish maxims of human conduct different from those which are taught in the Scriptures,

—if it refers not to the divine will, but to some erring and corrupt standard, for direction in the path of duty,—if it lead to the formation of a character in which we seek in vain for the features of true and practical Christianity—and this, I humbly conceive, is correctly descriptive of our plays in general,—then surely to those, who feel a due regard to the authority and glory of their Maker, instead of being a source of satisfaction, it must be an object of abhorrence; and he to whom it affords amusement, cannot fail to be considered as a “lover of pleasure more than a lover of God.”

Such appears to me to be the complexion and tendency of a very large proportion of our most popular dramas. But specific examples may perhaps produce a stronger effect than general allegations. And, therefore, I shall submit to my readers a few criticisms on some particular plays which are frequently acted, and greatly admired. These will serve at once to prove the truth of my statements, and to impress the mind with a clearer and more forcible view of my objections.

I begin with the *School for Scandal*. This is certainly one of the cleverest, most entertaining, and most popular of our English comedies. But that it should be witnessed with satisfaction and delight by those who feel the power of Christian principles, does seem strange and unaccountable. The name of God is taken in vain by several of the characters without any ceremony; and where plain broad swearing is avoided, there is a plentiful supply of minced oaths, and vulgar, or, for any thing I know, fashionable imprecations. Impurity is carried so far, that not only are there many jocular allusions to criminal passion and conjugal infidelity, but in one scene a gentleman is represented as making dishonourable proposals to a married lady in terms equally intelligible and unprincipled, and the lady as listening to him with marvellous patience and good humour. And then what sort of morality is recommended to our notice and respect? Sobriety, prudence, outward decorum, all that we have from the author in the form of religion,—is connected with vile and hardened hypocrisy in the person of Joseph Surface; while his brother Charles, who defrauds tradesmen, calls justice an “old, lame, hobbling beldam,” is “extravagant,” “loves wine and women,” “games deep,” and, in short, is a thorough-paced debauchee,—is held out as amiable, and made quite fascinating to the female heart, because he has something of a generous temper, and cannot be prevailed upon, forsooth, to sell his uncle’s picture! Joseph gets into disgrace, and deservedly; though the association which is formed in our minds by his demerits is by no means favourable to decent profession. But why should the profligacy of Charles be crowned with those rewards which are due only to real worth? And why should the affection and the person of a virtuous female be selected as the recompence of his vices?

The *Stranger*, I believe, is a favourite with the public. And it must be acknowledged that the concluding scene is extremely pathetic and affecting. But what is the great fact which it exhibits? A wife, who had abandoned her husband and lived in criminal connection with her seducer, is, after three years of sentimental penitence on her part, and after a struggle between love and pride on the part of him whom she

had forsaken, restored to the confidence which she had so basely betrayed. The doctrine taught in the course of this preliminary to reconciliation is, that repentance makes "atonement for past offence," and "obliterates crime." The person on whom the eye and the interest of the audience are chiefly fixed is an adulteress. And, before the curtain falls, she is folded in the embrace of him whom she had wronged, and regains her place in the domestic circle which she had robbed of all its peace. And all this no doubt is very friendly to good morals, and very agreeable to the feelings of honourable men, and very inoffensive to the delicacy of modest women, and very consistent with the pure and dignified tone of Christian piety!—Similar remarks apply to *John Bull* and *Pizarro*.

Need I do any thing more than name the *Beggar's Opera*? Certainly not to those by whom it has been either read or witnessed. I do not say that it has actually sent young men to the highway who would not have gone there at any rate. But I do say, that for character, sentiment, and language, it is not easy to conceive any thing of a dramatic kind more deserving of reprobation. Robbers, pickpockets, and women of the most abandoned description, constitute the gang that figure in this performance. The maxims that they sport are just what might be expected from such worthless beings. And their conversation is couched in terms by far too gross for good and decent company. It is somewhat surprising that Macheath and Peachum, and the rest of the fraternity, swear so little. This, it must be confessed, is rather out of character; but the defect is copiously supplied by certain other habits to which they are addicted, and in which they glory. And the whole piece has not one trait of virtue in it to relieve the uniformity of its pollutions. Yet the production of Mr. Gay's muse, so vile and so disgusting, never fails, I understand, to attract a multitude! The secret lies in the music with which it is interspersed. Take that charm away, and would any person of tolerable reputation ever think of going to see it exhibited. Would it not be hissed off the stage with universal displeasure, as equally silly and disgusting? But are its demerits cancelled by the introduction of fine airs set to wanton and obscene words, and sung even by an Incedon or a Dickson? Will a few good melodies compensate for the more than ordinary violation of good morals by which it is characterised? It may be so with men of the world; but let them not then be very resolute in denying that they are "lovers of pleasure more than lovers of God."

Astonishing and unrivalled as is the genius of Shakespeare, yet who can deny that his mightiest efforts exhibit many specimens of impurity in its grossest and lowest style, and of profaneness that must shock every pious mind? I scarcely know one of his plays, indeed, that is exempt from these deformities, even after it had undergone a purification to fit it for the stage; and in not a few of them, the poet indicates a mind destitute of reverence for God, and familiar with all the feelings and expressions of lasciviousness. This might be proved by an analysis of his *Othello*, his *Hamlet*, his *Henry IV.*, his *Merry Wives of Windsor*, and many others. But I refrain from the minute and lengthened exposition into which that would lead me; and shall only remark, that

though the dramatic powers of Shakespeare strongly tempt us to overlook the many blemishes which we find in his compositions, they ought not to reconcile us to any thing which is injurious to the interests of religion and righteousness; that it would be infinitely better to lose all his plays together, than to lose one doctrine or one precept of Christianity; and that he who can sit to hear the divine honour insulted, and the divine commandments set at nought, merely because it is done by the authority of Shakespeare, and because Shakespeare gives him more entertainment than any other poet who has no experimental knowledge of the love of God, or of the faith of the gospel.

Perhaps the tragedy of *Douglas* may be thought free from the faults to which the rest are liable. This I find to be a very general opinion, but it is a mistaken one. *Douglas*—written by a clergyman, and so greatly esteemed, and having in some points so much dramatic excellence—even *Douglas* has no just claims to Christian forbearance, and far less to Christian approbation. It is not indeed, so far as I recollect, polluted with indelicacy. But there is much profaneness in it. *Lady Randolph*, with all her piety, is continually exclaiming, “Mighty God!” “God of Heaven!” Her lord tells us that

“There is a destiny in this strange world  
Which oft decrees an undeserved doom.”

*Glenalvon* is made to swear “by the most blessed cross,” because we suppose, the author has chosen to make him a villain who has not

“—One grain of faith  
In holy legends and religious tales.”

And is it to be tolerated, that the heroine of a play should be seen on the stage kneeling in the attitude of devotion, and addressing the true God in a prayer which sets at defiance all the principles of our holy religion? The following is her supplication—

“O thou all-righteous and eternal King!  
Who Father of the fatherless art called,  
Protect my son.—*Thy inspiration*, Lord,  
Hath fill'd his bosom with that sacred fire  
Which in the breasts of his forefathers burned;  
Set him on high like them, that he may  
Shine, the star and glory of his native land.”

*i. e.* in plain prose, “Thou hast filled his bosom with a passion for war and military renown;—deign to gratify that passion, that he may not disgrace the martial honours of his ancestors.” A fine prayer truly, to be offered up to the God of meekness and of peace, in the presence and for the amusement of those who are taught to avoid wars and fightings, as coming from their lusts! This pious lady, not having received an answer to her petition, is disappointed; falls into despair; and, for the edification of the Christian audience, throws herself headlong over a precipice! And are we any better provided with religious and moral entertainment when we turn to the spirit and conduct of her newly discovered son, for whom our pity, and our love, and our admiration, are all pathetically bespoke? Not in the least degree. Young *Norval* is one of those men of honour who are easily provoked to shed the blood of their fellow-creatures. Warlike ambition is the ruling passion of his soul. “His sword and his life are his only possession.” We do not

discover in this prodigy of nature and child of providence, one expression of Christian temper. His very affection for his mother owes all its force to the pride of family rank, and the hope of worldly distinction. His only desire is to go to the field of battle, and to reap a posthumous fame. And when he receives his mortal wound, his piety evaporates in this apostrophe—

“O destiny! hardly thou deal'st with me!  
Clouded and hid, a stranger to myself,  
In low and poor obscurity I lived.”

And no wonder that he thus died reproaching the ways of Providence, when his whole virtue is comprised in the following six lines :

“O! had I fallen as my brave fathers fell,  
Turning with fatal arm the tide of battle!  
Like them, I should have smiled and welcomed death.  
But thus to perish by a villain's hand!  
Cut off from nature's and from glory's course,  
Which never mortal was so fond to run.”

What is there—I would ask in one short sentence—what is there in the tragedy of Douglas for the Christian to admire; and how can he love the pleasure which it gives, and yet be a lover of his God?

Before concluding this long note, I think it proper to remind the reader, that my remarks are not intended for people of the world, who make Christianity a mere matter of form, and take their faith and their direction from the Gospel only in so far as it does not interfere with their prejudices and their passions.

Even with most of these, I might argue, on common ground, the impropriety and the danger of theatrical exhibitions. I might give them the opinion and the reasoning of the celebrated Rousseau, over whose discussions religion seldom possessed any authority. There are points of morality in which we agree with worldly men; and I might ask them in the case at least of many plays, how they themselves can be present at them, and still more, how they can allow their wives and their daughters to witness such violations of decency? I might ask those females, with whom fashion is superior to Christianity, but who are to be considered as the daughters of virtue, with what consistency they can go to the theatre, when their feelings are to be outraged by the representation of abandoned characters, and the utterance of unchaste language? And, if they do this, I may ask them, how they are to prevent us from entertaining suspicions of their delicacy; or by what logic they can repel the ungallant and merciless speech of Glenalvon, when he says, in their hearing,

———“He seldom errs  
Who thinks the worst he can of womankind.”

But I have to do chiefly, or rather entirely, with professing Christians, who would be thought to act agreeably to the spirit and the principles of the Gospel. If other classes will persevere in the indulgence we have been speaking of, let them do so. It is perhaps more natural, and less dangerous, than many indulgences to which, if this did not exist, they might have recourse. To such, however, as pretend to take sound and spiritual views of religion, it is a matter of important consideration, how far they can be frequenters of the theatre in its present state, and

yet feel that supreme love to God, which must be abhorrent of every thing that insults his honour, and tramples upon his authority. I am convinced that the two things are *contradictory and impossible*; and I cannot but press it on Christian readers to weigh the subject deliberately and conscientiously, and to be resolved that should their judgment pronounce sentence against both their inclination and their practice, they will not hesitate to make it henceforth the rule of their conduct.

I know how difficult it will be, for those who have been accustomed to seek for amusement within the walls of a theatre, to renounce pleasures so fashionable and so fascinating. I know how awkward they will feel in company, when the conversation turns upon a play which they have not seen, or a performer of whom they can say nothing. I know how galling it is for them to bear the sneers of acquaintances, of companions, and of friends, with whom they now refuse to associate in going to scenes which they willingly frequented before, and to whose thoughtless and intolerant minds they can offer no satisfactory reasons for their change of conduct. I know all this: but I know also, that if we would go after Christ, we must "deny ourselves, and take up our cross;" that if we love any thing more than God, or fear any thing more than God, the very first principles of religion are yet foreign to our heart; that it is said by the Spirit, in commendation of Moses, that he "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and that the period is coming, perhaps it is not far distant, when the gratifications of time, and the ridicule of the scorner, shall be lost in the awful realities of judgment and eternity, and when they only shall be safe and happy who have been faithful amidst temptation, and have "kept themselves unspotted from the world."

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### III.—*Report of the Mirzapur Mission for the year 1844.*

Among the casualties of the past year it is our painful duty to record the death of our devoted catechumen Thomas, who was a truly sincere Christian and zealous labourer. Morning and evening, and often in the day, he used to visit the bazar to preach to the heathen, and seemed never more happy than when engaged in this duty. In general understanding he was deficient, but he had a good knowledge of the leading truths of the Gospel, while his life and conversation were consistent and irreproachable. On his death-bed he was perfectly calm and resigned, and frequently expressed his firm hope of a blessed immortality; one of his last expressions was, "Main ne naját pái," *I have obtained salvation*. He has left a widow and two children who are provided for by the Mission.

We have also had to mourn over the loss of one of our catechists' wives, who was a member of the Church, and an intelligent, active, and good woman. She was one evening suddenly seized with cholera, and died after a few hours' illness. During this trying season she was un-

able to speak, but evinced no anxiety in the prospect of dissolution. We have good reason to hope from her humble and exemplary conduct, and regular attendance on the ordinances of religion, that she has been admitted into the assembly of the just.

We have also lost by death a few of our orphan children, both boys and girls, mostly young, except one interesting girl,—Mary, who was about 13 years of age, and whose admission was accompanied by very pleasing facts. She had long been a sufferer from bad eyes and obstinate fever but was seldom heard to complain. Amongst her companions she was esteemed for her amiable temper, and when her end was approaching she called them all to her and bade them farewell, saying, she was going to Christ, and would soon be free from all her troubles. She died soon after, evincing most distinctly the effects of divine grace on her heart. We would fain hope that others like her are similarly blessed; but from their natural timidity it is difficult to ascertain by conversation the real state of their minds; it is a great satisfaction to know that they all enjoy the means of grace, and have constant opportunities of acquiring a knowledge of divine truth; indeed almost all their instruction is from Scripture, so that their ideas are chiefly derived from that source, and except when prevented by the force of natural corruption, must exercise a salutary influence.

Another instance of death by cholera has happened within these few days, and we mention the fact now to illustrate the truth which we have just stated, viz: that almost all the ideas of the orphans are derived from the Bible. The subject of this notice was a very nice lad of the name of Yúsuf, also about 13 years of age; during the paroxysm of the disease he exclaimed “O my God, why hast thou forsaken me.” And again said, “O God, deliver me,” and again “O my heavenly Father.”

Of our Orphans generally, it may be said that they are well behaved, quiet, and obedient. Some of the elder boys are occasionally oppressive towards the younger ones, but on the whole they are much attached to each other, and seldom quarrel.

It is our design with the kind assistance of our friends both in India and England, and on whose generous contributions we have to depend for the support of these orphans, to keep them with us as long as possible, and when they are able to earn a competence, averaging from 6 to 8 Rs. a month, to attach them to our printing and book-binding establishments, or engage them in some other services connected with the Mission. When they are thus qualified to earn their livelihood, they are generally married to the Orphan girls, and located on the Mission premises; but if at any time they are determined to leave us we cannot well prevent them. We have reason however to fear, that by mixing with heathens, all traces of what they have been taught may be obliterated; we are therefore anxious to connect them permanently with us, that they may form a community among themselves, and continue to derive those advantages which the Mission is calculated to afford them.

In accordance with this plan, three of our young men were married in the early part of the year. One of them is a printer earning 6 Rs. a month, whilst his wife who was the most intelligent among the girls, is

now engaged as an assistant teacher in the girls' school, and superintendant in the absence of the Mistress, for which she receives 4 Rs. per mensem. Another is employed in taking charge of the dieting and clothing of the children, and in acting also as a monitor in the school. The third had been trained to the work of printing, but evincing superior knowledge to most of his companions, he was set apart to be educated for the office of a teacher or catechumen. It is our intention, to promote both these latter to this office, and subsequently to that of catechist when duly qualified.

In disposing of the large remainder, it is difficult to determine on any permanent plan, as it will be impossible to employ all the orphans as servants of the mission. The necessity however does not immediately occur, and it may be premature at present to discuss the matter; at the same time it is but a measure of prudence to provide for the gradual extension of the Mission. A small community may in time be formed, a community of reclaimed heathens, and if they can be maintained in circumstances of comfort, enjoy Christian privileges, and be taught to exhibit Christian practice, they will indeed form a new and most interesting feature in this heathen land,—a moral oasis surrounded by a gloomy superstition, and a corrupt idolatry. With this in view, a considerable addition has been made to our Mission premises, viz. of about 20 bigghas of land, on which we have already erected a commodious school, capable of containing all the orphan children, and a small bungalow for our assistant Missionary Mr. Artopé; but ranges of buildings are still required for servants and married orphans. The Mission however being in debt on account of a printing press and types, and other trifling claims, amounting, together to about 3000 Rs. we are unable without the continued aid of a benevolent public to carry into effect all those important undertakings.

THE ENGLISH SERVICE in the mission church has been chiefly conducted by the senior missionary. The station church being ready for use towards the close of the year, the residents were consulted as to the services they would wish to attend, when it was agreed that they would attend at both places of worship, in the morning at the mission church, and in the evening at the station church, the service of which is read by the judge. The residents have accordingly all retained their chairs in the mission church, which yield a revenue of about Rs. 360 per annum, and when it is considered that the majority are members of the church of England, we cannot but be deeply sensible of the kindly influence of that spirit of Christian union, to which we are so much indebted for sympathy and friendship. The mission church was originally erected by Mr. Mather under a promise that the English service should be continued there until Mirzapur was supplied with a chaplain, or as long as the residents felt disposed to attend. As no chaplain has yet been appointed, the service, in accordance with the above arrangement, will be continued, and it is hoped that the connexion thus formed, although it be not strictly that of pastor and flock, has been productive of much benefit, and will long continue to be a source of refreshment and spiritual edification to our esteemed fellow-Christians, who stately wait upon our ministry.

**HINDUSTA'NI' SERVICES.**—The Hindustání services are conducted especially for the benefit of our orphans, whom it is our ardent desire to bring into the fold of Christ, and also for the spiritual nourishment and growth in grace of those who are already members of our church. Some of the heathen servants, and now and then, strangers also attend. The services are conducted in the mornings by Messrs. Artopé and Dannenberg with the catechists in rotation, and in the afternoon by the Missionaries alternately. The children are provided with copies of the Urdú romanized Scriptures and hymn books, so that they all join in reading and singing. These regular services are eminently calculated to enlighten their minds in regard to the important truths of religion, and prepare their hearts for the influence of the Holy Spirit, yet though they have line upon line, and precept upon precept, here a little, and there a little, it is painful to observe in many symptoms of a heart of unbelief, while on the other hand we cherish the hope that there are some, whose modesty, humility, and freedom from guile, united to the pleasure and interest which they seem to take in religious ordinances, warrant us to infer that they are under the divine blessing.

**BAZAR PREACHING.**—In the first few months of the year Mirzá and Thomas, whose death we have already noticed, were regular in their visits to the bazar. They have been continued by the former sometimes in company with the Missionary, though generally alone. Since Mr. Artopé's arrival amongst us, they have usually gone together. The chapel at Dakkhin phátak, although at some distance, always commands a large congregation, and preaching is consequently regularly held there. On other occasions there is no fixed spot where the Missionary proclaims the word; it is sometimes on the road side, and sometimes in the verandah of a house offered by the owner. The chapel at Bariyá Ghát was found on account of its locality unfavourable for a stated preaching station; an attempt was made by fitting it up with lights and seats, to draw the people towards it, but it proved unsuccessful.

The people listen for the most part with attention. Discussions often arise which, though they seldom appear to produce conviction, yet have the effect of exciting among many a spirit of inquiry, and a desire to read the tracts which are usually distributed after the discourse is finished. The most perverse and unfair objectors are generally the bráhmans who verily believe that the divinity dwells within them. They usually start some metaphysical question as, 'Where is God? What is He? but their favourite notion is, "all is *Máyá* or illusion;" within this *profound mystery*, they intrench themselves, and remain perfectly insensible to every other argument; it is an universal scepticism involving the idea that there is really nothing but Spirit, of which they have just as indefinite a notion as of Matter. But it is the policy of the bráhmans to keep the people in the deepest gloom of ignorance, or at least to teach them those things which will best subserve their own interests; thus, we found a panda lecturing a number of women to whom they are chiefly indebted for support on the great respect due to bráhmans. At some of the gháts on the river side there are several most costly temples where the pandas and bráhmans drive a most profitable trade. These are also chiefly attended by women. Indeed all their aim is money, as

one of them privately confessed to our catechist. There is not one of them that would move a finger out of love to souls, or perform the least service without the stimulus of a fee.

Our native church consists of 15 members, two having died, one left the station, and Zeban, a female orphan admitted since the last report.

We have nothing particular to record regarding the members of our church; they continue to lead in most instances an exemplary life, and we trust are daily growing in grace and knowledge.

**THE BIBLE CLASS** has been regularly held on Wednesdays with but few unavoidable intermissions. The exercises on these occasions are fraught with interest and importance; passages of Scripture are previously noted for examination, and free enquiries are invited from all present; parallel passages and illustrations are given with all the light and information that can be brought to bear upon the subject. This practice is well calculated to obviate that desultory manner of reading the Scriptures which too many, not to mention Native Christians, are apt to fall into, as also to convey to the native mind the just impression that the Scriptures are a mine of precious knowledge—that the more it is investigated the more is its truth confirmed, whilst fresh veins of valuable ore are continually opening to view, and soliciting further research. In these exercises we have often been struck with the force and originality of thought which our catechists occasionally evince.

**SCHOOLS.**—The city school has been carried on without interruption during the year. The number of scholars however has for some time been stationary; indeed the exceeding incommodiousness of the native house (the only one available) is ill calculated to attract the superior class of children, and until the new school is built, for which subscriptions were opened about the middle of the year, it will be impossible to collect a large number. The school has been in operation since May last year, but was not placed under the auspices of a Local Committee till September. In October, an examination was held in the presence of the ladies and gentlemen of the station who expressed themselves gratified with the results of so short a campaign. On the following day an offer of a prize of 100 Rs. was made by a gentleman of the station to be adjudged to the best proficient in English at the next examination.

The school may be said to be divided into two parts, viz. the English and Vernacular combined, and the Hindí alone. There are about 100 pupils in each; in the English school however nearly one half are our own orphans. The boys all learn English and either Urdu, or Hindí, except 10 lads who study Persian alone. In the Hindí school all the knowledge is conveyed in Hindí. We stated in our Prospectus, that English education had not been planted in this city, that nothing had been taught but Hindí accounts, that in all the Lálás' schools, about 20 in number, there was not a single printed book, and that all the Hindí literature taught, was *forms* of business letters. We can only hope to improve on this state of things by perseverance, a taste for English can only be inspired when its fruits have been seen, a few specimens may suffice to give the first impulse, and then it will increase, slowly at first, but in geometrical ratio at last.

THE ORPHAN GIRLS' SCHOOL is conducted by Mrs. Artopé. There are 41 girls besides 11 little boys varying from 3 months to 4 years of age.

The rest, 11 in number, are infants; those who can learn, are instructed. All the girls are taught plain needle work and some learn to knit, and others to make bobbin and tape. They work up their own clothes, and those for the boys, as well as execute orders kindly sent by the ladies of the station. They also in turn cook their own food, grind wheat, and perform all the other domestic duties. The infants are assigned to the care of the elder girls, except four that are at nurse.

THE CATECHIST OR THEOLOGICAL CLASS has not yet been fairly organized; the youths who are to compose it have one hour's instruction daily more than the other orphans, and study under the direction and supervision of the Missionary, so that they are in a course of preparatory training, and it is hoped that when Mr. Budden returns, this class will form an object of his special attention.

The importance of a native ministry is now universally acknowledged; but it is a mistake to suppose that without a high degree of cultivation the native preachers will be of much use in the Missionary field; their habits must undergo considerable reformation, and a degree of energy be inspired in which at present they are very deficient.

INDUSTRIAL DEPARTMENT.—Printing and Book-binding are the only mechanical operations carried on at the Mission; they furnish employment to about 30 of the orphan children, some of whom have acquired a considerable degree of proficiency, two are capable of earning 6 Rs. a month, and when the building for the married orphans is completed, it is expected that they will marry, and occupy the houses appropriated for them.

In Lithography, besides the Persian character, monthly edition of the *Khair Khwáh*, there has been a small amount of job work done in the shape of bills, cheques, plans, &c. Our book-binders are kept in work chiefly by orders kindly forwarded by friends in the station. In this department considerable improvement has taken place, and books are bound with a degree of neatness much superior to the generality of work executed in the *mufassal*.

The *Khair Khwáh* continues to enjoy a fair degree of patronage. During a part of the year under review, a very interesting controversy has been carried on between a highly respectable *Maulaví* of Agra, and the Rev. Mr. Pfander; and the correspondence between the parties has been printed in the pages of the above periodical. It is now beginning to excite general attention, and as an English translation is given, those who may not be acquainted with the elegant *Urdú* of the letters, will be able to take an interest in the discussion. The paper, since the commencement of 1845 has assumed a larger form, and contains, in addition to its previous matter, the Government orders, which makes it acceptable to the *amlah* of the courts, as well as to others. This periodical is the only one of its kind in the upper provinces.

IV.—*Fifth Annual Report of the Agra Missionary Society.*

The principles and practice of this Society may be thus briefly stated:—CATHOLIC UNION; DIFFUSION OF SCRIPTURE AND SCRIPTURAL TRUTH; PREACHING AND TEACHING THE ESSENTIAL DOCTRINES OF SALVATION; SYSTEMATIC ITINERATION; AND ECONOMY IN EXPENDITURE. From this may be gathered what the Society is, and what it does in the station and district of Agra. It may be proper to add, that it is not connected with any other Society, nor with any sect or church. Neither does it meddle with matters of church government, nor baptize converts, nor organize churches. Though rightly called a Missionary Society, it does not employ all the mechanism of other Missionary Societies. None need be jealous of it: it needs be jealous of none; what it does is done by all, and it agrees with all, for there is no difference among Bible christians as to the essentials of saving Faith; and teaching these alone, it stops short at the point where minor differences begin. Nor can it, if it would, go farther; it is a *lay* and not a *clerical* Society; and it employs lay teachers and not ordained Preachers. For the aid of ordained ministers amongst us, we should ever be grateful, as their knowledge and experience peculiarly fit them to render assistance; but they, like all others, must, as far as they may be in our connexion, be restricted by our Fundamental rules. In short this Society may with some modifications be regarded as an Indian Miniature of the *Colporteur* system of Europe, and crowned as it has signally been by the Divine blessing, its characteristics commend it to the prayers and liberality of all who love the Lord Jesus Christ in sincerity and truth.

*Prospects of Extensive Success.*—We feel very happy in being able to state from our own observation, as well as from the Journals of our Missionaries, that there is a much more decided appearance of success in this great and good work at present than at any former period in the history of our Mission. We of course speak only of that part of the great and wide field in which our Missionaries regularly and constantly labour. A spirit of serious inquiry has been obviously excited in many of the poor villagers around, which through the Divine and promised blessing on the preaching of the Gospel will doubtless increase more, and more, till many perishing sinners will be brought to the saving knowledge of the truth as it is in Jesus. The ordinary labours of our Missionaries are all systematically arranged, so that the work of each day is previously known, commenced upon in its turn, and accomplished within its prescribed time. From sixteen to twenty villages (and sometimes more) are visited every week, by which many persons are brought regularly under the sound of the Gospel; and should it be practicable to continue this system and make it fully understood by the people themselves, it is to be hoped that before long they will expect and prepare as a matter of course for the stated visits of their christian teachers. The expression used by our Native agents is forcible—they say there is a great shaking amongst the people; and considering the marked kindness and hospitality shown to them in numberless instances by the villagers, the reign of apathy and prejudice has well nigh ceased.

We would feel encouraged in the promise of God, " My word shall not return to me void !"

*Actual Success.*—The success with which the great Lord of the harvest has been graciously pleased to honour (in the in-gathering of souls) the humble labours of the Society's Agents, during the past year, demands our gratitude and praise, and at the same time affords us great encouragements. Six individuals have, we trust, been savingly converted to God, and (after their connexion with this Society ceased), have put on Christ by a public profession of their faith in him, before many witnesses. Three of these who were Hindus of the Hanspant caste, are from a village named Chittaura, (seven kos from the Mission Chapel,) where they still reside following their former occupations. This last fact is one of much importance, for it indicates several circumstances of a gratifying character. It utterly refutes any suspicion that these were merely needy adventurers willing to embrace Christianity for secular advantage, and it may be added that they never occasioned any charge whatever on our Funds ; it shows also that industrious natives may as Christians support themselves in their ordinary calling, far removed from any European patronage. And it gives a specimen of the good feeling existing in the villages in regard to our faith, when these men are not only permitted to reside amongst their old neighbours, but do so unmolested, even though exerting the influence of the leaven on the surrounding mass. The first convert was for some considerable time alone before the others followed his example. These remain steadfast in their confession, and form the nucleus around which we trust with the blessing of God, a Christian community will eventually be formed ; and such cases give the best hope that before long we shall find villages of believers enjoying the privileges of their own churches, standing in silent triumph over a fallen idolatry. The others who have been brought in reside at the station, one of whom named Manuel, is now engaged in Missionary work, and promises to be a useful man. He was originally a Roman Catholic, though in fact he knew nothing of religion previous to his coming among our Missionaries. And it is truly gratifying to observe the considerable progress he has already made in Scriptural knowledge. The other two are native females who received their religious impressions in the first instance from the instructions of a pious lady, but have been regular attendants at the Mission Chapel, both before and after their joining a Christian Church. We have at present six hopeful inquirers, all Hindus except one, who is a convert from the Armenian Church.

*Village Chapels.*—The present favourable aspect of things has induced the Committee to set about building four Chapels in different villages, and at convenient distances, which are now being erected and shortly will be opened for Divine worship. Each of the Chapels has two small rooms attached for the accommodation of the Missionaries who will frequently have to remain at night. The first Chapel is being erected at Mawa Khera, four kos distant from Agra ; the second at Kakrari, about four kos from the latter place westward, and at the same distance from Agra ; the third is at Jarwe ká Kutra, three kos further west and four from the city ; the fourth at Marakur, four kos from the latter village and five

from Agra. It is intended that the Missionaries shall preach in these Chapels regularly and at stated times, and that (should the society approve) vernacular schools shall be established in them for the education of the children in these and surrounding villages. The subject has been mentioned to the people, many of whom have engaged to send their children. The erection of these Chapels will also tend to render the operations of the Society much more extensive than at present. Our Missionaries will not only preach in all the intermediate villages, but also in villages three or four kos beyond. The expense for the erection of each will average 150 Rs. or the sum total will be about 600 Rs.

It may be requisite to state distinctly that notwithstanding the name these chapels are not designated to have any church organization. They are, in fact, merely preaching stations with accommodations for our agents while out on circuit: and where it may sometimes be advantageous to locate them with their families for short periods, especially when the season may prevent frequent excursions to such distance from the city.

*Increase of agents.*—We have at present six Missionaries, one tract distributor, and inquirers, and candidates for Missionary work. The year was commenced with only four Missionaries, but in the month of April an elderly man named Solomon, originally converted from Hinduism, and employed by the Church Missionary Society for five years, in the capacity of a reader, made application to this Society to be received and employed as one of its Agents, the Rev. gentleman with whom he was at the time labouring having previously given him an excellent character and recommendation. He was accepted, and has hitherto gone on in the great work well, and has given entire satisfaction. Again, in the month of June last a young man named Manuel, nominally a Roman Catholic, was received as an inquirer and candidate, and in the month of November he was received as a permanent Missionary. In December an Armenian named Yakúb Mackertich was received as an inquirer and candidate for Missionary labour; as such he still continues, and it is to be hoped he will ultimately become an Agent of this Society. In the same month another young man named Jawahir, a Hindu formerly employed as a Sirdar bearer, expressed a great desire, which he had long cherished, to become a Christian. He remained among our Missionaries supporting himself for some time, but has recently been accepted by the Society, and promises to be a useful and able man. He can read both languages well, (Urdú and Hindí) and converses satisfactorily respecting his faith. His wife also desires to embrace Christianity.

The subsequent changes in respect to the number of Agents in our employ, are noticed under the head of proceedings of the Committee.

*Distribution of Books.*—During the year our Missionaries have visited Muttra, Bindrabund, the Sooros and Bateswar fairs, Dholpor, Gwalior and all the surrounding country, and have distributed about 2200 pamphlets, consisting of portions of the sacred Scriptures in Urdú, Hindí, Persian and Sanskrit, with several thousands of tracts, which were in all well received, and under the blessing of God will doubtless be productive of great and extensive good. It may be added that in such distant regions as Gwalior it was found that the truth had not only

been received, but that it was seriously pondered over by many; and some of the poor Christians of the Roman faith expressed for a desire a Missionary to be settled among them.

*Itinerant Labours.*—“It will be seen from the tabular statement, (vide Appendix,) that our Missionaries have been in labours most abundant; more this year than any other; and we hope that our operations will become still more extensive, for they are indeed greatly needed.” We pray the Lord of the harvest to send forth more labourers into his harvest, since the operations carried on by this Society, with those of others in the station, are very inconsiderable when contrasted with the wants of the multitudes around. It surely becomes us to be up and doing, to bestir ourselves, to go forth to the help of the Lord against the mighty, by devoting our time, our talents, our influence, and substance to the promotion and advancement of the kingdom of Christ amongst our neighbours. In addition to village preaching during the week, services are held by our Missionaries in the civil lines every Sabbath morning, and at the Mission chapel in the evening. On Wednesday and Saturday evenings Divine Service is held in the latter place, as also a Missionary prayer-meeting on the first Monday in every month.

*Projects.—Tablets.*—In the middle of last year the Committee took into consideration the expediency of erecting tablets of suitable materials, bearing scriptural inscriptions, and decided that this method of publishing the truth would form an admirable adjunct to ordinary operations. The subject has since been discussed by a large number of friends to the Missionary cause, and the results appear to confirm the opinions of the Committee. The reasons on which the project is based are briefly these. The Divine word recognizes this method; it suits the genius of the people of India; it enables us to select highly important and well translated portions of the Divine word; it will secure attention to Christianity wherever a tablet is seen, and such an object must be seen by vast numbers; it takes up a portion of the truth where the preacher may not often be, as by the well on the highway, in the remote village, and in the crowded bazar; it gives him, when he does visit its locality, a key to the religious knowledge of the people, to whom it has grown familiar; it may in villages become the book of the young, and so in part supercede idolatrous books, and prepare the rising generation to receive more complete instruction; in short, so various are the advantages that the Committee are anxious to give the project a fair trial, and would call on all, who desire the people of India to become acquainted with the Scriptures, to lend their aid for the purpose. Even those who usually restrict their contributions to efforts made in their own neighbourhood, will, should they desire to adopt the measure, do well to test the experiment here; and all who make remittances with this object will be made acquainted with the results as soon as they have been fully determined. The cost for cutting the passages in either the Hindí or Persian character, including the filling up with black wax and the charge for the stone itself, will average 18 letters per Rupee, or about 55 Rupees for a thousand letters, which number would comprize a valuable selection. A separate paper, containing a full treatise on the subject, has been struck off, and will be supplied to friends who desire further information.

Two contributions, one of 100 Rupees, and a second of 50 Rupees, having been received for the erection of tablets, some bearing the following inscriptions are in course of preparation.

1st Tablet, Psalms cxv. verse 3 to 8. John iv. ver. 24.

2nd Tablet, Psalm xiv. 3. Roman iii. 23. John iii. 16. 1 Tim. i. 15. Acts iv. 12. Acts iii. 19. Acts xvi. 31.

*Schools.*—The positive benefits conferred on the people by displacing false instruction; bestowing on them religious and useful secular knowledge; habituating them to the printed character as well as the difficult and unusual terms used in our books; familiarizing them to *ourselves* and establishing claims to their gratitude, will, should God bestow the means and bless the effort, greatly operate in producing a beneficial change in their character. Missionaries who have laboured where these simple institutions have prepared the way, have experienced many encouragements, which those have wanted who found themselves altogether strange to the people, and had to define terms to which the heathen ear had been unaccustomed. The Committee have done nothing towards the establishing of such schools, because the especial sanction of the contributors is necessary; but as soon as that is obtained, they will secure teachers, and commence with the villages where the chapels have been erected. It is a curious and gratifying fact, that there is something of a rivalry amongst some of the villages as to who shall first have our Christian schools.

*Increase of labourers.*—We desire that so many labourers may be sent forth, that every town, village and hamlet of this district shall continually hear the voice of the Christian preacher. We are weak, and a mighty work is before us—let us not appeal in vain to those who have the means of enabling us to extend our operations. Our hope is, that men having the cause at heart will be obtained as fast as we can employ them.

*Superintendent.*—This has always been stated as a necessary part of our system; and were it not that the friend, whose zealous assistance has already been noticed, undertook the superintendence during the past year, we should not have been able to proceed with so much regularity. In addition to his aid we would have desired to have a paid superintendent; but now this last has become indispensable. For a man used to such work, well acquainted with the scriptures, tolerably acquainted with the vernacular languages, and possessed of that chief requisite, established piety, we should think the least sum that could be tendered for his services would be a monthly salary of 100 Rupees. But even if this be approved, we cannot give it effect until our collections are adequately augmented, and the sanction given will be taken as conditioned on this increase of funds.

*Increase of Funds.*—We look to our old friends who have so long strengthened our hands, still to remember and supply our wants; we would beg of them, for the sake of the cause of Christ, and in regard to the souls of perishing men, to become even more liberal, though to do this should require the exercise of much self-denial. We would also ask of them to bring the subject home to the hearts of others, and endeavour to collect subscriptions for us. Those especially who by correspondence have shown a strong interest in our labours, and those who once in our

Committee, are now through the Providence of God scattered over distant regions, we trust will not object to circulate subscription books for us in their respective stations ; and if they do so in a faithful spirit, they may be sure that their labour will not be in vain. We are aware that many think that existing calls on their liberality are numerous enough ; but most who think so will find that if they really desire this successful Society to flourish, they will not feel the loss of the trifle which we should rejoice to receive. We desire extensive co-operation, and the name of a new Christian friend on our list affords us joy irrespective of the amount subscribed ; and were we certain that every gift, however humble, were dedicated to the work of God by the prayer of faith, we would regard it as possessing a value beyond calculation. Let not the small and diminishing balance at our disposal be considered as proving that we are sufficiently supplied ; if the Lord has given us the means, He has given us the work for its employment ; if he has opened us extensive fields of usefulness, we depend on his making his people willing to bestow the supplies for their cultivation. We shall therefore neither trust to a reserve fund, nor run into debt. If then our purposes be founded on correct views, we may hope that the more sent the more good will be done.

We have but one remark more to offer. The year was commenced with a pledge to remember this work of the Lord at the throne of grace and have our prayers been unanswered, and has our work been unblest ? Let the results speak ; those results are so encouraging that we wish we could sufficiently impress our friends with their extent and importance, so that there may be an earnest expression of gratitude to *God*, and increased perseverance in prayer for the continuance of *His blessing*.

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#### V.—*Memoir of the Rev. John Mack.*

Amongst the many offices imposed upon us by friendship, there is perhaps none more sad or painful, yet instructive, than to prepare the records of a good man's life, one with whom we have held sweet converse, and with whom we have lived and laboured in the work of God.

Such have been our feelings in attempting the memoir of our esteemed friend and fellow-labourer, the late John Mack of Serampore. More than once have we essayed to commence the work and failed, not from lack of material, but from the many recollections, pleasurable and sad, which it has called up. Such, too, must be our excuse for the late period at which we offer the meagre outline of a life full of interest and instruction. The friend to whom we looked for the memoir, and who had indeed promised it for the June number, stated in excuse for the non-performance of the task, that it would re-open so many wounds that he entreated we would relieve him from a promise he had made in compli-  
ance

with our earnest request. We were notwithstanding this disappointment unwilling that the *Observer* should be unfurnished with some account of one of the most efficient Protestant Missionaries in Bengal. This has induced us, though late, to present our friends with the following outline of Mr. Mack's life and labours. We are the less concerned at the delay, since it has enabled us to gather up and put on record the views entertained by different minds as to the character of our esteemed fellow-laborer. Indeed, it is principally from the *Friend of India*, Mr. Leslie's sermon, and a paper in the *Christian Herald* that we are enabled, to collate the present article.

The Rev. John Mack was a Native of Edinburgh, Scotland. His connections were highly respectable, and his standing in Society such as to induce the best hopes of success in the established Church for which he was destined by his relatives. In early life he gave indications of his superior natural abilities.

"Regarding his early history, but little can be said; his father we believe was a writer to the Signet in Edinburgh; but died while he was quite a child; and often have we heard him say that he knew the heart of an orphan, and often has he recorded to the glory of God his own experience of the fact, that he is a Father to the fatherless, and a Husband to the widow."—*Christian Herald*.

"At what time Mr. Mack was brought to a knowledge of the truth as it is in Jesus, I have, though I believe I once knew the particulars, entirely forgotten, but so much as this I do remember, that he, whilst yet a boy, was not only deeply concerned about his own salvation but strangely thoughtful about the perishing state of the heathen."—*Leslie's Sermon*.

He was placed, after the usual routine of education, at one of the Scottish Universities, and trained with a view to the ministry in the Established Church of his native country. During his College course he gave many indications that he possessed original and strong independent powers of mind. He had many peers but few equals. Beyond this we know little of Mr. Mack's early, student life. At the close of his studies, he was, in the providence of God, sent to England, to occupy the post of teacher in a school conducted by a pious member of the Society of Friends. Here he was thrown into an entirely new circle; in which new views of men and things, of the Church and the world, were brought under review. To an enquiring and independent mind like Mr. Mack's, this was not uncongenial. It was an element in which he moved with pleasure and profit. He subjected all things to a severe and scriptural scrutiny and followed out his convictions wherever what he deemed truth led him. The result of this sifting process was, that he embraced the views of Church government

adopted by the Dissenters, and cast in his lot with those who believe adult baptism by immersion to be the Scriptural mode of admission into the Church. In the year 1821 he received a call from the Church at Shortwood, Gloucestershire—of which he was a member,—to preach the gospel to his perishing fellow-sinners. To accomplish himself for this great and onerous, but delightful work, he was received as a student into the Baptist College at Bristol. Here he studied under the able superintendence of the late excellent and learned Dr. Ryland. He was a fellow-student with the Rev. A. Leslie, the present pastor of the Baptist Church, in the Circular Road, who in a sermon preached on the occasion of his demise, says of him at this period :—

“Though born and brought up in the same city with him,—the city of Edinburgh, in Scotland,—yet my acquaintance with him did not commence till we met together as students in the Baptist College at Bristol, in England. Coming as we did from the same place, our intercourse was not, as will readily enough be imagined, very long in beginning. In the college, whither he had for some time preceded me, I found him though in point of years, and of residence too, almost at the foot of the list of students, yet occupying the very first place in point of attainments, his only competitor being the present worthy, talented and learned president of the Baptist College at Bradford,—the two constituting but one class, and that the highest class in the institution,—so much were they both in advance of the others. I cannot say that Mr. Mack was either a hard or a diligent student; but possessing a mind naturally quick, and having, from his very earliest days, enjoyed the greatest advantages, he shone conspicuously among others, who, though more persevering had not been equally favored. His disposition, was at that time, what I believe it continued ever after, one of the most frank, open, kind, attached, and sympathising that ever possessed a human breast. He was with all his fellow-students a favorite in the very highest degree, sincerely loving all, and being sincerely loved by all in return. I thought him then perhaps a little too much inclined to levity; yet it was, as far as others were concerned, a levity of the most innoxious kind,—it hurt none but himself; but himself I am sure, it did occasionally hurt. I have reason to believe that he was frequently deeply humbled and deeply depressed on account of this and similar failings,—failings with which the most of us as students were more or less too much chargeable.”

His change of sentiment on the subject of establishments and baptism, was a sore trial to his relatives in Scotland, Mr. Leslie says :—

“This change in his views was a sad blow to his relations in Scotland, and particularly to his mother, who regarded him as the flower of her family, and whose heart was set on his being a minister of the Church of Scotland. In her first moments of disappointment she, if my memory fails not, wrote to him saying, that she never wished to see him again in the flesh, and I think, went so far as to forbid his ever returning home. But, being a woman of strong religious principle herself, she not only soon relented, but, previous to his sailing for India, received him again joyfully to her heart and to her house, and gave him the most ample credit for having, in all that he had done, acted according to his convictions of what he believed to have been truth and duty.”

The subject of Missions appears early to have engaged his attention, though it is not clear that he then seriously contemplated devoting himself to the work. We quote again from Mr. Leslie:—

“Though his interest in all missionary proceedings was uncommonly great, he reading with avidity every thing that came in his way, and listening with the most fixed attention to every thing that was said in his presence on the subject, yet I know not that he ever once anticipated going himself as a missionary to the heathen.”

His immediate friends had designed him for the ministry at home “they judging that he possessed talents, both natural and acquired, which eminently fitted him for some distinguished place among themselves.” God had other work for his servant. He was to live, labor and die in India. His call to the work of Missions and his ordination to the office of an evangelist, is thus briefly and affectingly stated in Mr. Leslie’s sermon:—

“His own mind having, as I have formerly mentioned, been even from his boyhood deeply interested in the state of the heathen world, I have some vague recollection of hearing him say in England, that from the time at which he had separated himself from the Church of Scotland, his own inclinations tended strongly towards the Missionary life; but that, having just then put himself under the direction of others whose judgments he regarded to be superior to his own, he resignedly went forward in what appeared to him to be the path in which God would have him to walk. It was not, however, long ere a circumstance occurred which finally determined otherwise his lot and his calling in the world. Whilst both he and I were pursuing our studies at Bristol, our college was visited by the late Mr. Ward, a man whom some of you have known and loved, and whose name must be familiar to you all. Well do I remember this devoted servant of his Master coming amongst us, seating himself in the midst of us at our fireside in our long dining-room, and conversing with us on various topics of a religious kind,—some of which, though some twenty-five or twenty-six years have passed away since then, I remember to this day. Little, I think, did the most of us suspect that the excellent missionary was even then at work for India, being in reality at that time in search of a suitable person for the college at Serampore. His eye fastened itself on John Mack, as we were then accustomed familiarly to call him, having, no doubt, been first directed thither by our venerable president, the Rev. Dr. Ryland, who well knew the different capacities and acquirements of his students. The call was altogether unexpected by Mr. Mack; but so obviously did it appear, both to himself and even to those friends who had been so desirous of keeping him at home, the call of God, that not only did *he* almost immediately yield himself up to it, but *they* encouraged him to proceed on his way.

Having after this spent some time elsewhere in the study of chemistry and other branches of natural philosophy,—things which at that time it was intended that he should teach in India,—he returned to the neighbourhood of Bristol in order to be set apart as a missionary to the heathen. I, along with some others of my fellow-students, attended at his ordination, which took place in the chapel where he had been baptised. It was a most interesting season. Many tears were shed by the congregation as he told us of his experience, and of the articles of his faith. The prayer then offered by a Mr. Waters of Pershore, (years ago gone to his rest,) was perhaps

the most affecting I ever heard in my life. Of the charge which was given to our deceased friend I have no distinct recollection; but the speaker of that, too, the excellent Mr. Winterbotham, has long since passed away from our world. They have all three now met in heaven, and I have no doubt they have all three already talked over the affecting ordination service which took place at Shortwood, in Gloucestershire, in the year 1821."

A correspondent of the *Christian Herald*, who knew him long and well, writes:—

"In 1821, Mr. Ward went home for the purpose of obtaining an individual, who could with advantage be appointed to the post of professor in Serampore College.—His choice fell on Mr. Mack, who after having been designated to the office of the ministry, came out with Mr. Ward, in that year. Mr. Mack was then but 23 years of age: but his abilities were such, that soon after his arrival in the country, he became very widely known as a learned man and an excellent preacher. In 1830, he was ordained copastor with Dr. Marshman and Dr. Carey of the Church at Serampore. At the beginning of 1837 he was by the advice of his physician compelled to return home; but returned to India, at the beginning of 1839, when he resumed the pastoral care of the Church at Serampore, and undertook the charge of the school formerly conducted by the late Dr. Marshman. These duties he continued to perform with the greatest assiduity till the day of his death, which occurred on the 30th of April last."

We continue this part of the history from the pen of J. C. Marshman, Esq., the able editor of the *Friend of India*:—

"He arrived in this country at the beginning of 1822, and immediately entered on his duties as Professor in Serampore College, and was actively and successfully engaged for fourteen years in directing the studies of the youth connected with it, and more especially in training up young men for missionary labour in this country. From a congeniality of disposition he soon contracted a strong attachment to Dr. Carey and his colleagues, and, in addition to his engagements in the College, rendered them every assistance while they lived, and endeavoured to carry forward their labours, as they were successively removed to their eternal reward. In all their trials and difficulties he adhered to them with unshaken fidelity and affection. When this journal was established in 1835, he took an active share of its editorial management, and as long as he could command leisure, enriched it with his contributions. On his return from a tour through the eastern provinces of Bengal, the Cossya Hills, and Assam, in 1836, he was attacked with a fever, from which he recovered with great difficulty, and which rendered a voyage to England indispensable. While residing there, it became his painful duty, in consequence of the death of friends and supporters at home, and the declining health of Dr. Marshman, to make over to the Baptist Missionary Society the Missionary Stations which he and his associates had been instrumental in establishing and supporting. From this transfer the establishment at Serampore, the original seat of the Mission, was excepted. Mr. Mack returned to India at the beginning of 1839 with a determination to devote his energies to the maintenance of the labours of his deceased colleagues in the contracted sphere to which they were now reduced. From his own love of independence, as well as from a hope of usefulness, he took charge of the Seminary which the death of Dr. Marshman had left vacant. He soon raised its reputation to the highest degree, and rendered it the first private establishment of education in India. While engaged in the laborious duties of a teacher, he sustained the pas-

toral charge of the Church at Serampore, both European and Native, directed the Missionary efforts of the station and its neighbourhood with the warmest zeal, and gave his cheerful and invaluable aid to the general cause of Missions in India."

The following estimate of Mr. Mack's character and labors, are from the same pen. The writer had been the intimate friend and companion of Mr. Mack for nearly a quarter of a century :—

"Few men have ever come out to this country who appeared to be so eminently fitted for public usefulness, by the extraordinary endowments of nature and his personal acquirements, as our deceased friend. He was a well read classic, and an able mathematician, and there were few branches of natural science in which he was not at home, and in which he did not succeed in keeping himself up to the level of modern discoveries. He was especially attached to the science of Chemistry, which he had cultivated with success under the most eminent professors in London. Soon after his arrival in India, he gave a series of chemical lectures in Calcutta, the first ever delivered in the city; and at a later period, prepared an elementary treatise on this science, and translated it into the Bengalee language for the use of native pupils. It was, however, the originality of his mind, and the solidity of his judgment by which he was so remarkably distinguished. The depth of his observations on all subjects to which his attention was turned, whether religion or science, or the political, social, and moral condition and movements of society, gave them a peculiar value. He seemed to seize instinctively upon the exact bearings of the most complicated question, and to unravel all its difficulties by the simplest process, and to place it at once in the clearest point of view. But the energies of his mind, and the strength of his affections, were above all things consecrated to the study of the Sacred Scriptures, and of the system of divine truth revealed in them; and it was in the clear exposition and the forcible inculcation of those truths that he rendered himself so eminently useful. On all subjects, he was a ready and persuasive speaker, and left a strong impression on the mind; but it was in his pulpit ministrations that he attracted the largest share of public attention. There was a uniform elevation of thought in his discourses, which, combined with a lofty train of reasoning and the fervor of pious zeal, not only convinced the judgment but captivated the heart; so that his hearers seemed to be carried irresistibly along with him as he unfolded the doctrines of the Gospel, and enforced them on the conscience with all the power of language. Yet in his noblest flights of eloquence, there was nothing meretricious, studied, or affected; there was apparently no effort; his mind seemed to rise spontaneously to the greatness of the subject, and the audience felt themselves enraptured with his majestic views of Christian truth. On some occasions he seemed to attain that highest point of human eloquence, where admiration of the speaker is entirely lost in the contemplation of the subject with which he succeeds in filling the mind.

His attachment to the Missionary cause was the leading principle of action throughout his Indian career. There was no exertion and sacrifice, which he was not prepared to make for its advancement. To have been associated with the founders of the Protestant Mission in Bengal, with Carey, Marshman, and Ward; to have assisted in their labours and participated in their joys and sorrows, he considered the glory of his life. He had relinquished all idea of returning to his native land, and had resolved to devote himself to the end of his days to the promotion of this cause. In the more immediate sphere of his labours, he gave all the leisure which

he could obtain to the superintendence of the Native Church, and of the Missionary efforts connected with it; and his intimate knowledge of the native language and character, and that rare union of firmness, discretion, and kindness, which he possessed, rendered his services invaluable. At the same time, he watched over the general cause of Indian Missions in all parts of the country with parental solicitude, and omitted no opportunity of promoting its interests; and he had just laid down a scheme of more extended usefulness in which he had hoped to take an active share, when he was suddenly removed from his labours.

As a public writer, he had few equals among us. His compositions bore the exact impress of his mind, and were remarkable for their purity, clearness, and vigor. He cultivated his style with no little assiduity, and was remarkably happy in clothing his thoughts in the strongest and most appropriate expressions. In all he wrote, however, his great object was to discover and exhibit the truth, without any undue partiality, either for his own preconceived notions or for the authority of others. He wrote with much deliberation, and seldom modified the structure of a sentence, or even changed a word. Some of his ablest papers were sent to press without the alteration of more than a phrase or two. That correctness and elegance of diction which some men attain only by the most painful and elaborate emendations, was exhibited in the first draft of his composition.

He was by nature of a warm and impatient disposition, but by conscientious and unremitting effort, under the blessing of God, he succeeded in obtaining a most remarkable control over his own feelings and passions. His patient endurance of provocations when influenced by a sense of duty, and his calmness and self-possession in the most trying emergencies, commanded the constant respect and admiration of his friends. So complete, indeed, was the self-possession he had acquired, that it seemed as if no irritation could disturb the equanimity of his temper. Like his colleagues, he had the most perfect contempt for money, except as it could be made subservient to the benefit of others. What he gave, he gave cheerfully and unostentatiously; his liberality was scarcely limited by his means; and it was probable that if he had possessed the most ample fortune, his generosity would still have risen above the level of it. But he had the far more rare and difficult virtue of generosity of feeling. He was ever ready to make allowances for the failings and weaknesses of others, to put the most friendly construction on all their actions, and to respect the integrity of their motives. He was remarkable for the simplicity of his character. He entertained an instinctive abhorrence of every thing that was tortuous, or even disingenuous, in morals or religion, or in social intercourse. His own principles were adopted after deep investigation, and on the most thorough conviction of their truth, and they were maintained with firmness and consistency, and without bigotry. Though his predilections were strong, he manifested great consideration for all who differed from him in opinion or principle, provided there was no manifest insincerity in their professions. Both in public and in private, he exhibited great moral courage in the unflinching defence of what he believed to be the truth. He appeared in a great measure to be free from the influence of prejudice; so much so indeed that one almost felt ashamed to exhibit any such weakness in his presence; and if on any occasion, any appearance of prejudice was apparent in his conduct or conversation, it was evidently to be traced to the strength of his principles and not to the littleness of his mind.

In the circle in which the influence of his personal character was more distinctly felt, he has left a void which will not easily be filled up. To him all resorted in trouble and difficulty, as if by a natural attraction, with the assurance of meeting with the most affectionate sympathy and the

soundest advice. The clearness of his views on all subjects, and his freedom from prejudice and excitement, made him in every case the surest guide. With all these elements of true greatness in his character, few men have been so free from pride, or entertained a more humble sense of their own worth and importance. In the intercourse of life he invariably exhibited the utmost cheerfulness and even playfulness of disposition. There was so complete an absence of all moroseness in his composition, and his countenance was so perpetually lighted up with a smile, as to render him the most delightful of companions. In him true religion may be said to have worn its most attractive form, and his whole life was a comment on the instructions he delivered from the pulpit.

If it should appear to any of our readers that we have dwelt longer on the excellencies of Mr. Mack's character than is usual in such obituary notices, we must beg to remind them, that in the extensive circle of his friends and acquaintances his death is justly considered even more as a public than a private loss. Such a tribute as we have endeavored to offer, was, moreover, due to the memory of the last of those great and good men, whose public labours, during the last forty-five years, have so powerfully attracted the affections of the Christian world to the Serampore Mission. If on such an occasion personal feelings may be permitted to mingle with public considerations, we shall not be censured for indulging our individual grief on the loss of the beloved associate, whose counsel and friendship we have had the privilege to enjoy for nearly a quarter of a century, without the slightest interruption.

To this we add the testimony of one who was educated under his superintendance, and for many years associated with him in the work of Missions at Serampore :—

“In his school he was a *father* to his children, and even encouraged them to call him by that endearing name. Through his abilities the school soon became the most flourishing private institution in the country. With the youths under his care he dealt firmly and tenderly; and with much affection did he frequently address them upon the concerns of their immortal souls.

“As a *pastor* he loved his flock, and was loved by them in return; they mourn his loss still, and tears that cannot be restrained still flow for one who took the deepest interest in all their concerns both temporal and spiritual. He habitually visited the poor of his church, in their little huts, and did all he could to make them comfortable both by his godly instructions, and by pecuniary aid. In all his transactions in the church there always appeared so much wisdom and understanding and such soundness of judgment, and just discretion, that the writer has often felt it was the peculiar gift of God. He scarcely knew a difficulty; and when any circumstance of a weighty nature occurred, when men of ordinary minds would be at a loss to know the path of duty, a few moments of calm consideration would enable him at once to decide as to the steps that should be taken,—calm, we say, for he was never otherwise than calm. He understood, for he had studied human nature; he knew the frailty of man even in the most enlightened nation; and knew how much more liable those were to fall, who had never enjoyed the privileges of a good education, and had lived in darkness and ignorance all their past days. Whenever therefore he heard of the fall of any of his flock into sin, he heard it with deep feeling, but with much calmness; and with such, his proceedings showed a happy commixture of firmness, tenderness and affection. He always earnestly watched to see the fruits of Christian love in the conduct of his flock, and hailed the first indications of its operations with joy. He

always urged those connected with the church who are engaged in Missionary operations, to continued activity and energy in their labours, and watched with the deepest anxiety against all slothfulness and lethargy in them.

“Knowing the importance of vernacular schools as a medium of conveying scriptural knowledge to children of heathen parents, he directed the establishment of such institutions in connection with the church, upon the most economical principles consistent with efficiency. To each of these was appointed a pious native Christian, whose main business it was to instruct the youths in the school, in the things concerning the kingdom of God. These schools he used to visit as often as opportunity would allow; and by his affectionate demeanour and kind exhortations, encourage both teachers and pupils.

“As a *friend* he was invaluable. His calmness and self-possession in the most perplexing difficulties, and the soundness of his judgment, well fitted him to be a counsellor and an adviser to all who needed his aid; while his affability and tenderness encouraged all to apply to him when advice was needed; nor were they ever disappointed. He was a *faithful* friend, nor would he indulge in any of those feelings of delicacy which lead some to conceal or pass by the faults of those they call their friends. He was a *sincere* man, and set his friends right whenever he knew they were wrong. To the poor he was a friend *in need*, and always had his ears open to hear, and his purse open to relieve, the distressed. He was a man of large generosity; and many a poor family was supported entirely by him, while others had their food from his table.

“Endowed as he was with talents and abilities of the first order, a capacious mind which would not hesitate to grapple with apparently insuperable difficulties; possessing a soul that had learned to walk with God, to admire the perfection of his attributes, as they appeared in the works of creation and of providence, and especially as they shone forth in the highest display of Divine grace, the salvation of sinners through the death of the Son of God; a soul that felt it to be the highest pitch of human happiness, that man should have fellowship with the Father and with his Son Jesus Christ; possessed of a heart too that knew to weep with those that weep, and to rejoice with those that rejoice, that glowed with fervent affection for all mankind, and hastened to help the poor and the distressed without being tainted by vanity or pride; he who would justly delineate his character must enjoy himself, at least a portion of that magnanimity and greatness of soul which appeared to such advantage in Mr. Mack.”

Mr. Leslie says of him when a student, and the character clung to him to the close, “Concealment was no part of his nature, nothing having been more abhorrent to his mind than hypocrisy on the one hand or feigned humility on the other. When he spoke he uttered his heart, and when he told his experience all knew that the truth flowed from his lips.”

The end of this good man, is thus briefly recorded in the *Herald* :—

“He had not been quite well on the day previous to his death, and on the morning of the 30th was out as usual on horseback, and returned in the hope of being able to conduct the duties of his school. Accordingly at the usual hour, he read and prayed with the youths entrusted to his care. His prayer was short, but impressive—it was the last he offered in the family. A little after 10 A. M., it became very apparent that he had fallen a victim to that dreadful scourge, the spasmodic cholera, from which he

suffered the greatest torments till nearly half an hour after 10 that night, when he quietly fell a sleep;—a sleep from which he will awake with triumph on the great resurrection day.”

For an account of the funeral we are indebted to the *Calcutta Christian Advocate*.

“ We have only time in our present issue to announce the death of one of our oldest and most valued Missionary friends and fellow-labourers, the Rev. J. MACK, of Serampore. He was removed by that fatal scourge the cholera, on Wednesday evening, the 30th April.

“ Mr. Mack had been a resident in India upwards of twenty-three years. His age was 48. He was a man of great natural and acquired abilities. He was an original and deep thinker, a devoted labourer in the cause of truth, and one whose place will not be readily supplied. As a man of talent, a minister, a teacher of youth, an adviser and friend, few equalled our good, honest, cheerful and devoted friend, John Mack of Serampore. He rests from his labours. The Lord enable us to meet him in the skies.

“ Mr. Mack was interred on Thursday evening, May 1st, in the Mission Burying-ground, Serampore. The funeral was attended by a large and sorrowing assemblage of Christians of all denominations, both European and Native, as well as by a large concourse of Heathens and Musalmáns.

“ The Rev. W. W. Evans read portions of Scripture suitable to the occasion, and the Rev. T. Boaz offered up prayer that the blessing of the Lord might accompany this sudden and severe affliction.”

There appears but little room for any testimony we might feel disposed to add. The fellow-student and minister, the public friend, and the once pupil, and for not a short period the immediate fellow-Missionary, have united in testimony that JOHN MACK, was a really great and good man. Would that all might covet and obtain this testimony at the close of a long and laborious life.

We cannot refrain from suggesting a remark or two on the character of one with whom our earliest and most pleasurable Missionary feelings are associated. Few men have appeared to us to answer—in most respects—to the character of a Christian man and Missionary more than Mr. Mack.

He possessed extensive *natural abilities*. He was conspicuous as a student, and shone in the midst of such men as Carey, Marshman, Ward, Yates and Pearce, which is not small praise. To have labored with such men was an honor. To be in point of talent ranked with them was to earn a worthy fame, as to be with them now is the most complete felicity.

His *acquirements* were extensive and accurate. He kept up his studies to the last, and was therefore not only conversant with things as they were during his student life, but as they were up to the day of his death. Few were the subjects on which he was not at home, religion, science, language, history; on all these, as well as other themes, he was fully conversant. His knowledge was always at hand and appropriate.

His acquaintance with the past history and present condition of India, was both extensive and accurate. On the religious, moral, educational, agricultural, commercial or political concerns of the country, few minds were more amply furnished, and few so competent to inform those needing knowledge on these points.

*Cheerfulness* was a marked feature in his character. A vein of intelligent religious happiness pervaded his whole deportment. The young and irreligious were often won by his cheerful deportment to respect and admire, and we trust, in not a few instances, to embrace the religion of the heart.

Mr. Mack possessed great *firmness* of character. He was not easily moved on matters on which he had bestowed thought. His advocacy of truth was under all circumstances firm and unbending. The idea of unseemly yielding would scarcely suggest itself in connection with his nature, and yet he was in spirit a most *humble* man. He was deeply acquainted with the waywardness of his heart and the downward tendency of all his habits. This kept him humble and dependant for salvation on Christ.

He had great abhorrence of all the mere technicalities, conventionalisms, and narrow-mindedness of parties. In his writing and preaching there was an almost entire absence of that which is in style, ungrateful to the unconverted. Not that he hid the truth, but his anxiety appeared to be to clothe it in the simplest, choicest, and most natural language which his mother-tongue could supply, and few knew the power of that tongue better than Mr. Mack.

His talents as a *preacher* were of a superior order. The last sermon we heard from his lips, about a month before his death, was full of sublime thought and potent instruction, clothed in the richest imagery and simplest language. This was the ordinary style of his ministrations. How much have those who sat under such a ministry to be responsible for.

Mr. Mack's views of *Missions* would have been deemed by many peculiar. His views of past success were most cheering. His estimate of some of the Missionary schemes of the present age, not over-sanguine. They were, however, we believe, correct, and were arrived at after a long, painful and mature experience. Extensive observation had enabled him to look beyond the surface, and he felt, and felt deeply and spoke strongly, on what he called the deficiencies of much of the present Missionary apparatus.

"Less of man and more of God" was an expression he employed in speaking with the writer on the subject not many months back. This view of Missionary work led him latterly

unostentatiously, and in strict dependance on the Spirit of God, to labor more fully in preaching the gospel of the grace of God to his perishing fellow-men of all colours and creeds. He was in heart and life a true Missionary, willing to spend and be spent in this blessed employ.

There was a *practical* character about all that he did, and especially in his Christian movements, which always commanded respect and admiration. He was a man of much closet devotion, but no ascetic. His private duties and privileges evidently qualified him for the more ample discharge of the practical duties of his station. The hearty, manly straightforwardness with which he went about his work was not only commendable, but worthy of universal imitation. He was a most industrious man. Diligent in business, fervent in spirit, was his practice, if not his motto. He was a Christian as far as the exhibition, defence, and exposition of Christianity were concerned, that we could have placed with confidence either in the highest post of difficulty, or in the most indigent circumstances. He would have made his superiors respect him, the weakest and meanest of our race would have felt at home in his society.

Mr. Mack had a warm, generous and catholic heart. He loved all who loved the Saviour. His attachment to the early Missionaries appeared often like the fondness of a most affectionate child for kind and worthy parents. "Ah!" he would sometimes say, when speaking of Carey, Marshman, Ward and others of their day, "these were men, my dear brother,—such men." In their case, and with him their names were as precious ointment. He had a vivid but chastened imagination. His ordinary preaching occasionally rose to the most refined and natural eloquence, the poetry of thought. He possessed a lively wit, which would, as Cowper said of his friend Mr. Bull, ooze out sometimes in defiance of his attempts to stop it. His satire, when permitted to awake, was not impotent, as his opponents sometimes felt when he wielded his pen on great subjects, in the *Friend of India*. He never engaged it in personalities but in exposing the fallacy or disingenuousness of his antagonist. He was a firm dissenter, and a thorough opponent of oppression in every form. He more than once, in our early Missionary life, in speaking of the three good old men, as he was wont to call Carey, Marshman, and Ward, related the following anecdote of Dr. Carey,—that he usually introduced into his devotional exercises a prayer *for the downfall of all establishments, the overthrow of slavery, and the cessation of war*, adding "I would not pray so, but my dear brother, (and his eye would brighten while he said it) there are no three things

the accomplishment of which would give me such inexpressible delight.”

To say that Mr. Mack was perfect would be to declare him impeccable and immortal. That he was a fallen and guilty sinner, none knew or felt more deeply than himself. His last words, like those of Carey, could he have given utterance to the feelings of his heart, would have been,

“ A guilty, weak and helpless worm,  
On thy kind arms I fall,  
Be thou my strength and righteousness,  
My Jesus and my all.”

On this ground we give him a record : but “ his record is on high.” He hath entered into rest, and

“ We shall see his face no more,  
Till Jesus shall appear.”

May it be our ambition to follow him as he followed Christ, that when we come to the close of life we may be with him—with all the just made perfect, and with Christ for ever.

“ For we are hastening to the tomb,  
Oh may we ready stand !  
Then dearest Lord receive us hence,  
To dwell at thy right hand.”

He was a cheerful, intelligent, devoted and useful servant of the Lord Jesus in this heathen land. He lived in the work, and his was the honour and happiness to fall in the field after a long and faithful service in the Mission field.

“ The gospel was his joy and song,  
E'en to his latest breath ;  
The truth he had proclaimed so long,  
Was his support in death.”

## VI.—*Quarterly Report of the Mirzapur Free School.*

With pleasure we insert the last Report of the Superintendent of the Mirzapur Free School. We are indeed gratified to find the effort recently made to establish an English Seminary at this important station progressing, and we hope that the friends of Christian Education will not allow the attempt to inoculate the mind of the youth of that part of India with the knowledge of Western science and the all-important knowledge of salvation through Christ, to fall to the ground for want of pecuniary aid.

Subscriptions can be forwarded to the Rev. M. Wollaston, Mirzapur.—EDS. C. C. O.

*Committee of Management, Mirzapur Free School.*—Messrs. Currie, Money, Ommaney, Dumerue, Stopford.

GENTLEMEN,—I beg to submit for your consideration a report of the Mirzapur Free School for the months of April, May and June. On my return from Calcutta in the beginning of April, I found that the number attending the school was about 150. They were much pressed for room, but I could not find a better place for the school than the one occupied. A new school room had been commenced on the Mission

compound for the use of the orphans, to which I intended to remove the English classes when it was ready for their reception, and to locate the Hindi class at the Bherya Ghat Chapel, until the large school for which contributions have been received should be erected. These contemplated changes have since taken place. The English school is now held in the new school room on the Mission compound and the Hindi school has been removed to Bherya Ghat. Besides these, two other branch schools have been formed, viz. a second school at Dukkhiin Phatak and a Persian school in Wesley Gunj. No rent is charged for these various schools, as they are the property of the Mission, and the transfer of the English school to the Mission compound has caused a saving of 16 Rs. per mensem with rent of the former school.

The distribution of the students in different places is attended with disadvantages, as I am obliged to trust to the masters for the due performance of their duties. I have, however, much satisfaction in reporting that the second Hindi school is the only one of the four in the management of which there is any deficiency of system or discipline. Mr. Artope visits it once a week, and reports rather favorably than otherwise of the *zeal* of the Lala. Whilst the Persian class which I examine every Monday is in the hands of a munshi who does every justice to his pupils.

It would unquestionably be most desirable to collect all the students in one place, as they would be under my constant supervision; at the same time as the pupils are mostly beginners and require a good deal of training before they can be brought to undergo the severer discipline of a regular school, the present arrangement is not without some advantages, all that is required will be to sustain them as vigorously as possible and prepare them for introduction into the larger school which it is intended to build.

The papers accompanying this report are—

No. 1. Report of attendance and progress of the English school. 2. Supplement to ditto, or report of the Anglo Hindi Department of the English school. 3. Supplement to ditto, or report of the Anglo-Urdu Department of the English school. 4. Report of the pure Hindi school for June. 5. Ditto of second pure Hindi school for ditto. 6. Ditto of the Persian school for ditto. 7. Copy of daily routine of studies. The number of scholars in the four schools is 294 and the daily average of attendance about 200. viz. English school, 89 pupils, 1st Hindi do. 69, 2nd do. 99, Persian do. 37.

The number of Teachers besides myself and Mr. Artope are for the English school, head-master Banarasi Das, paid by the mission. Assistant teacher eight rupees, one pandit ten rupees, one munshi eight rupees; in the first Hindi school a pandit eight rupees, and two monitors at one rupee eight annas each; in the 2nd Hindi, a Lala four rupees, and in the Persian school, a munshi at eight rupees, making together with a *chaukidar* and a sweeper three rupees eight annas, a monthly establishment amounting to Company's Rupees fifty-two eight annas. The monthly contributions amount to sixty-five rupees, exclusive of ten rupees given by Mr. Budden, but which during his absence has been suspended.

*English School.*—The attendance of the pupils in the five upper classes has been very regular. The school has been opened every day at six A. M. and closed at nine, but from the 1st instant, as the weather is cool, two additional hours will be devoted to study, viz, from 11 A. M. to 4 P. M., one of the five hours will be occupied exclusively in preparing lessons for the following day, a duty which is seldom properly attended to by the boys when left to themselves.

The 1st class have lately commenced Ewart's larger Geography, and also map drawing. They have not proceeded far in Geometry at present owing in some measure to the difficulty they find in expressing themselves in English, but I trust they will soon overcome. They have gone through the Gospel of Matthew and are familiar with much of the history.

The 2nd class are not much behind the 1st, and with the exception of the history of Greece read the same lessons. Deokurn is on the whole the best scholar in the 1st class, but Shujat Masih is the most diligent and attentive. William Gurney, lately of the 2nd class, and an orphan boy, who commenced a year ago, with spelling words of our letters has been promoted successively from the 4th to the 1st class, and will there is no doubt become the most distinguished scholar in the school.

There are some very promising boys on the 3rd class. Claudius has been generally at the top and is now promoted to the 2nd class. In the 5th and 6th classes, some of the boys have been very irregular in their attendance, which I am inclined to believe arises from the master not being popular amongst them, but it may also arise from the fear parents have in sending young children far from their homes without some persons to protect them.

*Anglo-Hindí Department.*—The progress in Hindí has been considerable—the majority read fluently, 37 read the Azimghur Reader, 13 read the Bhugol or Hindí Geography.

*Anglo-Urdu Department.*—The progress in Urdu and Persian has also been very fair but many who studied Persian only have joined the new Persian school.

The above classes are connected with the English school.

*The first Hindí School.*—I have examined the boys of this school two or three times and have been much pleased with the manner in which they are taught. The report speaks fully on the subject of their studies. I have no doubt that when the four schools are consolidated, many of the pure Hindí and Persian scholars will join the English class.

*The second Hindí School.*—Under the Lala although well attended study very little besides native accounts at present; nothing more can be done till they are collected together with the other school, and are subjected to our general supervision.

Plans have been submitted for a building suited for the school, of which one has been approved and the building ordered to be begun. It was thought that although this cost would greatly exceed the amount collected, yet that further subscriptions might be depended upon as the building progressed.

I beg to state that a report of the Mirzapur Mission in which particulars of the progress of the school are inserted, is now in the press, and I trust that on its being circulated among the friends of the Mission a considerable addition will be made to the funds. None of the natives of Mirzapur have yet been solicited to subscribe, but one person has signified his willingness to give 100 rupees, and I have no doubt many will follow his example.

*Prospects.*—I have every reason to believe that when the new school is built and all our pupils are collected together the advantages that may be expected from system and discipline will be fully manifested, and that when I am relieved of many of the mission duties now pressing upon me I shall be able to render better service to the school.

I am, Gentlemen,

Your obedient servant,

M. WOLLASTON,

Secy. M. F. S.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta has reached England in safety and in somewhat improved health.—Rev. T. Sandys and Mrs. S. have left Europe for India. The Rev. J. Stubbins, and Mrs. S. of the General Baptist Mission, Orissa, have sailed for India in the *Wellesley*.—The Rev. W. Morton and Mrs. M. arrived in London on the 8th June. They were not much improved in health by the voyage, but had rallied after their arrival.—We regret to announce the death of the Rev. J. Craig, of the American Mission at Saharanpur. Mr. C. entered into his rest on the 16th of August. He had been about 7 years in the field. His end was peace.

MADRAS.—We regret to learn that the Rev. Mr. Carver, (Episcopal Missionary,) will be compelled, from severe indisposition, to leave Madras for Europe in search of health.—The Rev. J. Sewell sailed on the *Precursor*.—The Rev. T. D. W. Ward, M. A. has returned from Bangalore with his health somewhat improved; but he will probably be obliged to proceed ere long to America for more complete restoration.

### 2.—PORTRAIT OF THE REV. W. YATES, D. D.

The friends of the late Dr. Yates are informed that a lithographed portrait of our excellent friend, by Mr. C. Grant, can be had at our publishers. Price, one Rupee.

### 3.—BAPTISM AT THE UNION CHAPEL.

We have the pleasure to announce the baptism of another convert from Hinduism. This solemn and interesting ceremony was performed Sabbath day morning, Aug. 10th, at the Union Chapel. After a sermon appropriate to the occasion by the pastor of the Chapel—the Rev. J. Mullens briefly stated to the congregation the history of the young candidate for admission into the Church of Christ. His name is Mahesh Chandra Bānarjya, a Kulin brāhman, educated in the London Missionary Society's Institution at Bhanipur. He finished his studies and left the Institution about two years ago. Nothing was heard of him by the Missionaries for a long time. He was to them as are many educated under their care,—lost sight of, and al-

most forgotten. The seed of divine truth had not perished. It had been silently germinating. About four or five months ago he visited the Rev. J. Campbell, the superintendent of the Institution, and explained to him the state of his mind on religious topics. He could no longer remain in his Hindu vassalage. He was strongly advised to return to his homestead and test by a lengthened probation the strength of his convictions and the sincerity of his feelings. One great object, moreover, was, if possible, to instruct his wife and induce her to accompany him. In this he failed. She was very young,—about 12,—and very timid.

About a fortnight ago Mahesh came to the Institution resolved to cast in his lot with the people of God. Again was he solicited to return to his friends and endeavour still further to test his sincerity, and endeavour to benefit his friends, and especially his wife. He was decided. His reply was, he could not return. He had long struggled with his convictions, and now he would at all risks become a Christian. The evident sincerity of feeling and purpose manifested by the young disciple convinced all who conversed with him of the purity and sincerity of his motives and conduct, and he was received.

After detailing his history, of which this is a brief outline, Mr. Mullens asked him several important questions as to his views of truth and his reasons for adopting his present course, to which he afforded satisfactory replies. At the close of these queries he was asked if he would publicly give up the bráhmancial or sacred thread, the sign of his superiority; with this he at once cheerfully complied. He was then baptised by Mr. Mullens amidst the tears and prayers of a deeply interested audience. Thus has another been rescued from the darkness of heathenism and brought into the fold of God. They shall and do come from the East and West, and North and South,—from heathen tribes—into the kingdom of God, whilst the children of the kingdom,—the privileged of Christian circles,—stand aloof or are cast out. How few amongst Christians would make such a sacrifice for Christ's sake as did this convert. He has, as in many previous instances, literally given up houses and lands, and brethren and sisters, and wife and home,—aye, and—what to him in many respects was more than all, his sacred thread, the sign of his superiority, his badge of honor, that which made him in the eyes of the multitude as God and an object of worship,—all has he given up for Christ's sake. How few amongst Christians are prepared for such sacrifices as these.—*C. C. Adv.*

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

Was held at the Union Chapel, on Monday evening, the 4th August.

The address was delivered by the Rev. J. H. Parker from Mal. iii. 10. "Bring ye all the tithes into the storehouse, that there may be meal in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." From this passage, illustrated by reference to the history of the times in the books of Ezra and Nehemiah, attention was directed to the word—1st of *Reproof*, 2nd of *Exhortation*, 3rd of *Promise*, addressed by God to his ancient people in this passage; considered as applicable in its spirit and principle to the church of the Lord Jesus in the present day. The object was stated for which that church exists upon the earth,—the conversion of the world to God; and Christians were urged to consider the claims God makes upon them to this end, and the duty of bringing all their influence, individual and collective, to bear upon it; encouraged by the *certainty* and *largeness* of the blessing which God has promised to give. God blesses Christians, and the Christian church, that from them the blessing may be spread more widely. He says now, as he did to

Abraham, "I will bless thee, and thou shalt be a blessing." If all Christians could be brought from this time forward to *live only for God*, we might soon expect the fulfilment of the promise—"From this day I will bless you;" "I will pour you out a blessing that there shall not be room enough to receive it."

The devotional services were engaged in by the Rev. Messrs. Paterson and Pearce. The attendance was good.—*Ibid.*

#### 5.—THE MONTHLY MISSIONARY PRAYER MEETING.

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 6th August. The address was delivered by the Rev. T. Boaz. Mr. B. adverted to the following subjects in the course of the services:—

1. The death of the Rev. W. Yates, D. D. He spoke of the great loss his death was to the church, and enumerated several of the peculiarities of his Christian character.

2. Intelligence from China from Dr. M'Gowan. The ties this church has in China from its personal knowledge of not a few of the labourers in that country.

3. The anniversary of the London Missionary Society. Mr. B. referred to the testimony borne by two of the speakers at the anniversary meeting to the great good effected by the London Society in past years in infusing a Christian and Missionary spirit into the churches in Ireland and the United States. The funds of the Society, from various natural, and in themselves and their influences cheering causes, was not so good as in former years. Several bodies of Christians who formerly were attached to the London Society, and gave of their substance to its treasury, had now their own Societies, and supported Missionaries of their own in foreign lands. This, while immediately trying to the Parent Society, was cheering to the whole church.

4. In conclusion, Mr. B. stated that another candidate for baptism from the heathen had applied during the last few days for admission into the Christian church. He had been in former years a pupil in the Society's Institution at Bhowanipur. He is a Kulin bráhman and evidently quite sincere in his profession of Christ.

The Rev. Messrs. Mullens and Boaz engaged in the devotional services. The attendance was encouraging.—*Ibid.*

#### 6.—DR. WOLFF.

From a recent number of the *Jewish Intelligencer* we find that the friends of the Rev. Dr. Wolff have resolved to present him with some testimonial of their respect and esteem for his valuable labors in the cause of humanity.

At a meeting of the Committee appointed for this purpose, held on the 7th of May, at the British Coffee-house, it was resolved, "That a public subscription be opened for the purpose of affording an opportunity to the British public to express its high sense of Dr. Wolff's recent exertions in Bokhara, and thereby indicating the feeling entertained of the hardships undergone in his late arduous mission, and of the zeal, self-devotion, moral courage and philanthropy by which they were successfully surmounted."

We should suppose not a few in India, especially of the military, and of all who love their fellow-men, will feel a pleasure in subscribing to such a fund.

Dr. Wolff is a poor man, and yet out of his poverty he has expended much in his attempt to rescue Stoddard and Connolly. His first curacy in the English church was £20, the last £60 per annum.

Subscriptions can be forwarded to our address or to Smith, Payne and Smith, Bankers, Lombard Street, London.—*Ibid.*

## 7.—THE LONDON MISSIONARY SOCIETY AND ITS CLAIMS.

With our present number we circulate in a separate form, a full account of the 51st Annual Meeting of the London Missionary Society. From this account it will be seen that the annual income of this Society was £65,563, the expenditure £82,876, leaving a balance against the Society of £17,313. The Jubilee Fund, which it was expected would realize £50,000, had up to the time of the meeting not amounted to half that sum. So that it will do little more than meet the immediate and pressing wants of the Society. As sincere friends to this most excellent and useful institution we deeply regret this state of things, and sincerely do we trust that the friends of Missions, of all classes and of all creeds, will come forward to the help of a Society which has in time past been specially honored of God in the advancement of the cause of civil liberty and religious truth throughout the world. In appealing to the friends of Missions in India, on behalf of the London Missionary Society, we feel we ought to do more than merely appeal. We will endeavour in some measure to show how this debt which has been accumulative, did originate, and has increased, while other more directly secular institutions have had larger funds at their disposal.

When the London Missionary Society was instituted, with the exception of the Moravian and the Baptist Societies,—in the evangelic church it stood alone. The catholicity of its principles and practice rendered it then the Society of nearly the whole evangelical church both in Britain, on the Continent of Europe, and even for a while in the United States.

The spirit in which it originated could not be confined to its own circle. Like the streams of a new and exhaustless fountain it wended its way into every nook and corner of the church. The full deep stream of catholic principle and practice still flowed on, while from its broad and ample body meandered in various directions the narrower and shallower, but useful rivulets of the different sections of the Church. The fountain-head from which the parent stream was supplied has not been diminished or exhausted, but so numerous and broad and deep have been either the natural streams which have flowed out of it, or the canals and lakes which have been supplied from the same fountain-head, that the original river is neither so wide or so deep as in former years.

To drop the figure, the fact is that in the early history of the Society, and for many years, almost all the evangelical churches poured its quota into its treasury. From England, Ireland, Scotland, Wales, and the Continent. From Independents, Presbyterians, Episcopalians, and Lutherans, funds more or less were continually flowing in to the Society. In the present state of things this cannot reasonably be expected. Scotland now supports at least three Foreign Missionary Societies, the missions of the United Secession, the Free and Residuary churches. Ireland has at least one Foreign Mission connected with the Presbyterian Church. The Calvinistic church in Wales has sent forth its own Missionaries. America has many such Societies. On the continent of Europe there are at least some half dozen similar institutions.

From all these quarters funds are still obtained, but as we might naturally expect, much less in amount. There is a general feeling, touchingly alluded to in the speeches of Drs. Cumming and Codman, and of Mr. Wilson, the Irish Presbyterian, that from the London nearly all these Societies have taken their rise, and their supporters are most anxious that while they seek to do all they can to make the offspring strong and efficient, the parent should not languish or decay. A natural feeling, and one which we now seek to call forth, in the minds of those who feel, that under God's blessing, the London Society has been, and is still, a means of uniting God's people in the great and good work of evangelizing the world, and of stirring up many slumbering bodies to a sense of their duty to Christ and his claims.

Add to these drainings upon the original source, the varied forms which sectional benevolence has assumed within the last few years, and it is not to be wondered at—unless some extraordinary impulse, such as we have not experienced, should be given to the whole church—that the funds of a society looking to all for support should in the midst of so many and extraordinary efforts to do good occasionally fall short of what it needs and of what its friends most ardently desire.

The mere mention of Home and City Missions, Societies for Jews, Sailors and Soldiers, Colonial English Missions, and Irish Societies, are sufficient to show that British Christians have not become niggard in the disbursement of their funds. The cause of religion has not suffered, nay, generally it has reaped great advantage from this distribution of labor. The amount of funds collected has been upon the whole vastly augmented; only it has flowed into other channels, and the London Society, adhering to the Catholic principle and practice on which it was originally based, has suffered in the matter of funds. In the meantime the Directors have been unwilling to recall a single Missionary, to close a single school, or abandon one solitary station, nor have they done so. Nay, rather depending under the Divine blessing on the continued and efficient support of the church, they have strengthened their old and opened new missions,—have listened to the cry “come over and help us.” To China, a country in which they had long labored they have turned their special attention.

The past exhibits no evidence of rashness or want of foresight on the part of the Directors. The course they have pursued has been that of men strong in faith, anxious to do that which they believe to be right, firmly hoping that they will be sustained by the Church. Their trust is still in that God whose is the silver and the gold, and in the disciples of that Saviour who “when he was rich, for our sakes became poor, that we through his poverty might be made rich.” We confidently appeal to all those who love the Saviour in sincerity and truth to come to the help of the London Society. Not to extricate it from debt but to enable it in future to maintain its missions in all their integrity and efficiency.

We ask the Christians of India, shall the London Society ever contemplate the giving up of one station—one Mission—one school—shall it distribute one bible or one tract less for the want of that silver and gold which has been lent them by the Lord to be repaid anon? We will not anticipate the prospect of a refusal to such a call.

We are free to confess, while on this subject, that a portion of the church in India is neither tardy nor niggard in the disposal of property for the best purposes, when compared with the general standard of Christian giving, yet we feel confident that neither in numbers or amount have the truly Christian portion of our churches arrived at all at the Christian standard on this oft-mooted and deeply important subject. How few Christian people there are but who give themselves the substance and Christ the shadow, who are more anxious about their own temporal future or that of their connections, than for the future triumphs and glory of the Gospel? How few that deprive themselves of even their luxuries to advance a cause they profess to believe all-absorbing in heaven and on earth. For which Christ died and ever liveth. Who amongst Christ's people have yielded up one ornament or luxury for the cause of Missions? Who has a less splendidly furnished mansion or a less burdened festal board for this cause? We enquire not after the essentials to life and comfort, to happiness and usefulness, let all have these in abundance, they are good and proper for use, but oh! brethren, had we the amount which you as Christians, expend on the merest luxuries and vanities of this world, we would not appeal for more to sustain our Missions in their efficiency. The cost of the luxuries of those who profess to be strangers and pilgrims on the earth would, we are confident,

be ample to sustain our Missions. Think of this Christians, and then think of Him who has redeemed you. He had not where to lay his head.

Cold mountains and the midnight air  
Witness'd the fervour of his prayer ;  
The desert his temptation knew  
His conflict and his victory too.

While you live in ceiled houses and recline on soft pillows, his cause languishes and fails for want of the means which you expend on the things you profess to consider valueless. Think on these things.

If this can be said of the true followers of Christ, what can we expect from those who are only his disciples in name, having a name to live while they are yet dead? How few amongst those with princely incomes drawn from the land ever bestow a thought on the cause of Missions, and still less do they yield of their abundance to a work so blessed. We not unfrequently see a poor man's mite attached to the name or initials of men in the receipt of princely incomes, as subscriptions and donations to societies having for their object the conversion of the ninety millions of India. May all such be led to feel the awfulness of their position as responsible stewards, as men who must give an account of all that they have in trust for God. It will be a fearful thought to feel on the day of final audit that God had placed at their disposal means ample for their own enjoyment and the advancement of His glory, and that they sought only the former and neglected the latter. Christian, remember you are responsible to God not only for your time, talents and influence, but also for your property.

We commend to all our readers the following extract on the subject from a sermon preached on the occasion of the Jubilee of the London Missionary Society by the Rev. W. Jay, a man whose praise is in all the churches.

"Silver and gold also will be required; for whatever the spirituality of some enthusiasts may imagine, money does much, and there is much that can only be done by money. God himself has determined that even his own cause shall not be carried on without it; and is it not lamentable, is it not shameful, that your operations should be suspended or contracted for a limited supply of a medium which is so plentifully possessed already, and which could be so easily and mightily enlarged, if—

If what? if men would trade for God, and fulfil even in a humble measure the language of Isaiah, "Her merchandize and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandize shall be for them that dwell before the Lord, to eat sufficiently and for durable clothing." I remember that when a London merchant went to Mr. Newton and said to him, "Sir, I am going to leave off trade, for I have gained enough for myself and my family." "Then, Sir," said he, "be the Lord's journeyman, and carry on business now for him." Well, suppose some of you would do this for one year only, would you not as a Christian feel peculiar satisfaction in thinking from day to day as your head or your hands were employed, "I am doing this for Him who died for me, and rose again;" would not love make the yoke easy, and the burden light; and would not a prosperous stroke yield you more pleasure than you ever felt in any success while serving a creature only, though it were your own dear self?

If—if what? If you would avoid all needless hoarding. Some think that the Gospel forbids all accumulation of property. We go not so far as this, and the apostle speaks of "the fathers laying up for the children." But this may be done, and not unscripturally, if prudence and conscience will consult each other. And if you lay *up* what you ought to lay *out*, God can easily scatter it—and we see how often he does this—and if he does not, and it descends to the family, it seldom wears well. It is very distinguishable

from "the blessing of the Lord that maketh rich, and addeth no sorrow with it."

If— if what? If you would remember the cause of Christ in death. Oh the scandal of dying very rich, in our day especially, and when importuned by thousands of calls from perishing souls! If any thing could relieve the odium, it would be dying rich towards God. Oh, what would it be for those who have one hundred thousand, or two hundred thousand, or three hundred thousand pounds to leave behind them, if they would leave, to replenish our institutions, the tenth, or the twentieth part, especially in cases where they know, and they do know, that not one quarter of these fortunes will be needed by those who receive them? I wonder whether we shall ever succeed in convincing people that they are answerable for the use of their property after they are dead, as well as while they are alive? We are sometimes shocked to see members of churches, and even office-bearers, living in every kind of luxury, and dissipation, and vice; not indeed in their own persons, but in the persons of those they left behind them, and whom they have furnished, for their wickedness, with the means and the motives. "But they did not know that this was the consequence of such abundance." And why did they not know? What prescience did it require? Did they not know the depravity of the human heart? Did they not know the influence of wealth in making provision for the flesh to fulfil the lusts thereof? Did they not know that the prosperity of fools destroys them? Yet these persons in the beginning of their wills say, "Being of sound mind."—I very much question this—I am sure, if they are of sound mind, they are not of sound conscience, otherwise they would not, they could not make, in passing to the bar of God, such disposals as they do.

If—if what? If they would avoid needless expenditure, and be satisfied with a decent distinction above the vulgar, instead of suffering themselves to be carried away with the pride of life.

If—if what? If they would exercise that first lesson in the school of Christ, self-denial,—and not self-denial of an extreme kind,—oh, how much might be gained without giving up anything that is essential to their support or comfort."

In calling upon the Christian Church for its aid in pecuniary matters we would not be unmindful to urge upon them the more influential and important matter of prayer—prayer for more Missionaries—more success—for the raising up of an indigenous ministry, and for the full and scriptural establishment of the Church of Christ in India and throughout the world. Pray for us is the language of the friends of the London Missionary Society that the word of the Lord may be glorified wherever our Missionaries live and labor."—*Ibid.*

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#### 8.—LETTERS FROM GERMANY.

*Translated for the Calcutta Christian Herald, from 'Les Archives de Christianisme,' 8th Feb.*

**BELoved BROTHER,**—You have informed the readers of your excellent *Archives* of the scorching philippic of the ex-romanist M. Ronge, against the scandalous speculation of the clergy of Treves. The immense sensation that this publication excited in Germany still continues. A library might be filled with the pamphlets and newspaper articles that have been called forth by this energetic protest—a proof on the one hand that it expresses the sentiments and convictions which were lying dormant in many catholic or protestant souls, while on the other hand the fury of the priests shows that their idol has been struck.

But it is not this that is to form the subject of my present letter. M. Ronge is going on in his work; he openly professes himself a Reformer;

two publications that he has put forth leave no doubt as to the commission that he believes he has received. It is now the fitting time to ask—Who is M. Ronge? What are the principles of his faith? And consequently what is to be expected to be the bearing of his work on the interests of the kingdom of God our Saviour? Such are the questions which I shall attempt to answer.

Meantime the anti-romanist and anti-papistical movement is going on in the catholic church of Germany in a manner independent of the proceedings of M. Ronge, although simultaneously with them.—Whole parishes are separating themselves openly from Rome and the Pope,—taking the title of “*catholic non-romanist churches*,” publishing their confession of faith, and claiming of the governments to recognise them as such. What is the importance of the religious character of this movement? This question will form the subject of another letter, if God permit.

J. Ronge was born in 1813 at Bischofswalde, in Prussian Silesia. The son of an honest labourer, he passed his early days in the country, watching, like David, his father's flocks. “During these long hours of solitude (he says in one of the writings which he has just published under the title of *my justification*), in this simple pastoral life, while learning the catechism and the bible history beside my grazing flock, my thoughts would often revert to religious subjects, the future life, and my present destination, and these reflections would often leave on my mind impressions of deep sadness.” It is probable that this complete liberty of thought, and this resting of his soul on the bosom of nature, was no good preparation for that suffocating moral thralldom to which the despotism of the priesthood was soon to subject him, and against which he now launches forth such scorching darts.

After having received his elementary education in the school of his native village, and having gone through the classes of the gymnasium of Neige, the young Ronge repaired to the university, and applied himself to the study of theology.—This was the last season of his liberty and of his youthful hopes. In 1839 he entered the seminary, and it was there, as he informs us, that his eyes were first opened to a view of the religious and moral state of the Romish clergy.—He describes the time that he passed in this suffocating atmosphere as a sort of hell, where he felt from day to day that all the faculties of his mind, his heart and even his body were dwindling away.—“The confidence that I had in the spiritual guides of the people was torn from my soul from the time I got a near view of their mode of acting. I was filled with horror when I saw how they abused religion in order to retain their hold of the people. The bitterest indignation laid hold of me when I was forced to see the tissue of hypocrisy with which Rome entraps us from the cradle to the grave. I felt the withering impression of the chains of a bondage that I had never known before, and I soon perceived the moral sufferings of my companions in misery,—sufferings all the more bitter because they dared not acknowledge to themselves the cause of them; for the policy of the Romish hierarchy knows how to entrammel even thought with its bonds, and its art is to make these bonds fall first of all on the inferior clergy. To this end all their education is directed, and when once their spirit is quelled under this bondage, it becomes impossible for the most part of them ever to shake it off. The real work-shop in which these fetters are forged is the seminary: there is stamped on the young man, the indelible brand of his slavery.”

“From the time of my entrance into the seminary I could read in the countenances of my associates, according to their several characters, either consternation, or anguish, or sadness, or a desperate resignation. The first night, five students who slept in the same room with me did not utter a single word: shut up in themselves, each one sought repose in silence. Forty young men, in the flower of youth, moved along in the shade. We

spoke not to each other, but each sought to read in the countenances of the rest what was passing in their hearts. The most submissive sought to attain to that kind of heroism which sacrifices in a day the azure sky of youth, its desires, its hopes, its liberty: and under this oppression the heart of the youth of 24, which erewhile beat so joyously, so confidently, and so warmly, was crushed; and selfishness, introduced as by inoculation, caused the poison of distrust and envy to run in his arteries. The despotism of the Roman hierarchy appeared to be as a phantom which filled me with horror, a phantom which I saw employed in digging graves to bury young men alive, and which were ere long to swallow up the liberty and the happiness of mankind. Obedience—an absurd, a blind obedience—that is the first law of Rome.”

M. Ronge closes this melancholy description from which I have only made some short extracts with a pathetic appeal to fathers and mothers, entreating them not to send their sons into these sepulchres of moral liberty.

We may well believe, after this, that he would himself have thrown off this yoke, even before the end of the year that he was required to pass at the seminary, had he not been sustained by the hope, that, once entered on his duties, he would have enough of liberty, either from the pulpit, or in the religious instruction of youth and in schools, to open up for himself a sphere of action conformable to his convictions, and to his instinctive love of liberty, which in him appears to be all-powerful and indestructible. Care was soon taken to prove to him that in this expectation he deceived himself.

Having become chaplain (or what is called *suffragant*) in the small town of Grottkau, M. Ronge applied himself diligently to his work, and gained the confidence of his parish, finding his delight in teaching a band of free and happy youth: the barque of his priesthood glided on with full sails, lightly clearing some ceremonies of the Romish worship which its pilot did not like. All at once it struck upon a rock in the form of—a newspaper article!

Poor youth! your instincts did not deceive you, you had a true presentiment of all the burden of hierarchical despotism. Some lines sent to a newspaper in a moment of just indignation, and you are after some weeks of inquisitorial persecution cast out into the street, without bread, without a resting-place for your head, having lost, as far as your professional career was concerned, all the fruit of 10 or 15 years of study. And all this without a trial and without appeal, by the mere will of some priests, or perhaps of but one priest, your superior, suspicious and jealous of his authority. It may be said without any exaggeration that there is not in Europe any class of men more completely enslaved than the inferior clergy in the Romish Church; and what is worst of all is, that this bondage has as its hold over that which is most sacred in man, upon his thought and his conscience which have the most inalienable right to liberty.

Let us state the occasion of the deprivation of M. Ronge, of which the Romanists have said so much by way of weakening the force of the tremendous blow which he has lately aimed at Romanism in his letter to the Bishop of Treves. The diocesan chapter of Breslau had elected to the Bishopric of that town, an old man of 80 years, respected and loved on account of his moderation, the sweetness of his character and the enlargement of his views. But precisely on this account, during two whole years the act of his confirmation was looked for in vain from Rome. What all the diocese thought and said in whispers, Ronge had the courage to say aloud. He asked, in a letter under the signature of a *chaplain*, what reason could induce the Court of Rome to deprive a diocese of its first pastor for two whole years: he asked why this injury was inflicted on a venerable old man; he asked why the chapter who had elected him remained silent: he asked in fine—“if we are to expect a return of the time when it was necessary to

send to Rome a mule loaded with gold for the appointment of a Bishop." *Inde irae.* Ronge was deprived,—deprived without a hearing or a trial: in spite of a remonstrance signed by forty members of his parish and all the authorities of the town. Doubtless if Ronge would have consented to shut himself up again in the seminary, to do penance in *spiritual exercises*, to retract the truths that he had written, as was intimated to him by the administrator of the diocese, he might have been able to re-instate himself in the good graces of this haughty superior. But Ronge had had enough of that; he took the staff of a pilgrim, bade adieu to his parish with sorrow, and from that day enjoyed the privileges of a free man, gaining an honest livelihood as tutor in the family of a magistrate. Since his letter to the Bishop of Treves, Ronge has been degraded and excommunicated by a decision of the chapter of Breslau. It is very creditable to him, that, besides the warm testimony rendered by his whole parish to his zeal and the blamelessness of conduct, his superiors have not been able to find any pretext for those acts of extreme severity except the two letters. They have found nothing else to charge against him. Ah! I forgot; the decree of deprivation mentions another fault; it is that Ronge wore his habit too short and his beard too long!

At the same time that M. Ronge published his *justification*, he addressed an energetic *appeal to the inferior clergy*. To what does he call his former colleagues? "To break those unworthy, disgraceful bonds which attach them to Rome."

"You have been deprived (says he) of the liberty of *reason*; your mind is laid prostrate under the tyrannical chains of bulls and edicts; the free out-going of your thoughts is paralysed by maledictions; your reason is the slave of fear and selfishness. The despotism of Rome has shut up your faith within so strait barriers, that whenever a new thought enters your mind you must ask yourselves with trembling—is *this orthodox*."

"You have been deprived of the liberty of *will*. Blind obedience is the first commandment of the church of Rome, without this blind obedience, no virtue has any value, and you are criminals. But do you not know that when you tremble before the church, you but tremble before yourselves? For do you not belong to the church as well as your colleagues, who have their seats in the chapters or on the episcopal throne, as well as that Italian bishop who is called the Pope? Have you forgotten that in the first ages of the church these colleagues whom you honor as idols, neither were nor pretended to be, superior to you? Have you forgotten that these priests and these bishops were chosen by the parishes, by the people who sat with them in the synods? and yet you tremble at every word of an equal! Each one of you has been converted into a passive portion of an immense machine. Reclaim your rights as men!

"You have been deprived of the liberty of the *heart*. Shall I be afraid to speak of this because I shall expose myself to injurious suspicions? Oh! the subject is so great, so exalted, so sacred, that I shall willingly bear the most outrageous accusations, if I be exposed to them. The subject is that of the holiest affections of the heart of man, of the family, of marriage. By the law of compulsory celibacy, your hearts have been crushed and corrupted. This law is not founded on the gospel: it was imposed on the church by an imperious Pope in the midst of blood and murder. This immoral law, which impoverishes the heart and turns it into a solitary desert,—this law which spoils men of the consolations, the hopes and the joys of family, has converted you into beings who have nothing of humanity, and every thing of hypocrisy. What then remains for you, since you have been stripped of the freedom of reason, of will, and of the heart? Arise! Renounce superstition, that poison of all free action, of all free virtue; break

the chains of the bondage of conscience, of religious slavery; struggle for the good of your fellow-citizens,—and the people shall be delivered, and yourselves shall be set free.”

After having spoken thus, Ronge refutes the objections suggested by fear. We shall lose our places, our means of support! Gain your livelihood honestly, without hypocrisy, as becomes the instructors of the people. We must separate from the pope! What have you to do with this stranger, this Italian priest, whose yoke falls on our country? Become German priests, true ministers of religion. But the power of Rome is progressing; it will not fall! Vain appearance! The nation should know that these conversions which are so much vaunted, are for the most part purchased by the Jesuits, that band of Corsairs in the service of the Roman hierarchy. They pay for them with that money which they extort from the people as the price of rosaries, of indulgences and of prayers!

The author concludes by demanding a Christian, German-catholic worship, agreeable to the gospel, celebrated in the native language of the people, and freed from the inquisitorial yoke of auricular confession. Such is the spirit of the new reformer, such are the bounds that he has marked out to his work, the end that he has assigned to himself.

Still I feel that all enlightened readers of this statement will ask, what is the faith of Ronge? We see not in these sketches of his biography any interior working of the conscience, any serious return to Jesus Christ as the Saviour, any appeal to the word of God as the only rule of faith, the only source of life, and to the gospel of grace as the only method of salvation for men. In a word, there is nothing in all this that resembles the terrible inward struggles of Luther in the convent of Erfurth.

Alas! It must be frankly acknowledged, that all this is hitherto wanting in M. Ronge, if we may judge from his publications. There was in the Reformation of the 16th century a negative, a political side, an unsatiable craving for liberty on the part of men, and of nations who had groaned under the crushing yoke of Rome. Their souls were suffocated, they wished to breathe. Such is now this young priest; this negative side he has embraced with ardour, with the sincerity of an honest and deeply indignant heart. But the positive side of the Reformation, the return to the word of God, to Jesus the only mediator, to the justification of sinful men by faith alone in the sacrifice of Calvary, of this Ronge seems yet to be ignorant. He has not yet betaken himself to the source of life, and hence his work is threatened with unfruitfulness. The deeper errors of popery make little impression on him; he reproaches its tyranny, its oppressive despotism, its cupidity, its hypocrisy but he does not go to the root of these evils. He speaks as yet only of moral freedom, of the dignity of man, of enfranchisement for nations, and not of salvation for the sinner by repentance and faith.

Still it is impossible to disguise the importance of his proceedings in Germany; and then there is room to hope that God will lead him on, will illuminate him completely with this divine light, and employ in the service of his own kingdom that burning energy, that youthful courage, that indisputable talent. And even though wholly of a negative character as it still is, his work cannot be without its use. All Germany is occupied with it. The minds of men are forced to reflect, and to ask ‘where is truth?’ The magical chain of blind obedience is broken; and all those who, whether priests or laymen, shall be led to a rupture with the pope, will find themselves in a moral condition much more favourable to the truth. The pope once fallen, there remains for them only the bible, and from it they will draw the water of life. So it has happened already with the new church of Schneiden muble of which I shall tell you in an early letter.

## 9.—EDUCATION PUBLIC EXAMINATIONS OF 1845.

The Examination for senior scholarships, and candidates for government employment will be held in the Town Hall, upon the dates and at the hours specified below.

The proprietors and masters of the various Institutions intending to profit by the resolution of the 10th October 1844, are invited to attend the examination in order to become acquainted with the nature of the ordeal; but it is to be distinctly understood, that no visitor is to interfere in any way with the examination or hold any communication whatever with the candidates. Those masters who may wish to be present are requested to apply to the Secretary to the Council of Education for a ticket of admission, without which no one will be allowed access to the Hall.

All proprietors or head-masters of schools, are requested to send in to the Secretary to the Council of Education, a list of the candidates intending to be present from their Institutions, at least one week before the 23rd of September, accompanied with the certificates and testimonials required by the regulations already published.

The papers on the following subjects, will be prepared by the gentlemen whose names are appended to each in strict accordance with the new scholarship rules.

*Senior English Scholarships.*

*Essay*—The Right Hon'ble Sir Henry Hardinge. *Literature*—The Hon'ble C. H. Cameron. *History*—The Hon'ble Sir Henry Seton, Knt. and Daniel Elliott, Esq. *Natural Philosophy*—Js. Newmarch, Esq. B. A. Trin. Col. Cambridge. *Mathematics*—Ditto. *Vernacular Essay*—Capt. G. T. Marshall; or *Latin Essay (should any candidate prefer it)*—Hon'ble C. H. Cameron.

*Junior English Scholarships.*

*English Grammar*—Dr. Mouat. *Geography*—C. Beadon, Esq. *History*—Dr. Mouat. *Arithmetic*—Ditto. *Vernacular Translation*—Capt. Marshall.

The Council have latterly thought it expedient to give notice, to what books or parts of books they intend to confine the literary and historical examinations for the year, in order that the reading of the students may not be spread over too wide a surface. They regret much that for the present year, it has not been possible to extend the notice beyond the Government institutions.

They would, therefore, recommend candidates from other Institutions, to consider whether it may not be prudent for them to postpone appearing for examination until next year, when care shall be taken, to give them notice of the books or parts of books, selected for the examination.

The following are the subjects referred to:—

**POETRY.**—Milton's Paradise Lost; Shakespear's Hamlet, Lear, Othello, and Macbeth; and Gray's Poems as far as they are contained in Richardson's Selections.

**PROSE.**—The first 4 volumes of Spectator, and Bacon's Essays.

**HISTORY.**—The History of England from the reign of Henry the 7th to the Revolution of 1688; the 3rd Book of Mill's History of India, and Macfarlane's Indian Empire.

The following are the days fixed for the examinations, which will commence daily at 10 A. M. precisely, and all answers must be given in at or before 5 P. M. Candidates are recommended to be in attendance a

quarter of an hour earlier, in order that no time may be lost in taking their places, &c.

	<i>Senior.</i>	<i>Junior.</i>
23rd Sept. . . . .	<i>General Literature.</i>	<i>English Grammar.</i>
24th. . . . .	<i>History</i> . . . . .	<i>History.</i>
25th. . . . .	<i>Mathematics</i> . . . . .	<i>Arithmetic.</i>
26th. . . . .	<i>Natural Philosophy</i> . . . . .	<i>Geography.</i>
27th. . . . .	<i>Vernacular or Latin Essay.</i>	<i>Vernacular Translation.</i>
29th. . . . .	<i>English Essay</i> . . . . .	<i>Reading.</i>

In consequence of the great additional importance acquired by the Senior Scholarship Examination, and of the competition being no longer limited to the Students in the Government Colleges, it has become necessary to afford the best possible guarantee to the public and the Government of the results being fully, fairly and impartially reported. The papers will therefore be examined by the following gentlemen :

*Literature and History*—by the Hon'ble Mr. Cameron, assisted by the Hon'ble Sir Laurence Peel, Sir Henry Seton, and Mr. Daniel Elliott. *Mathematics and Natural Philosophy*—by the Rev. F. Fisher, B. A. *Latin Essay*—by the Hon'ble President. *Vernacular Essay*—by the Rev. Mr. Bradbury, of Chinsurah. *English Essay*—by the Secy. to the Council.

8. The examinations in the Town Hall will be superintended daily by at least one Member of the Council of Education, assisted by Messrs. Haldiday, Turnbull, and Beadon ; the Secretary to the Council being on duty during the whole period.

9. The Scholarship questions, with the most distinguished answers, in English Literature, History, Science, and the best Essays will be published for general information and distribution as soon as practicable, after the receipt of the reports.

10. With respect to all other points connected with the examinations not specified in the above scheme, the scholarship and other published regulations of the Council of Education, will be strictly adhered to.

*Council of Education, August 15th, 1845.*

#### 10.—MADRAS—LIBERALITY.

Adjacent to the Main Guard here is a building of recent erection, this is the Bible, Book, and Tract Societies' Depôts where a great variety of very useful books, stationery, and all sorts of school and elementary books, &c. &c., are always to be had. These institutions have been formed by subscription, and much benefit has flowed from them. Subscribers of course get all that they may require at a lower price than non-subscribers—and lately a regulation has been made, by which all Non-Commissioned officers and soldiers are allowed to get whatever they may require from these Depôts at the same price as subscribers. This is a very liberal act and as such is duly appreciated by the soldiery, many of whom daily lay out considerable sums of money there, as the idea of obtaining books at the cheap rate seems to stimulate them to make purchases, which they might not otherwise be inclined to do.—*Athenæum.*

**LECTURES ON THE ERRORS AND EVILS OF ROMANISM.**

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LECTURE NINTH:

THE

**DUTY OF PROTESTANTS**

IN REGARD

**TO ROMANISM.**

BY THE

**REV. A. LESLIE.**

AND

**THE SUBSTANCE**

OF THE

**CLOSING ADDRESSES,**

BY THE

**REV. A. F. LACROIX.**

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**CALCUTTA:**

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**1845.**

THE  
DUTY OF PROTESTANTS  
IN REGARD  
TO ROMANISM.

BY  
A. LESLIE.

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THE subject for this evening's consideration is, "The Duty of Protestants in regard to Romanism." Were I disposed to occupy your time with an introduction, I might dwell at some length on what Romanism is as a system; but this, though the topic has by no means been exhausted, has, by what you have already heard, been rendered unnecessary: and I might dwell somewhat also on the importance of our present subject; for although, happily for us all, it is not difficult to treat, yet is it not of inferior moment to any of the topics which have been brought before you: but this, too, is unnecessary, inasmuch as I hope the greatness of the matter will be perceived and felt as we proceed. Without, therefore, any further introduction, I will at once enter upon our subject,—“The Duty of Protestants in regard to Romanism.” And in doing so, I will, for the sake of method as well as clearness, divide what I have to say into three parts: First, Our duty as Protestants with regard to Romanists themselves; Second, Our duty as Protestants towards our own selves, as far as Romanists and Romanism are concerned; and, Third, Our duty as Protestants with regard to Romanism itself, as viewed somewhat apart from either ourselves or its adherents.

First, then, OUR DUTY AS PROTESTANTS WITH REGARD TO ROMANISTS THEMSELVES. This duty I would at once state to be that which is contained in the second table of the law,—a law which commands us to love all men, even our very enemies, and to love them even as ourselves. The errors of Romanism are, in truth, so many, so great, and so deadly; and the practices of Romanists, particularly of their priest-

hood, have been so frightfully persecuting, that we Protestants may well be forgiven if we feel a kind of shuddering at the sight of a priest, and be inclined to stand as far away as possible from all who profess the doctrines of the Church of Rome. But this feeling, though legitimate enough, may be carried too far. Amongst the laity, and I have no doubt amongst the priests also, there is no small amount of amiability, generosity and kindness of feeling: and where these exist, they should be respected, and, as far as is consistent with our own safety, and the safety of those belonging to us, reciprocated. I would also have neither priests nor people tauntingly dealt with on the subject of their religion; nor would I, that any man, simply because of his being a Romanist, should be excluded from his filling any secular situation for which he may be qualified. We dwell among many members of the Church of Rome who endeavour to gain their livelihood by honorable callings; and I would not that any Protestant should be guilty of the unworthy act of refusing employment to any who thus labor for their daily bread. Let all kindness be shewn to them. Any other conduct than this would be unchristian, and would most certainly have the effect of prejudicing their minds against the truths of the ever blessed gospel. Love is the very soul of the religion which we profess; and persecution, intolerance, hatred and contempt are, in every form, equally abhorrent to real Protestantism and the Bible. Let us, therefore, never be guilty of inflicting the smallest suffering upon any simply because of their being Romanists; on the contrary, let us shew them all that kindness, courtesy, and encouragement which their conduct as members of society, and as men in business, may demand at our hands. Many of them, in being what they are, are really to be pitied. Born and educated in the Church of Rome, taught to believe that there is no salvation out of their own communion, kept oftentimes from reading the word of God, and instructed to avoid all intercourse on the subject of religion with Protestants, they have been blinded rather than made themselves blind. I do not say that this is the case with all of them, (I know it is not,) but it is, I believe, the case with a vast majority of them, and what is the condition of this vast majority might have been ours,—a consideration strong enough to lead us to indulge in feelings of the greatest tenderness and compassion towards them.

But whilst I most strongly urge this exercise of benevolence towards the members of the Church of Rome, I would by no means advocate the cultivating of close intimacies with them. Unions of this kind are seldom or ever productive of good to either party, and particularly to the Protestant. The human mind is prone to error; and the younger members of Protestant families especially are very apt, by mingling familiarly with the members of the Church of Rome, to lose sight of the grievous doctrines of that Church, or to come, in the course of time, to think very lightly of them. And when this happens to be the case, there is the utmost danger of the mind's taking up with the destructive notion that Romanism is as good as Protestantism, and that truth is of little more value than error; nay more, there is the utmost danger of the mind's taking up with error instead of truth, and

of alliances being formed which, to the Protestant at least, will be destructive of every thing like comfort here, and of salvation hereafter.

But this leads me, in the Second Particular, to the consideration of OUR DUTY AS PROTESTANTS IN REFERENCE TO OURSELVES, AS FAR AS ROMANISM AND ROMANIST ARE CONCERNED. And here I would call your attention again to the second table of the law,—a law which commands us, as has already been observed, to love our neighbour as ourselves, and ourselves equally with our neighbour. If, then, by this law, we are bound to care equally for ourselves as for our neighbour; and if we believe that Romanism is a system of the most dangerous error, then are we bound also to be especially careful that neither we ourselves, nor any belonging to us, be drawn within the circle of its influence.

In discoursing on this head let us descend to a few particulars; for it is by particular rather than by general statements that we are likely to be instructed and impressed.

And in doing so, we observe, in the 1st place, *That all marriages with Romanists should be most scrupulously avoided.* There may possibly be some present who may perhaps smile at such an announcement; but we cannot conceive of any one doing so who has the least regard for truth rather than error, and, along with this, for happiness rather than misery. The mischiefs that have arisen from marriages between Romanists and Protestants have often been indescribably great, both as it regards the parties themselves and particularly as it regards the children. Romanism is essentially a proselyting system; and its efforts are specially directed to the conversion of Protestants wherever it can obtain a footing. And let the husband and the wife be thus divided in their sentiments, and they may rest assured, particularly if they be in respectable circumstances in life, that nothing will be left undone by the priests of Rome to gain over to themselves the dissenting party, and to have all the children educated in their faith. A Protestant husband may make an engagement with his Romanist wife, (a thing which is often done,) that their children shall not be instructed in the one faith nor in the other, or that one part of them shall be educated in the one faith, and one in the other; but such promises are rarely, if ever, kept: and indeed, with Romish priests in the way, it is almost impossible ever to keep them. The following extract of a letter written in 1819, by a clergyman of the Church of Scotland, and taken from MacGavin's Protestant, will shew in what manner things of this kind are managed by the priesthood of Rome: "In the month of July, 1812, I was," says Mr. Cameron of Kilbride, "called to join in marriage two persons, the man a Papist, and the woman a Protestant. At the period of their marriage, the intended husband vowed, in the most solemn manner, not only to allow the woman the liberty of worshipping God according to her conscience, but also of having the *female* children who should proceed from the marriage, baptized by a Protestant clergyman, and brought up in the principles of the Protestant faith: she agreeing, at the same time, that the male

children should be under his direction, it being understood by both parties that when the children came to years of understanding, they should have liberty of judging for themselves. All things went well till the month of June, 1813, when a *female* child was born. Immediately after, I was spoken to about baptism; but the husband had also applied to his priest to come forward and baptize it. At the earnest request of both parties, I was present at this intended meeting for baptism. I heard the afflicted mother, pale and weak from recent illness, tell her story with all the mildness of a Christian. I heard the priest, with sternness in his countenance, tell her, there was no help for her; that the principles of their Church bound all their adherents to bring up all their children in the principles of the Church of Rome, and to have their children baptized by a Catholic clergyman. I reminded him that this was a particular case,—there was a solemn promise. *It is a bad promise*, said he, *and therefore must be broken*. I asked him to give me the definition of a bad promise. The answer I received was, *any promise inconsistent with the principles and practice of our Church*. Now this,” adds Mr. Cameron, “was not the assertion of a poor ignorant being who could neither read nor write; but the declaration of a man to whom the *infallible* Church of Rome has committed the charge of five hundred immortal souls. The vow was not made under constraint, but emitted voluntarily, and made in the most solemn manner, in the presence of that God who hath said, he will not hold him guiltless that taketh his name in vain.” And this is just a specimen of what has again and again taken place in such cases. Promises of the kind now referred to are never by the priests considered binding; nay, it is usually considered by them a most meritorious thing to break them. Think therefore, of this, my Protestant hearers; and think, too, ye Protestant husbands, (to say nothing more about your children,) think of your Romanist wives resorting to the priest, and revealing to him every thing connected with you, your family, and herself; and think also of her being subjected, in the article of auricular confession, to a series of questions of the most indelicate nature,—a thing which it is well known the priests have often done, and a thing which they have it in their power always to do. The abominations of the confessional chair have frequently been of the most awful kind, and such as cannot, by any means, be here described. That you may however have *some* idea of the way in which persons are, in the present day, and on such occasions, treated by the priests, I will read to you an extract from the Patriot newspaper, of November 18, 1844. The article from which the extract is taken is an abstract of a lecture delivered by the Rev. J. W. Massie, of Manchester, who has recently been travelling in Belgium, and in other places, for his health. “Mr. Massie,” says the article, referring to Belgium, “gave an account of the religious statistics of the people, the clergy and their revenues. Among a population of four millions he gave a priesthood of 4,550 functionaries, with a revenue from the state of £164,000; which if equally divided, would give only £35 per annum to each priest; but this he did not consider the only or principal emolument of the Belgian Catholic clergy. All who

knew that religion, understood that, besides the festivals and sacraments, the marriages, christenings, burials, and masses for the dead, there was the confessional,—a fruitful source of power, and doubtless a secret and perennial spring of wealth. Notoriously, this was a sanctuary into which no secular power could pry; and so sacred that, without sacrilege and imputed blasphemy, from it no secret could be divulged or even extorted. No one therefore could count or calculate what was given and received here. Mr. Massie took occasion to dilate on the influence which the confessional could exercise on the moral character and domestic happiness of a people, as illustrated in a work recently published in the neighbouring country, and designed for Belgium also, entitled: “Practical Conferences on the Sixth and Ninth Commands of the Decalogue, and the Duties of Married Persons. Published by order of the most illustrious and very reverend E. De Gualy, D. D., Bishop of Saint Flour, and adopted by his Seminary.” A short preface declares that the work is only intended for priests and deacons; that a knowledge of the things treated of in the volume, is very necessary for directors of consciences; that the rules laid down are drawn from the best theologians; and that they refer to the daily duties of the confessional. It is put into the hands of students for the ministry who are exhorted to read it “with a mind raised towards God, and in the intention of becoming more fit to purify men from that leprosy which defiles so many Christians and hurries them into hell-fire.” The work is described as a complete treatise of all kinds of immodesty. “The Conferences” are concluded with a chapter “on the duties of the confessor towards those who are, and those who are about to be, married:” containing an address to be delivered by the confessor to the bride and bridegroom before their union, in which he requires them to appear (separately, of course) in the confessional shortly after the consummation of their marriage. Then follow instructions and questions, under eleven heads, which even a pen ought not to write. Such is the mode of training the priesthood of that country; such is the torturing discipline to which the maid, the bride, and the matron are exposed in the confessional, at the lips of a man, a young man professing celibacy, in the solitude of a sanctuary which father, brother, or husband dare not approach, and *which man* is always a privileged guest under the domestic roof. A gentleman who has examined and exposed the work, “declares in the presence of God,” that if this work were generally known, “there is not a mother who would allow her daughter to kneel before a priest; there is not a husband who would allow his wife to go again to confess; and there is not a man about to enter into wedlock, who would not lay it down as a condition, that his future wife should not carry to this altar the details of her domestic privacy.” Thus far Mr. Massie. Not a word more need be said on the impropriety of marriages between Protestants and Romanists. The man, who, with a knowledge of all this, marries a Romanist wife, deserves to be the subject of all the danger to which such an abomination as the confessional chair exposes him.

We proceed now to notice, in the 2d place, that it is a duty also which we Protestants owe to ourselves, as far as Romanists and Ro-

manism are concerned, *not to put our children into Romish Schools, nor to subject them in any manner to Romish influence in their education.* We are bound by the law of love to take as much care of our children as of ourselves; and I cannot conceive that there are any parents acquainted with the doctrines and practices of Romanism, and having, at the same time, any regard for the eternal welfare of their children, who would think, for a single moment, of sending their children to the seminaries of Romanists. In such schools, whatever may be taught of this world's learning and of this world's accomplishments, certainly nothing of the way of salvation through the atonement and righteousness of Christ alone is ever communicated. In the most, if not in all, of such institutions, the Bible is never permitted to be read; and Catechisms are taught in which every dangerous error of Romanism is inculcated. I believe it is not uncommon for Protestant parents, on sending their children to such schools, to exact a promise from the teachers that nothing of the Romish religion shall ever be taught to them,—a promise which is often enough readily made, but which is just as often readily broken. There can be no hesitation in asserting, after what we have already seen, that no Romanist ever regards such a promise as binding; and there can be no less hesitation in saying, that no Romanist can ever, consistently with his own principles, keep such a promise. It may be, indeed, that they may not, according to their engagement, teach their Catechisms and so forth to Protestant children; but who does not know that there are a thousand other ways of teaching Romanism besides that of employing Catechisms and other books decidedly Romanist? Besides, if nothing whatever of Romanism in any form were at any time taught, can any parent who believes that his children have immortal spirits to be eternally saved or lost, be content that they should grow up without any knowledge of the way of salvation? If there be any such fathers and mothers they are the cruellest parents that ever had an existence. But Protestant parents who send their children to Romish seminaries may rest assured, that those who are sent will never come out to them uninfected with the leaven of Rome. The instances have been exceedingly numerous of such children imbibing all the errors of Romanism, and of even coming to regard their own parents as the veriest of heretics, and of treating them as such. I will read to you an extract from the *Christian Watchman* of June 14, 1844,—a periodical on the statements of which you may place the fullest reliance,—and with this I will conclude all that I have to say on this head: “It is only a few days since,” says the account, “a gentleman of unquestionable veracity stated the following facts to the writer. He said he was acquainted with two families who sent their daughters to a Roman Catholic seminary. The fathers of these families are highly respectable, and officers in Protestant Churches. Their daughters completed their course of instruction at the seminary, and returned to their fathers' house. The parents anticipated a great increase of pleasure, in the improvement of the minds and manners of their beloved daughters. You may judge of their amazement and horror, when these daughters told them they had united with the

Roman Catholic Church. Up to that hour, the parents thought that all was right. The crisis had passed, while the parents unconscious of danger, were anticipating brighter days in the increased pleasure of social intercourse, which cultivation and refinement would impart. Now the awful reality of apostacy flashes upon them, withering all their hopes, as lightening withers the green and beautiful trees. The reader may imagine the heartfelt grief of those parents when the hour of family worship arrived. There was presented a scene of anguish caused by the strange, the unnatural conduct of these children, that we shall not attempt to describe. These daughters refused to hear their father's voice in prayer, because they said *it was not right to hear heretics pray!* These are not the only cases of the kind. They are adduced as specimens. They show us clearly as sunbeams, that the teachers in these seminaries have exerted a powerful influence to unsettle the religious principles of their pupils, and to persuade them to enter the Roman Catholic Church."

Let me now, in the Third Particular, endeavour to point out to you what I consider to be **THE DUTY OF PROTESTANTS IN REFERENCE TO ROMANISM ITSELF, AS VIEWED SOMEWHAT APART FROM EITHER OURSELVES OR ITS ADHERENTS.**

And, in the 1st place, I consider it to be our duty to do what we are now doing, namely, *to put forth to the world a calm and truthful exposure of the doctrines and practices of Romanism*, that our fellow-Christians may be aware of what Romanism is, and so avoid it; and that, under the blessing of God, Romanists themselves may have their eyes opened to the awful delusions of their own system, and so abandon it: and this seems, as has been repeatedly observed, to be especially incumbent upon us at such a time as this,—a time in which Romanism is exerting its utmost strength to acquire an ascendancy, to disturb our churches, and to gain converts by any and by every means in its power. And I would especially urge upon parents the duty of taking all opportunities of guarding their children against the errors and practices of Romanism. Let things every now and then be said to them and before them,—things that may excite an abhorrence of such errors and practices,—things, however, most strictly true; for should any thing incorrect or false be told to them, and they hereafter discover this, the effect may be exceedingly painful, and they may, as a consequence, come to entertain a kindly feeling for Romanism. And, especially, let such books be left in their way as may enlighten their minds into the real state of the case; and of all such books I would particularly recommend to you, if you can procure them, Fox's Book of Martyrs and the Scots Worthies,—books which children will read, and books which have done no little in their day in preserving thousands both in England and Scotland from the errors of the Romish Church. And in addition to this, I would urge it as a duty, that we should, on all proper occasions, imitate the reformers in making open and decided protestations against Romanism. It was for doing this that they were first called Protestants,—a name which the most of us bear, and a

name in which I should hope we all glory. We are not indeed called upon at present to do what the first Protestants did,—protest against Romanism before emperors, councils, and Romish legates; but should the time ever come round when Romanism shall be encouraged by the state, we should, I think, not be doing our duty either to God or man, did we not, in some such way as the reformers, make our voices to be heard by the rulers of the land in a most firm and decided protestation against a system that robs Christ of his glory as sole mediator, and man of his salvation by directing him to things that cannot save. I would not, however, advocate the resisting of Romanism by any species of force. I would rather say, let Protestantism fall for ever to the ground than that it should be supported by fire and by sword, by banishments and by proscriptions, by jails and by gibbets, and by fines and by taxes. Let Romanists resort to such things,—their oft-used instruments;—but let not Protestants, either handle them or touch them.

In the 2d place, I would urge it as a duty incumbent upon us in reference to Romanism, *that we give no countenance whatever to its ministrations by attending upon them in its Chapels or any where else.* It was a universal characteristic of the primitive Christians that they would, on no account, enter into any idolatrous temple, or be present at any idolatrous worship; and for refusing to do this, thousands of them suffered the cruelest martyrdom. And he must have a very superficial acquaintance indeed with his Bible and with Romanism who does not know that the worship of modern Rome is as essentially idolatrous as was ever that of ancient Rome: “And what agreement,” says the apostle, “hath the temple of God with idols? for ye are the temple of God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you.” Were attendance to be given at a Romish Chapel once or twice, in the course of one’s life, for the sole purpose of gaining information about their mode of worship and so forth, perhaps there might not be any very great offence committed, although even here I will not speak positively; but to go repeatedly to such places, as many who call themselves Protestants have been known to do, and that for the mere purpose of spending a vacant or an amusing hour, must be exceedingly offensive in the sight of a holy God. The man or the woman who can find pleasure in seeing their fellow-creatures bow down before an image, engage in the adoration of a piece of bread which is said to have been transmuted into the body and the blood, the soul and the divinity of the Son of God, pray for the deliverance of the dead from purgatory, and call upon the departed saints, must be in a most pitiable state of mind. Against entering into such places I would, therefore, most earnestly warn all my fellow-Protestants. It is well known that Romanists themselves regard the attendance of Protestants at their Chapels as a kind of compliment to their worship; and oftentimes use every art to entice them thither; and when there, shew them, with the

view of winning them over, no little respect. But shall we be thus enveigled and entrapped? "Let no man beguile you of your reward, in a voluntary humility and worshipping of angels; intruding into those things which he hath not seen, vainly puffed up by his fleshly mind; and not holding the head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God."

In the 3d place, I would also urge it as a duty upon Protestants in reference to Romanism, *that they should give no more countenance to the ministers of Rome than to their ministrations.* I have repeatedly known it to be the case in this land that Protestants have received Romish priests into their houses, and given them, whenever they were pleased to come, a welcome to their tables and their society; and have even afforded them a home when they have come to the different stations in the interior of the country to perform their worship. But all this I regard as a violation of a positive command in the sacred scriptures. The apostle John, in writing by the Spirit of God to the elect lady, says: "If there come any unto you, and bring not this doctrine, (that is, the doctrine of the gospel,) receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." I would have none deny the rites of hospitality to any man whatever he may be, whether Romanist, Jew, Muhamadan or Heathen, and this especially when he is homeless and friendless; but there is a great difference between this and receiving as friends and as guests into our houses and to our tables men whose business it is to pervert the gospel; men, too, who have houses of their own, or at least friends of their own to whom they may go, and where they may be cared for. Should any such, however, call upon you, treat them with all kindness, courtesy, respect and sincerity; but take care that you form no friendships with them, nor give them any countenance as the ministers of error. If they be hungry, feed them; if they be naked, clothe them; if they be sick, watch over them; and if they be homeless, take them in; but apart from these circumstances receive them not as friends and as table-companions into your dwellings. To do this is obviously to run counter to the injunction already quoted.

In the 4th place, I would urge it likewise as a duty upon Protestants, in reference to Romanism, *that they should never at any time acknowledge any of the ordinances of religion, as administered by the Church of Rome, to be the ordinances of Christ.* What I mean by acknowledging the ordinances of religion, as administered by the Church of Rome, to be the ordinances of Christ, is the recognizing of ordinances of religion, as administered by her, to be so much the ordinances of Christ, that they, on the conversion of Romanists to Protestantism, need not be repeated. As instances, I may refer to baptism and the ordination of ministers,—things which, as administered by Romanists, are, if I mistake not, recognized by the Episcopal Church, if not by others, as the genuine ordinances of Christ. As it respects the form of ordination among the Roman priesthood I can say nothing, having

little or no knowledge of it ; but as it respects baptism, as administered by them, I cannot but regard the whole thing as a most miserable misrepresentation of the institution. Its exorcism of the devil, its anointing with oil and spittle, its putting salt into the mouth, and a number of other similar things, are so palpably unscriptural, that it ought never to be acknowledged for a single moment as the baptism of Christ, but repudiated as worse than a caricature of that solemn ordinance. And I suspect that the same thing may be said of almost every other ordinance as administered by Romanists. Whatever is not done according to the form pointed out in the word of God ought never to be recognized as genuine by those who believe that the Bible, and the Bible alone, contains the religion of Protestants.

In the 5th place, another part of the duty of Protestants, in reference to Romanism, is, *most scrupulously to abstain from the subscribing of money to, or from the doing of any thing else to promote any of the institutions which it, as a body, establishes, or for which it solicits aid.* Romanists never do any thing, at any time, as a community, without keeping in view the propagation of their system of religion,—a system which we as Protestants cannot but regard as derogatory to the glory of Christ, and as hurtful to the souls of men. To subscribe money, therefore, to any of their schools, their colleges, their nunneries, their monasteries, their missions, their public lectures, or to anything else of this kind belonging to them, or to promote such things by our individual efforts, our speeches, our pens, or our presence at their meetings, is to join in a league against Christ's glory, and against the salvation of our fellow-creatures. Not a few Protestants in this great city, as well as in other places, will have a fearful account to render unto God for what they have thus done in supporting and encouraging the educational and religious establishments of Romanism. It is painful to dwell on this part of our subject ; but the truth must be spoken. And I would recommend it also as a duty that nothing whatever should be done by any one to give circulation to any books or tracts containing Romish doctrines. I know a Romish bookseller in this city who is so consistent as not to sell any works treating of the Protestant religion ; and I know also a Protestant bookseller in the same place who acts in a similar way with regard to books on Romanism : but, alas ! this is not the manner in which all connected with the book-trade act. There are both Protestant printers and booksellers who, for gain, hesitate not to print and sell works containing the rankest of Romish errors ; but as well might they manufacture and sell, for gain, the most destructive poisons. Those who thus act will assuredly not be held guiltless at the bar of God.

In the 6th and last place, another part of the duty of Protestants in reference to Romanism, is, *to labor as much as possible, for its destruction.* In complying with this part of our duty two things, at least, should be done,—*the word of God should be widely and diligently circulated, and prayer continually and fervently offered up.* It is a very common opinion among Protestants that Romanism is to be destroyed by means of some awful temporal judgments, such as pesti-

lences, famines, earthquakes, and wars; and that these will fall upon all the nations which have submitted to the power of the Church of Rome. That there will be such things at the downfall of Romanism is likely enough; but that these will ever convert Romanists to the gospel, is what none of us can believe. It is the word of God alone, as applied by the Spirit, that can convert the soul. Pestilences, famines, earthquakes and wars may destroy the body of Romanism; but it is the truth of God alone that can destroy the spirit of Romanism. And the Scriptures seem plainly enough to teach, that it is by means of the preaching and dissemination of this word that the power of Romanism over the soul is to become extinct, and that the kingdoms of this world are to become the kingdoms of our Lord and of his Christ. Paul speaking of the Man of Sin (and what Protestant doubts that the apostle has here a reference to Romanism?) says: "And the Lord shall consume him with the spirit of his mouth." And what can this "spirit of his mouth" mean? What else can it mean than that two-edged sword which the apostle John saw coming out of the mouth of Christ, —even the word of God which is said to be "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart?" It is remarkable, too, that in the book of Revelation when the fall of Babylon is predicted, there is mention made just before it of the gospel being preached to all nations; and this is just as if we had been told, that it is chiefly through this means that the Son of Perdition is himself to be destroyed: "And I saw," says John, "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." And almost immediately after this it is added: "And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornications." (Rev. xiv. 6—8.) Other passages might be quoted to the same effect. If, therefore, we wish to see Romanism completely destroyed, we should be diligent in making known the contents of the word of God, and in circulating Bibles far and wide. Romanism can never stand the test of this holy book; and hence the anxiety of the Romish priesthood to keep it from the people. I think it may safely be asserted, that in no nation or country will Romanism ever gain the ascendancy where the Bible is read. I have, therefore, little fear for Britain, or for India either, as long as their Protestants rally round their Bible Societies, and are diligent in dispersing the Scriptures. But let them cease from this work, and woe is unto them. They, if they do not submit to the power of the beast, will certainly feel the smart of its claws, and the anguish of its bite. I, therefore, call upon you, fellow-Protestants, to stand by your Bible, your Tract, your Missionary, and your other religious societies, and to uphold, to the utmost of your power, your ministers in the proclamation of the word of God. This has now become more than ever your ten-fold duty, even now that our towns and cities swarm with the agents of the

Church of Rome. As the serpents of this land cower down before a certain root when it is held up before them: so we may be sure that the emissaries of Romanism will slink away before the exhibition of the Bible to their eyes.

But nothing that we can do will be successful without the blessing of God; and this is not to be obtained without earnest and constant prayer. It is worthy of remark, also, that in the book of Revelation the fall of Romanism seems to be promised in answer to prayer. This appears from the 6th chapter, where we have an account of death on the pale horse and of its awful doings. I have little doubt in my own mind, although I know many commentators think otherwise, that that frightful exhibition has a reference to Rome, and to nothing else than Rome. It has been she that has transmuted the gospel, which, when it went forth at first, was, like the white horse, beautiful and pure, into that which is pale, livid, and corrupt; and it has been she that has been guilty of "killing with the sword, and with hunger, and with death, and with the beasts of the earth." And some of those whom she had thus killed are represented by John as crying out under the altar with a loud voice, and saying, "How long, O Lord, holy and true, dost thou not judge and avenge them that dwell on the earth?" And in reply it was said to them, "That they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." And to this immediately succeeds an account of the judgments that would be inflicted in retribution of the blood of the saints shed for the word of God, and for the testimony which they held,—an account which terminates with the affecting words: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" It was, then, in answer to prayer that the promise of the destruction of Romanism was given; and it will be by prayer, and by the dissemination of the word of God, that it will be brought down. The souls crying under the altar are just a representation to us of what is our duty in reference to Romanism. We must pray for its destruction; and never cease praying until the system of the Man of Sin is brought to an end. To an end it must sooner or later be brought; and woe be to those who are then found to be connected with it. The command of God is imperative upon us to separate ourselves from it; and with the declaration of his commands I will now conclude our present lecture: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory, and he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and

the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: for her sins have reached unto heaven, and God hath remembered her iniquities." (Rev. xviii. 1—5.)

SUBSTANCE  
OF THE  
CLOSING ADDRESS,  
BY THE  
REV. A. F. LACROIX.

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MY CHRISTIAN FRIENDS,—I have been requested to address to you a few words on the occasion of this prayer-meeting which is to close the series of lectures delivered on the subject of Romanism.—I readily agreed to it, as an opportunity would thereby be given me to add my testimony to that of my respected brethren against the system of superstition and error to which your attention has of late been called.

Some persons have expressed doubts as to the propriety of the public delivery of these lectures. To such, I would reply :—read the first 6 verses of the 33rd chapter of the Prophet Ezekiel, and judge whether we could have acted otherwise than we did. We saw that strenuous efforts were making to spread a system of soul-destroying error. Was it not then our duty as ministers of the Gospel to warn our fellow-Christians and to tell them of their danger? Where, indeed, would our faithfulness have been if we had remained silent under such circumstances?

I do not purpose this evening to address you on any *given* topic, as was the case with the lecturers; but shall spend the few moments allotted to me, in warning you more particularly than has been done against an error which many such-called liberal Protestants delight in propagating, viz. *that Romanism has changed, and is no longer the objectionable system it was in the middle ages.* And what better proof of the fallacy of this assertion can I give than the fact that true Romanists themselves utterly repudiate it?—and they are consistent in doing so; for as their church lays claim to infallibility, it could not alter any of its ordinances without at once destroying its strongest bulwark. No, Romanism never changes! it cannot change!—It may indeed, and sometimes does, when controlled by peculiar circumstances, keep in the back-ground some of its tenets, or modify some of its practices; but it is merely for a season and only for expediency's sake. The Roman Church allows of no reform within its pale, and every attempt at it has always signally failed. Take, among the many instances I could adduce, the cases of Gossner, Leander Van Ess, Martin Boos, Sailer,

and other Romish clergymen who during this century endeavoured in Germany to reform some of the existing abuses ;—did they succeed in their laudable endeavours, or meet with the approbation of their ecclesiastical superiors ? No,—they were instantly intimidated, persecuted and silenced. There is therefore no alternative for a Romanist who wishes to follow the dictates of God's truth but to come out of a church which has substituted its own authority for that of the Almighty.

I will now mention a few facts of modern date to shew that the statements made by the lecturers in regard to Romanism were fully warranted by its doctrines and practices of *the present day*.

1st.—As to the rule and standard of faith.

It was stated to you in the first lecture, that the free reading of the Holy Scriptures in the vulgar tongue was prohibited to the laity, and that tradition, the sayings of the Fathers and decrees of Councils, occupy but too frequently in the Roman Church, the place which should belong alone to the word of God. That this is actually the case, is abundantly proved by the recent encyclical letter of the Pope against Bible Societies, and the bitter opposition offered by the Romish priesthood to the spread of the Bible in France, Belgium and other popish countries,—which opposition has been displayed in numerous instances by the burning publickly of the sacred volume. Nay, the hostility to God's word has been recently carried even further ;—for in a letter I received by the last mail from Switzerland, my correspondent informs me that in Piedmont, a respectable individual had, at the instigation of the clergy, just been condemned to the galleys for 14 years, for no other crime than his having had in his possession a Bible in the vulgar tongue in opposition to the command of his parish priest. Surely these facts are sufficient to shew that the Roman Church is unchanged as regards its estimation of the Holy Scripture.

I grant, that in England and other countries where Roman Catholics are residing among a dense Protestant population, the Bible is not so strictly prohibited to the laity as it is in regions altogether subject to the papal yoke ;—this, however, is only because such prohibition could not be adequately enforced. But even where the reading of it is thus reluctantly winked at, it is a positive rule of the church, that none of its sons or daughters shall ever attach to a particular passage, be it ever so clearly expressed, any other meaning than that which the church has determined it should possess,—and we all know, that that meaning is not unfrequently the very reverse of that which the words taken in their natural and grammatical sense imply. The command of our Lord therefore to *search* the Scriptures is made of none effect by the Romish Church ; since all private judgment however enlightened and conscientious it may be, is utterly set aside and declared inadmissible.

On the subject of the prominent place which tradition and the sayings of the Fathers hold in the Romish Church, I will make only one remark, viz. that in all Roman Catholic pulpits, at least on the Continent, and in most theological works written by members of that persuasion, quotations from the writings of the Fathers and from the decrees of Councils and Bulls of Popes, are far more frequent than

those from Holy Writ, this clearly shewing, either that the preachers and authors are afraid to have their productions tested by the light of divine truth, or that they consider the said human testimonies to be of a higher authority than that of the Scriptures. I hold now in my hand a very popular work by one of the most recently canonized saints St. Alphonse de Ligouri, and entitled "the Power of Mary, or Paraphrase of the Salve Regina." In the first Chapter alone, containing 8 pages 24mo., I find 13 quotations from various Fathers and ancient Bishops, and only 2 from the Bible; and the sense of the latter moreover, perverted to an end evidently never intended by the inspired writers.

O! what a system is Romanism, which thus aims at depriving men of God's blessed word—the most valuable boon ever conferred upon them by their Creator!—What would you think of an executor who would interdict to a son the perusal of his own father's will; or if he were reluctantly compelled to let him see it, would insist on the son receiving his (the executor's) interpretation of the various clauses, even when that interpretation should often be diametrically the opposite of the letter of the will? I have frequently wondered and am still struck with surprise, how it is that those Roman Catholics who possess any independency of spirit can tamely submit to such tyranny over their judgment and conscience, especially when that tyranny affects, as it does, their dearest interests—the interests of their immortal souls. O! may they soon be enabled to break their chains asunder and to deliver themselves from the degrading and baneful thralldom in which they are held!

2ndly.—In a subsequent lecture, it was stated, that the Romish Church rejects the scriptural doctrine of salvation by grace alone, and teaches the indispensable necessity of various works of penance and merit to obtain the pardon of sin.

This is a grievous error:—indeed, as it was justly observed by the lecturer, one of the chiefest of the Romish system; because it saps the very foundation of Christianity and lowers infinitely the merits of Christ's atoning sacrifice. Permit me, in order to shew you that this is the doctrine of the Romish Church in our days no less than it was formerly, to read to you the following document. It is a Lent-charge, published as late as 1842 by Cardinal Archbishop *Sterckx*, Primate of Belgium, and which I have translated literally from the original Flemish:

"ENGELBERT STERCKX, BY THE GRACE OF GOD, CARDINAL-PRIEST OF THE HOLY ROMAN CHURCH, OF THE TITLE OF ST. BARTHOLOMEW IN THE ISLAND, ARCHBISHOP OF MECHELIN, PRIMATE OF BELGIUM, ETC.

"To the Clergy and the Faithful of our Diocese—salvation and blessing in our Lord.

"VERY DEAR BRETHERN,—We are all sinners. If we are so fortunate as to be free from mortal sins, still we are often guilty of venial faults, as the Apostle St. James says:—*In many things, we offend all.* We are therefore all bound to make penance; and as we sin daily, we ought also to make it a duty constantly to appease the divine wrath. For this reason, the Council of Trent declares that the life of

a Christian ought to be one of continual penitence; and St. Augustin has well said 'that during this life we must always feel sorrow for our sins, because if sorrow ceases, penitence ceases also; and if penitence ceases, what hope of pardon does there remain?'

"Penitence does not consist merely in sorrow for and abhorrence of the sins we have committed and in the forsaking of them, nor in the firm resolution to avoid them in future; but it requires us to expiate them by chastisements and penances, which we are to inflict on ourselves voluntarily, or to receive with resignation at the hand of God. This, indeed, is no more than an act of justice on our part, designed to make amends for the wrong we have done to God by sinning. Now, in order to make amends for such an offence, it is not sufficient to express sorrow and grief;—but a suitable satisfaction is to be given proportionate to the insult which has been offered to the Supreme Majesty.

"This is the notion of penitence which the holy Fathers and ancient Doctors inculcate. Among others, St. Gregory the Great declares in the most express manner: 'that true penitence includes three things, viz., conversion of the heart, confession and chastisement of sin;'—and St. Augustin teaches us: 'that to be penitent consists in submitting to penances, in order by means of self-inflicted chastisements to punish the offence committed through sinning.' Finally St. Anselmus says, 'that every sin must necessarily be followed up by a satisfaction for it or a penance.'

"Thus, when in the 16th century, Luther, Calvin, and other heretics taught that penitence consisted only in a change of heart and of conduct, the church assembled at the Council of Trent deemed it her duty to condemn that fatal error, and to teach that in justification, the temporal chastisement due to sin is not always remitted, and that consequently sin must be expiated by acts of penance.

"We owe a satisfaction to God for *all* our sins without exception, as St. Gregory says, 'God allows no sin to go unpunished;—it is necessary therefore that the penitent sinner do inflict on himself the penalty due to his crime, or that God inflict that penalty on him.' In this life, we are able to atone for our sins much more easily than in the next; not only on account of the multiplicity of means which the church holds forth to us, such as the sacraments, the sacrifice of the mass and indulgences; but also, because in this life we experience the effects of God's mercy, whilst in the next, justice will have its full course and we shall have to pay to the last farthing.

"It is with a view that we should fulfil this indispensable duty, my very dear Brethren, that our Holy Mother church has ordained and appointed such works of satisfaction, and especially fast in the Lent, in the Ember weeks and Vigils, and abstinence on Fridays and Saturdays. In proclaiming therefore this year, the fast of the 40 days of Lent, we call upon you to follow most scrupulously all its requirements and regulations, in order that you may the more efficaciously expiate the sins of which you have made yourselves guilty. If every sin requires an atonement, and if it be infinitely preferable to atone in this life than the next, how eager ought you to be to avail yourselves of this opportunity to discharge that obligation! You can, it is true, make atonement

also by voluntary penances ; but those good works which originate in our own choice have less of merit in them, because they are less opposed to our irregular propensities ;—whilst, on the contrary, those that are ordained by the church, carry with them the special merit of obedience, which is of great value in the sight of God.

“Do therefore, very dear Brethren, strive to attend with all faithfulness to every thing which the law of fasting demands of you ; especially, since by reason of the scarcity of fish, the high price of articles of food in general, and other motives, we have, as in preceding years, deemed it right to mitigate that law considerably. And if the feebleness of your health, your infirmities, your laborious avocations, or other causes approved of by your pastors, prevent you entirely or in part to fulfil the observances of Lent,—do not think that on this account you are dispensed with the obligation of making atonement to the divine justice. No, very dear Brethren ; for this obligation allows of no exception nor dispensation. It will be necessary therefore for you to make a just compensation by using other mortifications instead of that of fasting, and by substituting for bodily austerities, longer prayers, attendance on Christian instruction and divine service, and especially works of charity and mercy.

“The Councils and the Fathers specially recommend to add alms-giving to the solemn fast of Lent. On this subject, St. Cesarias, Bishop of Arles, expresses himself as follows : ‘The Lord, whose mercy is infinite, vouchsafes to man a multitude of means to atone easily for his sins. His will is, that as many as are not able to expiate their faults by fasting or abstinence, should supply the deficiency by alms-giving. Can there be any thing more virtuous, more sweet and more in the power of all men to perform than to atone for their sins by bestowing on the poor that which God has given them in excess of their actual wants? You allege, perhaps, that you are not able to mortify your flesh by fastings and vigils and by abstaining from wine and meat ; but what can you allege as an excuse for not imparting to the poor your superfluous wealth?—It is good to fast (says the same Saint) ; but it is better still to give alms.—If both can be attended to, then two good works have been performed ; but if not, alms-giving is the best. If it be found impossible to fast, alms-giving will suffice without fasting ; but fasting without alms-giving is not sufficient. God has promised to reward a glass of cold water given in his name :—he has said *cold water*, in order to obviate all excuses.—The hand of the poor is as it were the treasury of our Lord Jesus Christ. Food given to the indigent is consumed on earth it is true ; but the reward of that good action will remain for ever in heaven.’

“In this strain, very dear Brethren, do all the holy Fathers speak ; wherefore we exhort and urge you to avail yourselves of a means at once so easy and efficacious to pay off the debts which you have contracted towards God by your sins.—Be charitable towards the poor as much as in you lies.—If you have much, give much.—If you have little, still give with a cheerful heart of the little you possess ; for alms-giving delivers us from all sin.”

(Here follow various injunctions as to the particular days in Lent

when it shall be lawful or not for believers to eat fish, eggs, butter and fat, and also how many times the *Pater* and *Ave-Maria* are to be repeated by those persons who avail themselves of the exemptions in regard to fasting granted by the Archbishop).

“ Given at Mechelin under our hand and seal and with the counter-signature of our Secretary, the 19th January, 1842.

ENGELBERT, *Card. Arch. of Mechelin.*

A. GENNERE, *Secretary.*

Let me now ask you, my hearers, what do you think of the document I have just read? Do you recognize Christianity in it? Here we have an Archbishop, a Primate of a whole popish kingdom, a Cardinal of the Holy Roman Church, in a charge published purposely to point out how men can be delivered from sin, who talks only of penances, fasting, alms-giving and long prayers as the means; but does not even in *one single sentence* allude to the all-sufficient sacrifice of Christ! Is this the Christianity which the Apostles preached and which teaches that *the blood of Christ cleanses from all sins, and that by grace we are saved through faith, and that not of ourselves but that it is the gift of God.* No! you will say:—a system where Christ is so little appreciated, is not the Christianity of the Bible,—it is not the Christianity which has imparted peace, hope and comfort to our desponding souls when the burden of our sins was lying heavily upon us!—Well then!—that spurious Christianity is that of Romanism, as the testimony of one of its most eminent modern dignitaries has plainly shewn you.

3rdly. Your attention was further called in one of the lectures to the idolatry of the Romish system.

I know, that the charge of idolatry is denied by Roman Catholics, and thought harsh and severe by some Protestants;—nevertheless it is not an unfounded one. I will give you one modern proof only, relating to the worship of the Virgin: it is contained in the charge of another prelate of the Roman Church—Cardinal Bonald, Archbishop of Lyons, and published on the 17th November, 1842.

The following are extracts from that charge translated from the French original.

“ *To the Clergy and the Faithful of our diocese, salvation and blessing in our Lord Jesus Christ.*

“When the Christian religion was born on Calvary out of the blood of Jesus Christ, she came forth into the world with austere countenance and speech. Daughter of the man of sorrows, christianity had received no other inheritance than a crown of thorns, and her hands swayed no other sceptre but the cross. This forbidding appearance, however, would have too much terrified the human heart if the Saviour had not given to his religion from her very cradle a companion whose sweetness would temper her own severity, and whose attractiveness would cause the rigidity of her laws to be forgotten and render her heavy yoke bearable. This faithful companion, my very dear Brethren, was *devotion to the Holy Virgin.* United by the bond of a common origin and a similar vocation these two sisters hand in hand came down together from the holy mount in order to make together the conquest of souls. From that time, wherever the banner of salvation was set up, there also was

the standard of Mary displayed. When Jesus takes possession of a heart, he causes his mother to reign there with him.

“In dictating to the sacerd historians the pages of our holy books, the Spirit of God casts a veil scarcely even transparent over the celestial life of the mother of the Saviour. We love to read in those records, that the unhappy as well as the guilty, always find in Mary a comforter and an advocate ;—that from the abyss of sin as well as from the abyss of tribulation and distress no cry is ever sent up to her throne in vain. The Church therefore was divinely inspired when it called Mary the Comforter of the afflicted. O Mary! who could deem his cross too burthensome when you are upholding with such sublime magnanimity that of your Son? When pouring out our sorrows before your beloved image, our souls feel relieved; when we address you in prayer, we feel strength to endure, and when we bear in mind that you are our mother, and how much our birth unto salvation has cost you, we feel that we have no right to complain of our sufferings, and that our solemn duty is to imitate you. True Catholics in a measure, pray to Jesus no longer but through Mary ;—for them there is no longer a festival without her ; one would say, that apart from her there is no longer any hope for them ;—and the church, far from checking these bursts of filial piety, applauds them!

“It seems that God has remitted to his mother his omnipotence, and that the hands of this pure Virgin can alone dispense to the Jew or to the Gentiles the rays of truth and the waters of grace. And doubtless it is because we have arrived at the evil days in which we live, that the Spirit who will aid the church even to the end of time has revived the trust in Mary, and propagated under a thousand different forms, and under as many diverse denominations the worship of this Queen of Angels.

“Catholic families, let Mary be in the midst of you, as a model in all the situations of life, as the mother of your children, the mistress of your dwelling, the guardian of your hearths. Desolate mothers, press upon your lips the image of the Mother of grief ;—a secret virtue will proceed from it which will console you. Poor sufferers from sickness, turn your dying eyes to the image of the Mother of compassion ;—a ray of hope will escape from her cherished features and will revive resignation and hope in your downcast souls. And you intrepid soldiers, who for the honor of your country will front the fire of the enemy, and the malignant influences of a burning clime, carry on your breast the image of Mary ; it will be a protection to you in the day of peril. Let us all take Mary as the confidante of our sorrows and of our joys. Let our life with its conflicts and griefs be consecrated to her and flow under her maternal protection. May our last sigh be breathed out with the last words of St. Thomas of Canterbury, falling under the iron of his assassins : *To God and to Mary!*”

The above is an extract of what Cardinal Bonald preaches to the Roman Catholics of his Diocese in France.

Let us now see what they preach at Rome with the approbation of the present Pope. It is an extract from a work called “Theological meditations to explain what Mary is,” dedicated to his eminence Cardinal Riario Sforza, Legate of Urbino and Pezaro.

“O men! who desire to know what Mary is, ascend to the point when time commences. There, in the midst of the earthly paradise, learn to know what is her greatness from the mouth of the Creator himself. It is from this moment that earth bows, the heavens humble themselves, and the Saints bend before Mary. Is not Mary depicted by the Holy Spirit in all the Holy Scriptures? Could all those great men illumined by the Holy Spirit, have painted Mary in more brilliant colors?—We cannot count in their number Balaam, the profane prophet of Balac. And nevertheless he is admitted by God to contemplate from afar this elect Virgin,—he is constrained to announce her to all future ages in this manner. A star (said he), a brilliant, lovely, resplendent star, shall come forth out of Jacob to enlighten the universe;—yes, it shall come forth, and from it shall come forth upon the earth that rod destined to strike the guilty nations, and punish their pefidy, their pride, their iniquity. *This STAR IS MARY: This ROD is the only, the Eternal Son born of her.* The privileged conception of Mary is a new prodigy; and the Holy Spirit has willed that this prodigy should be announced to all ages by Mary herself, through the mouth of Solomon. It is thus that he repeats: ‘The Lord possessed me in the beginning of his way, before his divine arm had established the heavens; when there were no depths I was brought forth, and I, victor over sin, immaculate, resplendent, I dwelt ever in his divine bosom, I was his delight, I rejoiced with him in forming every thing above and below, in giving being to nature, in creating the universe!’\* Surprised, stupified at the sight, I retire into myself, and I adore profoundly what I can neither fully comprehend nor reveal.—I ADORE MARY.”

Now, my christian friends, after hearing the above extracts, is there a single individual among you who is prepared to say that the Romish church is not fairly chargeable with idolatry? Is it not idolatry to ascribe to a mere creature the attributes and acts of the Creator,—to substitute a woman for God manifested in the flesh,—to adore her,—to give injunctions to carry her *image* on the breast for protection against danger, and to turn the eyes to that *image* at a dying hour, in order to obtain from it resignation and hope?

Romanists, I am aware, are in the habit of replying to charges of this nature, that the Church is not responsible for the opinions of private individuals. This reply, however, will not do in the present instance. What! when *Archbishops, Cardinals, Legates* and *Popes* express or give their sanction to sentiments like those that have been read to you,—are we to understand that they are doing this in opposition to the received and acknowledged tenets of the church? If so, why does the Church not disown these bold innovators and call them to account as she has been always ready enough to do when any one was *really* obnoxious to her; witness the cases of John Huss, Jerome of Prague, Luther and others? If the church did this, then indeed would there be force and truth in the Romanist reply;—but when we see no condemnatory proceedings instituted against those offending individuals;—nay, on the con-

\* This no doubt, is in allusion to PROV. VIII. 22, &c. The reader will do well to consult the passage itself, and judge of the propriety of its application to Mary.—A. F. L.

trary, when we see them retained in their eminent stations, and most highly honored by the Roman church,—must we not conclude that they have spoken in entire conformity with her doctrines and tenets,—and that consequently that church is unchanged, and that she is really and truly, now, an idolatrous church even as she was in days gone by?

Your attention was also called in the lectures to the subjects of “the Jesuits” and the “Persecutions practised by the Roman church.” I purposed, had time permitted, to have adduced in reference to the first, several modern facts to prove that the Jesuits are still the same crafty, grasping and unscrupulous Order, holding, as it did at the time of Pascal, that the means is sanctified by the end. In reference to the second subject, I would have mentioned a number of recent instances shewing that Popery is the same persecuting system it ever was; and that if this feature of the system has been somewhat modified of late, it is not because Romanism has changed its tenets on this point; but simply because external circumstances are preventing it at present from manifesting its persecuting spirit in that open and unrelenting manner it did in times past.

These and other things tending to show that Romanism is altogether unchanged, would I have stated if this meeting had not been already so protracted. As it is, I must close; but I cannot do so without suggesting two or three practical lessons which the lectures that have been delivered are well calculated to teach us.

The 1st is *gratitude for the privileges we enjoy*. We should feel grateful that by the blessed Reformation we have been delivered from the fearful bondage of superstition in which our forefathers were kept, and in which so many millions of our fellow-men are still detained. We should feel grateful that we possess, every one in his own tongue, the Oracles of God, and that we are permitted to worship our Creator according to the dictates of consciences enlightened and regulated by his own Word. We should feel grateful that we have now free access to the Eternal through the *one Mediator between God and men, the man Jesus Christ who gave himself a ransom for all, and whose name is the only name under heaven given among men whereby we must be saved*.

But, my hearers, let us bear in mind that a feeling of gratitude for these unspeakable gifts will not suffice, but that it must lead to corresponding life and actions; for our Lord has said, *that unto whomsoever much is given of him shall be much required*. We possess the Bible:—Well then! let us set a high value upon it, and prize it even as the royal Psalmist did when he said: *how sweet are thy words unto my taste! Yea sweeter than honey to my mouth*. Let us peruse it daily,—make it the rule of our conduct, and walk by its light. Else, of what use is that great boon to us? It will, if disregarded, only aggravate our condemnation;—and better, far better would it be for us that we never had possessed it, than having received it, to neglect it. Let us further exert ourselves to send the blessed word of truth to all nations, that they likewise, by it, may be enlightened, vivified and comforted.

For he who hath, and will not give  
That light of life to all that live,  
Himself shall lose the way.

We know the doctrine of salvation by free grace,—that doctrine so full of comfort, so soothing to the convinced sinner! But what does this knowledge avail us, if it do not lead us to Christ that we may be saved by him from the guilt and from the power of sin? What does this knowledge avail us, if the consideration of Christ's unspeakable mercy do not move our hearts to love him in return, and if it do not prompt us to a more cheerful and perfect obedience to his commandments than that which is yielded by Roman Catholics actuated merely by self-righteous motives?

A 2nd lesson which we should learn from these lectures,—is *the necessity of prayer for the conversion of Roman Catholics to evangelical truth*. I fear this duty is neglected by many, but why this? We pray for the Heathen,—why should we not do the same for Romanists? I apprehend that the reason of this comparative remissness in Protestants is owing to their being apt to confound the people with the priests;—and as they see the latter opposing the truth so bitterly, although from *their* having access to the Scriptures better things might be expected from them,—a feeling of indignation towards the whole Romanist body, rather than one of commiseration, is apt to take possession of the heart. This, however, is not right:—it should ever be remembered that the masses of Roman Catholics are only led by the priests who keep them in servile obedience to their dictates. These masses therefore are more to be pitied than condemned; and for them we should pray fervently, that they may be delivered from their bondage, and that *the truth may make them free*. And even for the priests, we should pray with equal fervor, though their hostility to the pure gospel be so much the more inexcusable; for we must never forget whose disciples we are, and how our great Master acted towards the members of that priesthood who, in the days of his flesh, opposed him and his doctrine so virulently:—he wept over their city, and prayed for those inveterate enemies on the very cross to which they had nailed him!—Let us act in the same spirit,—let us be of the same mind with our compassionate Lord, and let not a day pass without offering our supplications to the Author of all good, for the conversion of Roman Catholics—priests and people, beseeching him to put forth his power to destroy that anti-christian system to which they are wedded, and whose subversion we desire.

*Lastly*,—My Christian friends, *be united among yourselves, if you wish indeed to convince Romanists that the truth is with you*. The want of union among evangelical Christians has ever been one of the greatest stumbling-blocks in the eyes of Roman Catholics:—not that it actually exists to the degree they are apt to represent; for although differing on some minor points, do we not all hold Christ the Head? Do we not all hold the same cardinal doctrines of salvation as revealed in the Holy Scriptures? With all this, it cannot be denied that the spirit displayed between the various Protestant denominations has often been sectarian and utterly unbecoming our profession. We have laid far too much stress, one on being of Paul,—another on being of Apollos,—a third on being of Cephas;—whilst our chief aim should have been by *loving one another, to have all men know that we are the disciples of Christ*. O! let this unhappy spirit now cease,—let us show, that,

though we do not hold *uniformity* to be an essential part of Christianity, we maintain that *unity* is. Be it therefore our most anxious care in future to cultivate that affectionate regard for our fellow-christians, and readiness to co-operate with each other in the work of Christ which will show that we are one heart and one soul—one army of the living God although belonging to different divisions of that army. Such a conduct would deprive Romanism of its strongest objection to Protestantism, and nothing would create greater dismay among the upholders of the former than to discover at last that those variations among Protestants which they think so fatal to us, are found to be consistent with brotherly regard and steady co-operation. Indeed, it is my firm conviction, that if Romanists are ever to be reclaimed to a better faith, this stumbling-block must first be removed. Then, when they find that we have the *real* unity, and they have retained only the *shadow*, they may be disposed to join us in the good warfare we carry on in the world against error and sin. Yes! it is only when the Lord's people are thus one in heart, that the world, whether popish, pagan or infidel, will be converted unto God, and that the kingdom of the Redeemer will be established on earth in righteousness and truth. *I pray that they all may be one; as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.*—John xvii. 21.

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# Tablet

TO THE MEMORY OF THE

## REV. W. YATES, D. D.

It is proposed to erect a Tablet to the memory of the late Rev. W. YATES, D. D. in the Circular Road Chapel, for many years the scene of his ministrations. We announce the circumstance in the persuasion that many beyond the circle of his immediate connections, and of the denomination to which he belonged, will esteem it a privilege to contribute towards the object.

Contributions will be thankfully received by the Rev. J. THOMAS, at the *Baptist Mission Press*.

*For sale at the Baptist Mission Press, and by Messrs. Hay, Meik and Co.*

Price—8 annas.

### A FUNERAL SERMON

FOR THE  
REV. W. YATES, D. D.

PREACHED IN THE UNION CHAPEL, CALCUTTA, AUGUST 17, 1845.

BY  
A. LESLIE.

## Muttra Mission Chapel.

We regret exceedingly to learn from a letter just received from the Rev. T. Phillips, of the Baptist Missionary Society, at Muttra, that in consequence of the unusually heavy and continuous rains with which that station and the surrounding country has been visited, the roof of the chapel, recently erected at that station, has fallen in, and also that considerable damage has been done to the walls. At the time the accident happened a debt of about 600 rupees remained to be liquidated, and now considerable cost must be incurred before the building can be restored so as to answer the design of its erection. To enable him to clear off the debt and meet these new costs, Mr. Phillips has no resource but to appeal to the liberality of the Christian community. Many, no doubt, who desiderate the prosperity of the Redeemer's cause in this heathen land will regard this afflictive providence as affording a new opportunity of evincing their attachment to the Gospel, and their desire that those who have devoted their lives to its propagation should not be hindered in their work.

Contributions towards the object will be most thankfully received; they may be remitted to the Rev. T. PHILLIPS, at Muttra, or to the Rev. J. THOMAS, *Baptist Mission Press*, Calcutta.

T. PHILLIPS.

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# NEW CHAPEL AT LAKHYANTIPUR.

The congregation at this interesting Christian Station numbers about two hundred persons in attendance on the Lord's-day services, and the church consists of about seventy-five members or communicants. Hitherto the people have worshipped in a matted bungalow chapel, but two such having been successively destroyed or severely injured by violent storms which are frequent in this district, it has been deemed advisable to erect a more commodious and substantial building than has hitherto been put up. A plain brick chapel of 50 feet by 25, is now therefore in course of erection. Towards this object the Baptist Missionary Society have contributed from their Jubilee Fund the sum of 1500 rupees, but about 800 rupees more will be required to meet the expenses of the building, for which sum Mr. Pearce has to look to the benevolence of Christian friends in this country. The station at Lakhyantipur has been established about sixteen years, during which time it has been chiefly under the superintendence of Mr. Pearce. The christian people there are yearly increasing, and it is believed on good grounds that they are exercising a very salutary influence on the heathen population around. Mr. P. is very anxious that the station should have a place of worship of a durable nature, and worthy of its importance. He therefore indulges the hope that this appeal for assistance will be favourably received, and responded to by the friends of Missions.

Contributions towards this object will be thankfully received by the Rev. J. Thomas, Baptist Mission Press, Calcutta, and by Mr. Pearce, Native Christian Institution, Italy. *Italy, June 16th, 1845.*

### THE FOLLOWING CONTRIBUTIONS TOWARDS THIS OBJECT ARE THANKFULLY ACKNOWLEDGED.

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