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THE
CALCUTTA
CHRISTIAN OBSERVER.

OCTOBER, 1845.

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

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

BY

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THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VI. No. 70.—OLD SERIES, VOL. XIV. No. 161.

OCTOBER, 1845.

I.—*Thoughts on the Christian Education of Christian Children.*

“Train up a child in the way he should go; and when he is old, he will not depart from it.”—Prov. xxii. 6.

I. Children are a most, nay in one sense *the* most important portion of the human family. On the character formed and the course adopted by them will materially depend the happiness of those to whom, under God, they owe their very being. The welfare and usefulness of the circle in which they are called to move and act, the energy and efficiency of the church of Christ, the peace and happiness of the world, and their own present and future, eternal welfare—all materially depend,—in subordination to the blessing of God the Holy Spirit,—on the training afforded and the character formed by mankind in early life.

They will be the men and women of the coming generation. The character of the next age, in thought and action, will materially depend on the kind and degree of education afforded by us. The character of the next generation is, under the divine guidance and blessing, in the hands and within the power of the present race. Children are in every point of view, present and future, the most important portion of the human race.

This is a general, almost universal and deeply seated impression. This strongly implanted feeling leads to an assent on the part of many to the importance of education. It does not always take a right or wise direction. Training in too many instances resolves itself into *self-will*. The will of the pupil or preceptor, the parent or child or both are consulted and followed rather than the dictates of reason and Scripture. They are taught, not the way in which they *should*, but

the path in which they *would* go. *Happiness*, the chief aim of all, and after which all strive, is made to consist in present gratification. To pamper present taste, to gratify the feelings of the moment or of daily caprice and passion, is deemed kind, and as ministering to the happiness of the young. This is manifest in the conduct of those who live careless of God and the soul. It is also lamentably true of many real Christians. Those who profess to know and act according to the will of Christ, are not always wise in reference to the training of their own children. It is difficult to see imperfections in that which reflects our image, and mirrors to us our very thoughts, words and actions. This is an evil common to most parents. They can discern in the offspring of their neighbours faults which they cannot perceive in their own. As far as the arrangement is of God, it is wise and good; as far as man abuses it in the way to which we have adverted, it is an evil, the sooner remedied the better. Parental blindness, indifference and error has and will always bring its own reward. The reward sought shall be obtained. It has, is, and will be manifested—in juvenile disobedience, children assuming the authority of age, dealing and acting towards their elders with boldness and contempt—in youthful disrespect, dictation instead of enquiry, obstinacy in place of submission and love. It is strengthened in the waywardness, extravagance, and not unfrequently ruin of matured life. Take an instance in the sons of Eli. Was he not a devout man and a minister of the Lord, a man high in character and office—and yet what was the course pursued by his sons, and what their end, themselves professedly ministers of God? Alas, for the want of decision, overfondness and blindness to the private sins and public depravity of his children! Parental weakness and indifference in this case terminated in the scandal of religion, the death of the sons, and the other mournful issues to which the man of God and the families of his sons were subjected. Sorrow, death and disgrace followed in the train of the conduct of the good but undecided Eli. There have been and still are many Elis in the church of Christ, faithful in all things but in their children. Here they have stumbled. Christian parents, keep yourselves from idols.

II.—One of the chief causes of this much to be lamented state of things is, the MANNER in which children are trained up and treated in their youthful years, and especially in the matter of education.

1. In prosecuting the education of children remember that they are *rational creatures*. They are too often treated as we would treat a favourite domestic animal. They are fed,

clothed and nursed as if they possessed but animal propensities and wants. This is not true—they are *rational* creatures. The all-wise God has endowed them with reason, and they exercise this rich gift at a very early period; long it may be before we are aware of it. Ere they can enunciate their ideas, they evidently reason. They form opinions of persons and things from observation. They shun that which has proved itself unpalatable, and turn to that which has been agreeable to their tastes. This important agent (reason) may be formed and guided for good. Let it be your endeavor, Christians, to look upon your child as endowed with reason. It is not a mere animal to be fed, clothed and petted, but a rational creature, capable of becoming that which you now are, a rational, thinking, responsible, acting creature. This view of the matter will ennoble the work of education, and cast around what is called the drudgery of early training, a deep and solemn interest. How stirring the thought that we are training up creatures possessed of faculties which may render them, according as those faculties are turned to a good or bad account, a blessing or a curse to present and future society.

2. Look upon them as *sinful creatures*. From the expressions often employed and not unfrequently heard, especially in maternal society, one would imagine that such was not the case. "O my angel," "my idol," are not merely expressions of maternal fondness, but taken in connection with the general tenor of conduct, indicate the high opinion entertained by many parents of the perfectibility of their children. Children are not angels, they are sinners; they sin from the beginning. We have many indications in infant looks, juvenile actions and youthful depravity, that not only is folly but sin bound up in the heart of a child. The mischief is that the evil is not dealt with as sin. "O it is their temper," "they have been sick;" "poor thing, he inherits the propensities of his father," or "she is like her mother," and so they are like the parents, for they were sinners. Trace up all their unhappy propensities to sin and you will arrive at the real source of all the evils over which you lament. Deal with this and you will strike at the root of the evil. Begin early to deal with children as sinners. Like the letting out of water, it is wisest and best to begin with it at the beginning, and not to wait until the trickling rill has gathered into a mighty torrent.

3. Remember that they are *immortal creatures*. Never forget that they are only lent you by God to be repaid anon. As marble handed over to the sculptor to be fashioned and moulded into Nature's rich varieties, so are they committed to you to be formed in character, under the blessing of God, to the image

and for the glory of Christ. The mere vase—the body—that which you so much admire, and which may be so easily broken, is in the estimation of God of the least value, it is the beautiful flower—the immortal spirit,—which it contains which is chiefly valuable to Him and should be so to you. The body,—the vase,—may moulder, and become a beautiful ruin on the earth; the flower,—the spirit,—will be transplanted to the eternal world. It will return to God who gave it, and possess the allotment either of eternally happy or lost souls. Life is the seed time for eternity. Sow for judgment and for ever. Labour diligently and wisely for eternity. Think that on your faithfulness or neglect may be suspended the eternal welfare of that which is as dear to you as your own selves. You may meet your child in heaven, labour for that. It may sink to hell, strive to rescue it from the wrath which is to come. While it is called to-day, and while your loved one is within your reach, labour and struggle for its eternal salvation.

4. Regard them as *dying creatures*. They are never to occupy that place in your heart's affections which has been reserved for God. That heart is not to be an idol temple, nor your children the idols; of this there is great danger, and hence is it said by Christ as God, "Little children, keep yourselves from idols." To prevent this species of idolatry, God has stamped upon your children, on the most beautiful and healthy, the impress of decay, and sin has sown thickly through their systems the seeds of death. How often does the flower which springs up vigorous, beautiful and fragrant, wither and die in an hour. Ere noon it is cut down—the beauty and fashion of it passeth away, and ere night it is a tenant of the silent tomb. How many a weeping parent is called unexpectedly to commit to the earth the desire of their eyes. Let there be no bitter regrets on this score, should death come and with his ruthless grasp take away, as in the twinkling of an eye, your boy or your girl. O! let it not occur to you,—for should it,—it will be a cause of the most exquisite anguish. "O that I had more diligently and faithfully directed the mind of my child to Christ. Now I am at least dubious as to its state, would that I had been half as diligent to inform its mind on the things which pertained to its peace, as I was to adorn its body! Would that I had bestowed as much labour to secure for it a title for heaven, as I have to ensure for it the comforts and enjoyments of earth!" Avoid all cause of bitter regret.

5. Remember that they are *responsible creatures*. It is not for us to determine at what age they become morally responsible to God; it may be, and probably is, at a much

earlier age than we imagine. They at least often take upon themselves responsibilities before we think they are responsible agents. The danger is that we err on this matter of moral responsibility, and under the influence of the error speak and act towards them as if we were the only responsible agents. We act the Papist in this matter, as if we were to bear or could obtain the forgiveness of their sins. It were better to err on the opposite side, and teach them their personal responsibility to God then at the very earliest stage of life at which they are capable of comprehending right and wrong, not in crabbed, set, theological terms, but in the most simple and natural language, and if possible through the medium of illustration. Show them that they are responsible to the Law, the Gospel and the Judgment of Christ.

III. The Duty of rightly educating Christian children is incumbent and binding upon all Christians.

It ought and must, to secure peace to the conscience of the parent and guardian, and happiness to the children, be *efficiently* and *faithfully* discharged. *It should be attended to in a right spirit, and should have reference first and chiefly to the heart; the education of the heart and its affections should be that to which all teaching should be directed.* Without this all other teaching will be comparatively vain. It will be like adorning a diseased body with gorgeous apparel, and leaving the disease to rankle in and destroy the system. You may give your child, as they are called, "all the accomplishments," singing, dancing, language, science and manner, but without the education of the heart it will be like planting beautiful and evanescent flowers on the streams of a poisoned fountain. For a little they may flourish, but soon withered and lifeless, they will lie by the deadly waters. The education that is needed to bless mankind is the implantation in the heart of those great principles and truths which are "contained in the Bible." Let these cast their healing virtues into the fountain-head and all the streams will be pure and life-giving, and in all the region through which they flow will spring up every thing that can adorn and render man a blessing to his fellow. What should we say of the parent who fondly loving his child, should, while that child labours under the influence of a raging fever, supply it only with water and not with appropriate and energetic medicines, means adequate to the end, a power capable of grappling with the destroying fever. Should we not say, "O fond but mistaken parent, deal promptly and wisely with your child or you will lose him. Apply strength to strength, endeavour to extinguish and not add fuel to the fire." And so would we say in reference to education, "O fond but

mistaken parent or teacher, giving to the child of your affection all the so called accomplishments, but leaving the heart untouched. Deal with and educate the heart, instruct it—in the nature and requirements of God,—the character of His law,—the order and administration of his government,”—the fulness and freeness of his gospel,—the universality of death and judgment,—the glories of a Christian resurrection,—the blessedness, the eternal blessedness of the children of God, and the unchanging misery of the sons of perdition.” Teach these things and you will implant principles within, that will be worthy food for a rational and immortal mind, and pave the way under the blessing of God for the eternal salvation of those you love.

1. This good work should be commenced *Early*. It is never too soon to begin to do good with children, they are early and quick observers. We know both from experience and observation that first impressions are the most vivid and lasting. You should be diligent in the earliest stages of life to communicate that which is good to the minds of children. They are quick and shrewd observers even when very young. A wicked man is not always anxious that even a child should express its opinion of his conduct, and how frequently do we hear it observed, “Oh take care what you say in the presence of these little people, for be sure all will be repeated.” Such expressions shew the estimate which adults form of the capacity and powers of observation and communication of even little children. We should be careful to avoid every thing that we do not wish them to imitate, wisely zealous in teaching them all that is good, and in practising before them every thing that is lovely and of good report. The children that mocked the prophet of God were but little children. Samuel was but a little boy when he was called by the Lord. Little children we know can be very wicked, and they may be very good. Begin early to do them good. How gratifying is the thought that your child shall associate its first recollections of you in discourse on heavenly things and virtuous conduct. How endearing and ennobling in retrospect is it for a child to say “my first recollections of my father and my mother were such as I shall ever wish to cherish and imitate.”—Begin early to teach your children of things of Christ and things divine.

2. *Systematically*, Order, it is said is heaven’s first law, nor is it less needful on earth. In education it is of the first moment that things should be presented to the mind in their proper order, consecutively and systematically. Men do not impose the burden of a giant on the shoulders of a child, nor

is the man made athletic by capricious gymnastics or overstrained exertions ; neither is the mind prepared for the reception of various and incongruous subjects at the same period ; They may dazzle and perplex, but not instruct. The day, the hour, the place, the subject, should all be so allotted and ordered that the mind shall be prepared for and benefited by the exercise, and return from it not merely filled but strengthened. Children when properly directed give early signs of their sense and love of order. In sport disorderly enough. In their moments imitative of adult life, they strive to be orderly. The incipient woman arranges with all neatness her house of toys, and dresses her doll with all care and neatness. The boy cares for the welfare of his nag or the order of his ship. "There now you have spoilt my doll or my ship," show that your young pupils are alive to the law of order. Turn that disposition to the best advantage, by being systematic and orderly in your educational arrangements.

Never *experimentalize* with the education of your children. They have but one season in which to inform the mind and form the character. Squander not that precious season in making experiments. It is fearful to read of the thousand schemes and the sets of books provided for improvement (?) in education. Settle in your mind the course you will adopt, form the great principles on which that course is to proceed, never deviate in principle from its details.

3. *Equally*. That is, without partiality. In your school or family endeavour to love,—as far as your duty as a Christian is concerned—all alike. Let not your caprice be the standard or measure of your attentions. There should be no partiality, you may love some better than others, but in this respect all should be equal. Excite no little jealousies in little minds by undue partialities.

4. *Faithfully*. It is probable that you may have one child towards whom you have a stronger attachment than a nother, to its whims and failings you will not be so alive as to those of the less favoured pupil. But to be a wise and good teacher you must be faithful. It may be as the Scriptures say like the "cutting off of a right hand, or the plucking out of a right eye." It may and will be painful, but it must be done. "He that spareth the rod spoileth the child."

5. *Affectionately*. To punish and correct is not always pleasant, nor to communicate unpalatable truths congenial with an affectionate nature. In the course of education both courses, —unless you have very extraordinary pupils,—will have to be adopted. Never chastise your child in anger. When you have to correct, show that it is from a sense of duty and not

from choice. Do it with pity. Communicate the most searching and unpleasant messages in love. There is a fine anecdote to this effect related of the late Mr. Toller of Kettering, a friend of the well known Andrew Fuller. One morning he felt compelled to chastise one of his sons. When he essayed to perform the ungracious office, his temper was ruffled; the boy quickly discovering this, clasped the knees of his father with his arms, and looking up, his fine intelligent eyes suffused with tears, said "Oh father, do not beat me while you are angry." The good man observed, alluding to the conduct of God towards his repenting people, "He had laid hold of my strength." We have a still higher example on this head in the conduct of our blessed Lord when contemplating the guilty and doomed city of Jerusalem. Weeping he exclaimed, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. *Behold your house is left unto you desolate.*"

6. *Religiously.* Your end or aim is or ought to be religious, to communicate to your children the knowledge of God and to make them like Christ. Endeavour to do this in a religious spirit. Let your teaching be religious teaching, your example religious; accompany it all by fervent and sincere prayer. Undertake nothing, no not even the smallest thing, without seeking for divine direction and blessing. Pray *for* your children, bear them in the arms of your faith before God in secret, and say, "O let Ephraim my son live before Thee." Pray *with* them with all simplicity and Christian affection. Let *faith* be in vigorous exercise in all your labours. Look amid all the drudgery of education to Him who is invisible, and who has said, "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

7. Religiously considered, one of the greatest evils by which the Church of Christ has been afflicted, is *sectarianism*, and no wonder, for almost every child is thoroughly instructed in the "Shibboleth" of his party. He can debate on the nice points of his creed, though almost entirely ignorant of the first principles of Biblical Truth. He is a sectarian though often not a Christian, and even when a Christian, the loveliness of his Christian character is marred by the unloveliness of his sectarianism. Give your children a *catholic* scriptural education. Leave shibboleths to bigots. Educate the hearts of your children unto Christ; attract and hold them fast to religion by the freeness and fulness of the grace which is in Christ Jesus. Teach

them by example as well as precept, that one is our Master, even Christ, and all we are brethren.

8. The work to which you are urged can never be accomplished in your own strength or by your own wisdom. However good or wise your plans, they must fail without the aid of God the Holy Spirit. It is yours to labor, His to bless. Paul may plant and Appollos water, God alone can give the increase. As the husbandman casts his seeds into the ground, dependant on the dews and rains of heaven for germination and fruitfulness, so must you sow the good seed of the kingdom in full dependance on the influence and blessing of the Holy Spirit. He alone can and will bless.

IV. For your information and encouragement we will cite a few *examples both of good and evil*. 1. *For evil*. On this head we have referred to the conduct of Eli towards his children. It is one of the most striking and painful illustrations of parental fondness, unaccompanied by care and fidelity, afforded by the Scriptures. That Eli was a man eminently respected in his public character, that he was a good man, a minister of God and high in the priestly office, all this is clear; that he was kind to his children, and that he wished that they might be respected and useful in life, we cannot doubt. But he was an over-fond parent, and God declares for his want of faithfulness, "In that day I will perform against Eli all things which I have spoken concerning his house. When I begin I will also make an end, for I have told him that I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

The next striking example is that most affecting one of Absalom. David, we know on divine testimony, was the man after God's own heart, but in the case of this, his favorite son, he was over-fond in his attachment to the young man, and not faithful to God. There is one remarkable feature in the punishment that overtook both father and son. That which was the pride of both, was doubtless the cause of their mutual calamity, Absalom was hung by his long hair. Ah! if it had been proposed to either father or son to cut off those flowing locks, how many a pang would it have cost the father, and how bitterly would it have been resented by the son. So has it been with many a father, many a good father. He has admired and pampered his son for some real or imaginary gift, but not controlled him, and the very gift which he admired has been the cause of the son's ruin and father's sorrow. "And the king was much moved, and went up to the chamber over the

gate and wept, and as he went thus he said, "Oh my son, Absalom, my son, my son, Absalom, would God I had died for thee, O Absalom, my son, my son."

2. *For good.* What a beautiful illustration we have of the good effect of the kind of education we are now advocating in the person and history of Joseph. What command had he over his passions, what peace, what tranquillity in the midst of sorrow—what prudence in difficulty, and hope in the most unfavourable circumstances. What a noble bearing he maintained in his prison-house. What fidelity in the highest post of political honour. What delicacy of feeling, what depth, strength and endurance of affection. How he loved his father, and for his father's sake loved his offending brethren; and who cannot trace this worthy course of conduct to the instructions and example of his honoured father? and Oh! what a reward was his. "And they went up out of Egypt and came into the land of Canaan unto Jacob their father. And they told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them, and when he saw the waggons which Joseph had sent to carry him, the spirit of Jacob their father revived. And Israel said, it is enough, Joseph, my son, is yet alive, I will go and see him before I die."

Nor is the case of Timothy less striking. In him dwelt the piety of two generations, "the unfeigned faith which dwelt first in his grand-mother Lois and in his mother Eunice." To him the apostle could confidently appeal and say, "Hold fast the form of sound words which thou has learned of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee, keep by the power of the Holy Ghost which dwelleth in us."

Leaving the inspired record we have examples both of good and evil connected with parental diligence or slothfulness.

Once visiting the dying bed of a young infidel, the son of a Wesleyan Minister, he said, "Do you think I would have come to this," referring to the miserable temporal circumstances in which he was dying, "if I had been checked when a boy? And as to religion I wish I could believe it, but I have never done so since I was a boy, for my parents always treated me as if I had no soul to be saved." How sweetly is this contrasted in the life and history of Dr. Doddridge. The striking picture of his mother teaching him scripture history from the Dutch tiles around the fire place on a winter evening must be familiar to most. It is impossible to say to what extent the Church of Christ is indebted to that pious woman

for the varied and delightful works of Philip Doddridge. To her he attributed much in the formation of his character and the direction of his studies. Of the celebrated Matthew Henry it is recorded that he could read the English Bible fluently at three years of age, and the Latin and Greek Testament when he was scarcely nine. Of his parents and their religious instructions he always spoke with the deepest veneration. The following striking paper inserted in the preface to his commentary sets forth so simply and strikingly the rise and progress of religion in his soul, and the sources heavenly and earthly from which he had drawn his wisdom and strength, that for the encouragement of parents and children alike we quote it entire.

“ Mercies Received.”

“ 1. That I am endued with a rational, immortal soul, capable of serving God here, and enjoying him hereafter, and was not made as the beasts that perish.

“ 2. That having powers and faculties, the exercise of them has been nowise obstructed by phrenzies, lunacy, &c., but happily continued in their primitive (nay happily advanced to greater) vigour and activity.

“ 3. That I have all my senses ; that I was neither born, nor by accident made blind, or deaf, or dumb, either in whole, or in part.

“ 4. That I have a complete body in all its parts ; that I am not lame or crooked, either through original or providential want, or a defect, or the dislocation of any part, or member.

“ 5. That I was formed, and curiously fashioned by an All-wise hand in the womb, and there kept, nourished and preserved, by the same gracious hand, till the appointed time.

“ 6. That, at the appointed time, I was brought into the world, the living child of a living mother ; and that, though means were wanting, yet He that can work without means, was not.

“ 7. That I have been ever since comfortably provided for with bread to eat, and raiment to put on, not for necessity only, but for ornament, and delight ; and that without my pains and care.

“ 8. That I have had a very great measure of health, (the sweetness of all temporal mercies,) and that when infectious diseases have been abroad, I have hitherto been preserved from them.

“ 9. That, when I have been visited with sickness, it hath been in measure, and health hath been restored to *me*, when a brother dear, and companion as dear, hath been taken away at the same time, and by the same sickness.

“ 10. That I have been kept and protected from many dangers that I have been exposed to by night and by day, at home and abroad, especially in journeys.

“ 11. That I have had comfortable accommodation as to house, lodging, fuel, &c. ; and have been a stranger to the wants of many thousands in that kind.

“ 12. That I was born to a competency of estate in the world, so that, as long as God pleases to continue it, I am likely to be on the giving, and not on the receiving hand.

“ 13. That I have had, and still have, comfort, more than ordinary, in relations ; that I am blessed with such parents as few have, and sisters also that I have reason to rejoice in.

“ 14. That I have had a liberal education, having a capacity for, and been bred up to, the knowledge of the languages, arts, and sciences ; and that, through God’s blessing on my studies, I have made some progress therein.

“ 15. That I have been born in a place and time of gospel light ; that I have had the Scriptures, and means for understanding them, by daily expositions, and many good books ; and that I have had a heart to give myself to, and delight in, the study of them.

“ 16. That I have been hitherto enabled so to demean myself, as to gain a share in the love and prayers of God’s people.

“ 17. That I was in infancy brought within the pale of the visible church in my baptism.

“ 18. *That I had a religious education, the principles of religion instilled into me with my very milk, and from a child have been taught the knowledge of God.*

“ 19. That I have been endued with a good measure of praying gifts, being enabled to express my mind to God in prayer, words of my own, not only alone, but as the mouth of others.

“ 20. That God hath inclined my heart to devote and dedicate myself to him, and to his service, and the service of his church in the work of the ministry, if ever he shall please to use me.

“ 21. That I have had so many sweet and precious opportunities, and means of grace, sabbaths, sermons, sacraments, and have enjoyed not only the ordinances themselves, the shell, but communion with God, the kernel.

“ 22. That I have a good hope, through grace, that, being chosen of God from eternity, I was, in the fulness of time, called, and that good work begun in me, which I trust God will perform.

“ 23. That I have had some sight of the majesty of God, the sweetness of Christ, the evil of sin, the worth of my soul, the vanity of the world, and the reality and the weight of invisible things.

“ 24. That when I have been in doubt I have been guided ; in danger I have been guarded ; in temptation I have been succoured ; under guilt I have been pardoned ; when I have prayed I have been heard and answered ; when I have been under afflictions they have been sanctified ; and all by divine grace.

“ 25. That I am not without hope, that all these mercies are but the earnest of more, and pledges of better in the kingdom of glory ; and that I shall rest in Abraham’s bosom, world without end.

“ 26. Lastly ; thanks be to God for Jesus Christ, the fountain and foundation of all my mercies. Amen, Hallelujah.

“ MATTHEW HENRY.”

The following is the comment of this devout and well instructed scribe on the passage now under consideration,

Here is, 1. A great duty enjoined, particularly to those that are the parents and instructors of children, in order to the propagating of wis-

dom, that it may not die with them; *Train up children* in that age of vanity, to keep them from the sins and snares of it; in that learning age, to prepare them for what they are designed for. *Catechise* them, initiate them, keep them under discipline; *train* them as soldiers, who are taught to handle their arms, keep rank, and observe the word of command. *Train* them up, not in the way they *would* go, (the bias of their corrupt hearts would draw them aside,) but in the way they *should* go, the way in which, if you love them, you would have them go. *Train up a child according as he is capable*, so some take it; with a gentle hand, as nurses feed children, little and often, Deut. vi. 7.

2. A good reason for it, taken from the great advantage of this care and pains with children; when they *grow up*, when they *grow old*, it is to be hoped they *will not depart from it*. Good impressions made upon them then, will abide upon them all their days. Ordinarily, the vessel retains the savor with which it was first seasoned. Many, indeed, have departed from the good way in which they were trained up; Solomon himself did; but it may be a means of their recovering themselves, as it is supposed Solomon did. At least, the parents will have the comfort of having done their duty, and used the means.

Cowper, the sweet bard of Olney, was deeply impressed with the value of Christian parental guidance. His estimate of his mother's worth, tenderness and fidelity are tenderly expressed in the lines addressed to his mother's portrait. They must be familiar to almost every Christian, and yet we venture once more on their recital.

O that those lips had language! Life has pass'd
With me but roughly since I heard thee last.
Those lips are thine—thy own sweet smile I see,
The same that oft in childhood solaced me;
Voice only fails, else how distinct they say,
Grieve not, my child, chase all thy fears away!
The meek intelligence of those dear eyes
(Bless'd be the art that can immortalize,
The art that baffles Time's tyrannic claim
To quench it) here shines on me still the same.

Faithful remembrancer of one so dear,
O welcome guest, though unexpected here!
Who bidd'st me honour with an artless song,
Affectionate, a mother lost so long.
I will obey, not willingly alone,
But gladly, as the precept were her own:
And, while that face renews my filial grief,
Fancy shall weave a charm for my relief.
Shall steep me in Elysian reverie,
A momentary dream that thou art she.

My mother! when I learn'd that thou wast dead,
Say, wast thou conscious of the tears I shed?
Hover'd thy spirit o'er thy sorrowing son,

Wretch even then, life's journey just begun ?
Perhaps thou gavest me, though unfelt, a kiss :
Perhaps a tear, if souls can weep in bliss—
Ah that maternal smile ! it answers—Yes.
I heard the bell toll'd on thy burial day,
I saw the hearse that bore thee slow away,
And, turning from my nursery window, drew
A long, long sigh, and wept a last adieu !
But was it such ?—It was.—Where thou art gone,
Adieus and farewells are a sound unknown.
May I but meet thee on that peaceful shore,
The parting word shall pass my lips no more !
Thy maidens, grieved themselves at my concern,
Oft gave me promise of thy quick return.
What ardently I wished, I long believed,
And, disappointed still, was still deceived.
By expectation every day beguiled,
Dupe of *to-morrow* even from a child.
Thus many a sad to-morrow came and went,
Till, all my stock of infant sorrow spent,
I learn'd at last submission to my lot ;
But, though I less deplored thee ne'er forgot.
Where once we dwelt our name is heard no more,
Children not thine have trod my nursery floor ;
And where the gardener Robin, day by day,
Drew me to school along the public way,
Delighted with my bauble coach, and wrapp'd
In scarlet mantle warm, and velvet capp'd,
'Tis now become a history little known,
That once we call'd the pastoral house our own.
Short-lived possession ! but the record fair,
That memory keeps of all thy kindness there,
Still outlives many a storm, that has effaced
A thousand other themes less deeply traced.
Thy nightly visits to my chamber made,
That thou might'st know me safe and warmly laid ;
Thy morning bounties ere I left my home,
The biscuit or confectionary plum ;
The fragrant waters on my cheeks bestow'd
By thy own hand, till fresh they shone and glow'd :
All this, and more endearing still than all,
Thy constant flow of love, that knew no fall,
Ne'er roughen'd by those cataracts and breaks,
That humour interposed too often makes ;
All this still legible in memory's page,
And still to be so to my latest age,
Adds joy to duty, makes me glad to pay
Such honours to thee as my numbers may ;
Perhaps a frail memorial, but sincere,
Not scorn'd in Heaven, though little noticed here.

Could Time, his flight reversed, restore the hours,
 When, playing with thy vesture's tissued flowers,
 The violet, the pink, and jessamine,
 I prick'd them into paper with a pin,
 (And thou wast happier than myself the while,
 Wouldst softly speak, and stroke my head, and smile),
 Could those few pleasant days again appear,
 Might one wish bring them, would I wish them here ?
 I would not trust my heart—the dear delight
 Seems so to be desired, perhaps I might.—
 But no—what here we call our life is such,
 So little to be loved, and thou so much,
 That I should ill requite thee to constrain
 Thy unbound spirit into bonds again.

Thou, as a gallant bark from Albion's coast
 (The storms all weather'd and the ocean cross'd),
 Shoots into port at some well haven'd isle,
 Where spices breathe, and brighter seasons smile,
 There sits quiescent on the flood, that shows
 Her beauteous forms reflected clear below,
 While airs impregnated with incense play
 Around her, fanning light her streamers gay ;
 So thou, with sails how swift ! hast reached the shore,
 ' Where tempests never beat nor billows roar,'
 And thy loved consort on the dangerous tide
 Of life long since has anchor'd by thy side.
 But me, scarce hoping to attain that rest,
 Always from port withheld, always distress'd—
 Me howling blasts drive devious, tempest-toss'd,
 Sails ripp'd, seams opening wide, and compass lost,
 And day by day some current's thwarting force
 Sets me more distant from a prosperous course.
 Yet, O the thought, that thou art safe, and he,
 That thought is joy, arrive what may to me.
 My boast is not, that I deduce my birth
 From loins enthroned, and rulers of the earth ;
 But higher far my proud pretensions rise—
 The son of parents pass'd into the skies.
 And now, farewell—Time unrevoked has run
 His wonted course, yet what I wish'd is done.
 By contemplation's help, not sought in vain,
 I seem to have lived my childhood o'er again ;
 To have renew'd the joys that once were mine,
 Without the sin of violating thine :
 And, while the wings of Fancy still are free,
 And I can view this mimic show of thee,
 Time has but half succeeded in his theft—
 Thyself removed, thy power to soothe me left.

Such are a few of the examples selected out of thousands
 which might have been adduced illustrative of the subject.

Surely they are enough to lead all Christian parents to the diligent discharge of their duty to their children and their Lord. For further encouragement we briefly refer

VII. To the *reward*. "And when he is old he shall not depart from it."

Like the plant trained by the hands of the skilful gardener, so, being trained in virtue's paths, he shall grow up beauteous, fragrant and useful. He shall, like the willows by the water courses, "aye be flourishing." Until transplanted from the garden below to the paradise above, his tendency will ever be upward. As the broad stream of the river flows on till it finds the sea, so will the Christianly trained child, under the Divine blessing, follow in every stage of life, the stream of truth, towards which his mind was early directed, until it shall convey him on its placid waters unto the exhaustless ocean of Eternal Love, where faithful parents and faithfully taught children shall rejoice together. What a consolation amidst trials and bereavements, what a support amid the annoyances and drudgery of parental duty! What a stimulus to labor and fuel to hope is this scripturally bright prospect of the meeting together of parents and children in their Father's house in heaven to go out no more for ever. Parents presenting their redeemed children and saying, "here are we Lord and the children whom thou hast given us." Children rejoicing in their redeemed parents, and all uniting in this, that

"Jesus is worthy to receive
Honour and power divine,
And blessings more than we can give,
Be Lord for ever Thine."

II.—*The Missionary Conference on the death of the Rev. W. Yates, D. D.*

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

By direction of the last Missionary Conference, I send to you, for insertion in the forth-coming Observer, the accompanying resolution of the Missionary Conference embodying an expression of their feelings, on hearing of the lamented death of their beloved and respected brother, the Rev. Dr. Yates, and directed by the Missionary Conference to be sent to the Baptist Brethren and to the bereaved widow.

I am, Your's sincerely,
D. EWART.

September 26th, 1845.

“The Members of this conference have received with much sorrow the intelligence of the death of their oldest member the Rev. W. Yates, D. D. Their esteemed father and friend having been called from his post of duty, in the midst of most important and useful labours, they desire unitedly to record their sense of the heavy loss thus sustained by the Missionary body in Calcutta, and by the cause of Christ in India; but they would at the same time desire to humble themselves under the mighty hand of God, and submit to this dispensation of his holy will, with thanksgiving and praise to the Father of Spirits, for all the grace given to his departed servant through the trying vicissitudes of life, and for the good hope of eternal glory through the alone merits of his Saviour which animated his last hours.

In order the better to realize the nature and extent of their loss, the members of the conference desire to record their united testimony to the rare worth of their departed friend and brother, viewed in his individual and social professional character.

His individual character was sufficiently marked by many admirable qualities. He was a man of naturally masculine understanding; but it was an understanding little liable to be warped by partizanship or misled by prejudice. He was a man of acute discernment; but it was acuteness which never degenerated into illiberality or acrimony. He was a man of great and extensive learning; but it was learning without parade, singularity or pedantry. He was a man of genuine philanthropy; but it was philanthropy without ostentation or vanity. He was a man of devout and fervent piety; but it was piety removed alike from the formalities of superstition and the rigors of aceticism.

His social character was distinguished by many estimable and attractive features. To his family he was endeared by his truly amiable tenderness, alike in the conjugal and parental relationship; to his immediate friends, by the gentleness of his temper, the cheerfulness of his disposition, and the suavity of his manners; and to the numerous circle of his general acquaintance, by his extreme readiness to oblige, the judiciousness of his counsels, the strictness of his integrity, and the sincerity and steadiness of his attachments. He could praise and he could reprove too, as occasion called for it; but his praise was without exaggeration and his reproof without asperity. His charity never allowed him to think the worst of any, but the best of all. Deeply conscious of his own short-comings, he would not magnify the infirmities of others, but pity and pray over them; deeply sensible of his own obligation to the undeserved mercies of God, he would not envy the excellencies of others, but see in them fresh tokens of a Father's love. Towards Christians of other denominations he was tolerant without latitudinarianism, and faithful and just without bigotry. He could discern and rejoice in an inward and substantial unity amid much outward and circumstantial multiformity. His constant endeavour was practically to prove that, “in things necessary, there should be unity; in things not necessary, liberty; and in all things, charity.”

His professional character had its own peculiar excellencies. As a trainer of youth, a preacher to the heathen, and the pastor of a flock he shewed forth his works of faith and labours of love, with such

meekness, patience and forbearance, that he never appeared as a lordly superior, but rather as a servant or helper, ministering comfort and edification to all around. But the sphere of usefulness which from the first he specially cultivated, and which, of late years, absorbed nearly the whole of his strength and energy, was that of Bible translation. In this department of Missionary labours, the mantle of the venerable Carey had worthily fallen on him. In his varied attainments and achievements therein, he latterly stood alone; and his lamented decease has left a blank in it, which cannot be immediately supplied. In this, his own favourite and chosen vocation, his devotedness was intense and entire. In reference to it, he seemed to adopt and live out the saying, that he "must never think to put off his armour, till he was ready for others to put on his shroud." The unreserved consecration of his time, his talents, his learning, and all to the furtherance of this noble branch of Evangelistic labour in the land of his adoption, he has himself unconsciously but finely embodied in words familiar but immortal, when on hearing the decision of his medical attendants as to the necessity of a temporary removal to his native shores, he remarked, with faltering voice and tearful eyes, "they have condemned me to go home." That earthly home he was never destined to reach. Before he had advanced half way towards it, his heavenly Father was pleased to call him to another and better. All that was perishable of Dr. William Yates was consigned to the bosom of that "Red Sea," the wonders of which on the ever memorable night of Israel's deliverance, he had so often helped to transfuse into the languages of myriads in these eastern climes; but his imperishable soul, sanctified and redeemed through the blood of the covenant, winged its flight to the promised land, the heavenly Canaan—there to mingle with the adoring throng that cease not day nor night to "sing a new song, the song of Moses and the Lamb." From that blissful realm, with its glorious society and rivers of pleasure, we would not recall him, if we could. Rather, regarding our loss as his incalculable gain, would we in the exercises of heroic faith, desire, in tranquil resignation to exclaim, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Rather regarding his example as a bright pattern for us to copy, in so far as it was in imitation of Christ, would we pray to be endowed with similar grace "to fight the good fight," that, having run our race and finished our course on earth, we too may be privileged to die the death of the righteous, and our latter end may be like his.

In conclusion, the conference beg to express their sincere sympathy with their Baptist brethren, who have had so excellent and amiable a member of their circle removed from them by the present afflictive dispensation. They desire also sincerely to condole with the bereaved widow, and surviving children. May he who is the Father of the fatherless, and the Husband of the widow, be their stay and support, their sun and their shield in this life, and in the life to come their sure and everlasting portion.

(Signed) D. EWART,
Secretary of the Missionary Conference.

III.—*The Khunds.—A Proposal.*

The following statement and appeal of our esteemed friend and fellow-laborer the Rev. Amos Sutton, of the General Baptist Mission, Cuttack, will, we sincerely hope, meet with the attention it merits. That it will be cheerfully responded to in the matter of funds we cherish a good hope. Surely it will not be when men are forthcoming and the door opened for such a Mission that the Church of Christ in India will let it fail for want of five hundred rupees per mensem. Many are the Christians who disburse that sum or more in the merest luxuries of life. We heartily commend the appeal of Mr. Sutton to all who desire India's spiritual regeneration. Subscriptions can be forwarded to our printers or publishers, or to Mr. Sutton direct.—Eds. C. C. O.

The Christian public have now become tolerably well acquainted with this barbarous, yet, in many respects, noble race, and their sympathies have doubtless often been excited for the unhappy children who still, in great numbers, continue to be sacrificed to their sanguinary superstition. Efforts are indeed now being made by the Government to suppress these murders, and every friend to humanity must wish for every possible success; still the history of such attempts, either in this particular case or in the kindred one of Infanticide, (which also prevails among some of the Khunds) affords very little ground to hope for any permanent beneficial results. Neither the men nor the measures which Government can consistently employ are fitted to reach the root of the evil. Where however science, politics, and attempts at civilization have failed, Christianity has often triumphed, and will yet oftener triumph, wherever her voice is duly regarded. It is Christianity which alone can furnish adequate motives to the philanthropist, and it is that alone which furnishes the remedy for the woes of those we would benefit.

My proposal is to attempt sending them the Gospel, and to do so by the help of benevolent individuals in India. Allow the writer briefly to state why he in particular makes this proposition—what are the facilities afforded for its probable execution—and what is the assistance required.

I. As it respects his personal interest in this matter.

He may remark, that he belongs to a Mission to which the public have a right to look for some attempt at sending the Gospel to the KHUNDS, the whole country bordering on our field of labour. His first Missionary journey was along the borders of the Khund country. The first victims rescued were placed under his charge, and that of his associates, and remain still associated with him either as scholars or work people. From that time many others have come under his charge, and are generously supported by Government. In our allotment of the several fields of labour in the province,

the whole Khund district on the Cuttack side, as far as Sumbhulpoor, falls to his diocese; and finally, his colleagues at Ganjam, &c., to whom the remainder of the field thus nominally belongs, are like himself deeply interested in the KHUNDS, and will cordially co-operate in any attempt to benefit them. Finally, the writer is unable to pursue his accustomed sedentary avocations at the desk, and would gladly engage to as large an extent as possible in more direct Missionary campaigning.

The above circumstances have originated and cherished a sense of moral obligation to make some attempt at establishing a Mission among the KHUNDS. With this view, three years ago, he made overtures to a well-known philanthropist in India to employ part of his force in this direction, but without success. He has made other efforts, but hitherto without any determinate result. He now turns where probably he should have turned at first, and solicits the aid of those on the spot, or at least in India. The writer has so often appealed to the liberality of Christian Friends, that he has perhaps felt sinfully backward in this matter; and could he have accomplished the work single-handed, he would have done so. But this is wrong. "It is more blessed to give than to receive;" and when Christians are induced, by any means, to do what they otherwise would not for Christ, a real blessing is conferred on them. And there is no truth on which the writer relies with greater confidence than this, viz, that it is the most exalted privilege on earth, first to secure our own soul's salvation, and then to do *all we can* to secure the salvation of our fellowmen. Thus much for the personal reasons why the writer places himself forward in this matter.

II. What facilities are afforded us, so as to make it probable that an attempt at establishing a Mission among the Khunds would be successful.

First.—Our present Mission Stations are so located as to enable us with ease to establish Stations among the KHUNDS at the most prominent and healthful points, viz., Goomsur, and the southern bank of the Mahanuddi. We have surveyed the land on the Mahanuddi, and selected our post; while Goomsur has for some time been under contemplation.

Second.—Some of our rescued Children know enough of the Khund language to help us with the acquisition of it, and to afford prospect of being themselves eventually useful in such a Mission; while the written language and character used among the people (in the small extent to which any is used) is Oriya.

Third.—Supposing we were to commence with these two posts, our Missionaries would soon gain practical acquaintance

with the internal state of the country, as to climate, access to the people generally, and as to the best means of extending our efforts. We could at once commence schools with the rescued victims, if Government should continue to favour us, and by increased acquaintance with the people, their country, and language, bring to light whatever facilities for their improvement may exist.

Fourth.—As this paper must be brief, we simply add, that we have a mind to the enterprise.

III. The assistance required.

We have probably in our Mission the raw materials for much of the needed machinery, but our first wants would be one or two good men, and the necessary funds.

The branch of the English Baptist Church which supports the ORISSA MISSION has lately commenced a Mission in the North of CHINA. It must make a strenuous effort to maintain its present operations, and could only help us with a supply of men hereafter. The American branch of our Mission, located at the Northern part of the province, is too weak at present to cultivate its own field; but as it grows stronger, has an opening among the COLES and SANTALS, requiring efforts similar to those we now advocate for the KHUNDS.

As it respects an immediate supply of labourers, the writer has been applied to by several individuals qualified to enter at once upon the work; but the funds have been wanting, and this fact has operated as an extinguisher of all the hopes we have hitherto entertained. Whether these brethren may still be obtained can only be ascertained by trial; but there is hope that others may be found if these should fail. Should this paper reach the eye of any brother who is willing to engage in this arduous enterprise from love to Christ, and the souls of those for whom he died, the writer will be glad to hear from him.

Our chief point then contemplated by this paper is, to ascertain if there be a likelihood of funds being afforded to enable us to attempt a Mission among the KHUNDS. Our efforts are conducted on a very economical scale, but we could not calculate on less than 500 Rupees monthly expenses for the two Mission posts, supposing of course that there will be a Missionary at each, with Native Assistants and a School. With this, however, we could at once commence operations.

Are there not in India those who have the will and the power to aid us in at once commencing this effort? Besides those who, among many, help, may not an individual or two be found who might well adopt this benevolent enterprise as their own; or who, like the late Mr. Gorton, may place their thousands upon Christ's altar?

I present this appeal to Christian Friends, leaving it for them to reflect on the words in relation thereto—"How much owest thou unto my Lord?" and remembering, that although these unhappy outcasts from humanity may scarcely ever know their name, or appreciate their benevolence, yet that "they shall be recompensed at the resurrection of the just." Nor is the hope built upon the sand, that, at the last in-gathering day, there may some, among the redeemed multitude, be found who, with unutterable gratitude, may say, "For our salvation we are indeed wholly indebted to Christ, but for the means which brought us to his feet we are, under God, indebted to you."

Cuttack, Sept. 20th, 1845.

A. SUTTON.

IV.—*Christian Union.*

To the Editors of the Calcutta Christian Observer.

DEAR BRETHREN,

The subject of *Christian Union* has within the last few years occupied much of the attention of true Christians. In a letter recently received from Europe from one sincerely desirous for the real, practical union of Christ's scattered flock the following sentence occurs: "You would, I am sure, be distressed to witness the zeal for sectarianism now manifested in Britain. Politics and sectarianism have eaten deeply into the vitals of the Church; still I rejoice to state that *there is a deep feeling on the subject of a real union of God's people.* We are, in spite of all our sectarianism, united in all the great essentials to salvation." This we can never destroy. It is God's bond of union and we cannot sever it. The endeavour should be, and to this the attention of many in all lands is now directed—to promote a real practical union,—one that shall be evident to and influential with the world. For this the Saviour in prospect of his sufferings earnestly prayed, "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.*" We have many and striking evidences of the truth of our holy faith. This one of union is essentially necessary. It is more needed than many others. Were it possessed it would be an overwhelming testimony, not merely to the truthfulness of Christianity, but to its *power in love.* Against this Satan has ever directed his energies. To divide the Church has been to him the sure road to conquest. The church should raise her standard at this point against him. The sub-

ject should be brought more under the consideration of the followers of Christ,—1, In pulpit ministrations ; 2, In private circles ; 3, In meetings made special for this purpose ; 4, By the circulation of works on the subject ; 5, By the insertion in our religious and other journals of original articles and extracts bearing on the blessed influence of such union.

Christian union is desired by many in India. It may and ought to be promoted. Let it be the aim of all who love the Saviour, and long for the accomplishment of his prayer, to seek in every way to bring about and preserve alive a real and influential union of the members of the one body.

Your's faithfully,
UNION.

V.—*Toleration of Christianity intimated by the emperor Táu-kwáng, December 28th, 1844, in a reply given to a memorial from the imperial commissioner Kíying.*

After so long delay we are able to place before our readers the emperor's edict, for the toleration of Christianity, kindly forwarded to us by a correspondent at Shánghái. The history of this document we have been able to trace so far as to leave no doubt, in our own minds, of its being authentic. Certain officers, both at Shánghái and Canton, have denied the authenticity of what purports to be the emperor's reply ; but others, who have the means of knowing the truth, declare to the contrary. In the summer of last year we had the pleasure of presenting to Kíying a copy of the New Testament in Manchu,—the same in Chinese, with many other books on Christianity, he had previously received and perused, and had evidently made up his mind regarding the truth and excellence of this "new religion." Aware of what was doing to extend Christianity, he is said to have brought forward a proposition more than a year ago for its toleration. But the honor of securing this, by a direct request, was reserved for the French ambassador. We here introduce the original with a translation.

"Kíying, imperial commissioner, minister of state, and governor-general of Kwángtung and Kwángsi, respectfully addresses the throne by memorial.

On examination it appears, that the religion of the Lord of heaven is that professed by all the nations of the west ; that its main object is to encourage the good and suppress the wicked ; that, since its introduction to China during the Ming dynasty, it has never been interdicted ; that subsequently, when Chinese, practising this religion, often made it a covert for wickedness, even to the seducing of wives and daughters, and to the deceitful extraction of the pupils from the eyes of the sick,*

* This is thus explained by a Chinese, "It is a custom with the priests who teach the religion, when a man is about to die, to take a handful of cotton, having concealed within it a sharp needle, and then, while rubbing the individual's eyes with the cotton, to introduce the needle into the eye and puncture the pupil with it ; the humors of the pupil saturate the cotton and are afterwards used as a medicine." This foolish idea has its origin in the extreme unction administered by Catholic priests to the dying.

government made investigation and inflicted punishment, as is on record; and that, in the reign of Kiáking, special clauses were first laid down for the punishment of the guilty. The prohibition therefore was directed against evil-doing under the covert of religion, and not against the religion professed by western foreign nations.

Now the request of the French ambassador, Lagrené, that those Chinese who doing well, practise this religion, be exempt from criminality, seems feasible. It is right therefore to make request, and earnestly to crave celestial favor, to grant that, henceforth, all natives and foreigners without distinction, who learn and practise the religion of the Lord of heaven, and do not excite trouble by improper conduct, be exempted from criminality. If there be any who seduce wives and daughters, or deceitfully take the pupils from the eyes of the sick, walking in their former paths, or are otherwise guilty of criminal acts, let them be dealt with according to the old laws. As to those of the French and other foreign nations, who practise the religion, let them only be permitted to build churches at the five ports opened for commercial intercourse. They must not presume to enter the country to propagate religion. Should any act in opposition, turn their backs upon the treaties, and rashly overstep the boundaries, the local officers will at once seize and deliver them to their respective consuls for restraint and correction. Capital punishment is not to be rashly inflicted, in order that the exercise of gentleness may be displayed. Thus peradventure the good and the profligate will not be blended, while the equity of mild laws will be exhibited.

This request, that well-doers practising the religion may be exempt from criminality, he (the commissioner), in accordance with reason and his bounden duty, respectfully lays before the throne, earnestly praying the august emperor graciously to grant that it may be carried into effect. A respectful memorial.

Táukwáng, 24th year, 11th month, 19th day, (Dec. 28th, 1844) was received the vermilion reply, 'Let it be according to the counsel (of Kíying).' This is from the emperor.

A copy of the foregoing, in Chinese, reached the city of Súchau, on the first of February last, and soon after appeared a proclamation among the Roman Catholics at Sánhái, of which the following is a translation.

"A special order from Lohing sz' (Count de Bessi) bishop of Shántung and Kiángnán, commanding all his spiritual children, and communicating for their information, that whilst he, the bishop, was at Súchau, preparing for his journey northwards, he suddenly fell in with the memorial of the governor-general of Canton, for which he returns thanks to Divine goodness, and feels penetrated with delight. The holy religion is most correct and true, and its professors certainly ought respectfully to maintain and diligently to learn it. Having seen the memorial, he, the bishop, immediately prosecuted his journey to Shántung; and about the third or fourth month intends to return southward, so that he could not personally issue his injunctions to his followers; but he sends this written order to all his spiritual children, that they will offer up especial prayers on his behalf, in order that his

journey may be prosperous. He also hopes that his adherents will set a good example and exert themselves in the practice of virtue and the suppression of vice, so that, as the memorial states, they may exhort each other to goodness and discourage all immoralities,—thus preserving themselves good and virtuous, without insulting the adherents of other religions, whilst they follow out the instructions and exhortations they have received. Let them also pray that the holy religion may be greatly promoted, remembering that the kind consideration of the emperor towards our holy religion springs entirely from the favor of the Lord of heaven. After the reception of this order, let thanks be offered up to God for his mercies in the churches, for three Lord's days in succession. While the faithful rejoice in this extraordinary favor, let Ave Marias also be recited to display grateful feelings."—*Chinese Repository*.

VI.—*Sphere of Missionary Labor.*

To the Editors of the Calcutta Christian Observer.

GENTLEMEN,

I have often wished to address a line or two to you on what is considered by many a not unimportant subject, viz. *What is the proper sphere of Christian Missionary labor?* This subject has pressed itself on my mind on two grounds,—1st, the extreme paucity of really Christian Missionary laborers; 2ndly, the vast work to be accomplished in the salvation of souls amongst the dense population of India. I would humbly suggest that the duty of the Christian Missionary is and ought to be strictly Christian labor. His labors should always have direct reference to the salvation of the souls of those within the immediate sphere of his labor. The glory of Christ and the salvation of man should be his first, and chief object. From this work nothing should divert his attention, no love of research into the antiquities or literature of the country, no pursuing of secular schemes for effecting inferior though good objects; energies devoted to a Missionary purpose should not be frittered away in detail of plans of secondary importance. I will not at present enter more into particulars. It would be gratifying to me to peruse the sentiments of others. I will not hesitate to state my opinions, but I would rather first invite discussion with a view to call the attention of Christian Missionaries and the Church to this most important subject. It is evident that the Church in Europe and America cannot go much beyond her present effort in extending the gospel in India. Can the Church in India do more direct Missionary work—more work bearing directly on the salvation of the people?

Your's sincerely,

ALPHA.

VII.—*London Anniversaries.*

We give in the present issue of the *Observer* a brief but interesting review of the so-called May Meetings of the principal religious societies in London. The accounts are brief, but sufficient to afford those interested in the progress of religion a correct view of the work done and the present state of the operations and finances of the Societies to which they may be severally attached. We catch, in the spirit in which these institutions are conducted, the real temper by which the church of Christ is influenced, and we rejoice to find amidst all the din and strife of politics and sectarian debate; that the spirit of prayer and deep concern for the salvation of man has still a deep hold on the affections and a large place in the prayers and sympathies of the people of God.

May this continue and increase until all the energies of the church shall be devoted to the promotion of the salvation of men and the glory of Christ.—EDS. C. C. O.

BRITISH AND FOREIGN BIBLE SOCIETY.—The forty-first anniversary of this most Christian institution was held at Exeter-hall, May 7th. The attendance was respectable, but we regret to say that the hall was not full. There is no want of cordial attachment to this great society; but perhaps a part of the apparent cause is the difficulty of obtaining tickets of admission. Several noblemen and bishops, well known for their zealous attachment to the society, were present on the platform; as also members of parliament, with eminent clergymen, Dissenting ministers, and Rev. Dr. Codman, representative of the American Bible Society, with the Rev. Mr. Kuntze, from Berlin.

The Rev. A. Brandram read a letter from Lord Bexley, stating, that continued indisposition prevented his usual attendance, but expressing his unabated attachment to the society. Lord Teignmouth, having taken the chair, said: "I am sure you will agree with me, that the summary about to be read, however able, and the addresses, however eloquent, can convey but a very inadequate estimate of the direct and indirect influence of this prodigious institution. We must also feel that our responsibility for our stewardship is just proportionate with our astonishing success, and I trust it is a sentiment that will be responded to by this meeting, that we shall rigorously adhere to the original principles of this institution." (Cheers.)

The Rev. A. Brandram then read the report, which detailed, at great length, the operations of the society in various parts of the world. The total receipts of the past year amounted to 81,404*l.* 7*s.*; the expenditure 85,817*l.* 15*s.* 9*d.*; and the total issues at home and abroad were 915,811 copies of the Scriptures.

The Bishop of Norwich expressed his attachment to the great cause which had been dear to his heart for many years, being one of the oldest members of the society.

The Bishop of Chester responded to the same sentiment. He stated, that the word of God was now accessible to three-fifths of the great family of mankind, through the medium of about 160 translations.

Lord Glenelg eloquently declared his allegiance to this glorious cause, connected with all that is glorious in this world, and all that is immortal in the life to come. Let those who flinch from our cause abandon our ranks; we ask for no trembling, half-hearted support; we require warm hearts and strong hands, and determined resolution, for those who are devoted to the cause under all circumstances, because they believe it to be a cause connected with the most endearing and sublime interests of human nature.

The Bishop of Cashel avowed that he had been for thirty-five, out of forty years of the society's existence, one of its admiring friends. Let who would speak against it, or desert it, he had ever been its advocate. He valued its two great principles—first the sufficiency and supremacy of the Holy Scriptures; and secondly, the union of all, of every name, that have been led to value that divine book, and to further its circulation. If ever he valued this society in former times, he now desired to hold fast to it more than ever. In one part of the county of Kerry, 800 Catholics have been converted by reading the Scriptures; and there are many thousands besides in Ireland, to whom the Scriptures are being equally blessed. In the Scriptural schools there are now 103,000 children, of whom 33,000 are Catholics, who, in spite of the opposition of the priests, and the influence of the National Board, come to read that word which is able to make them wise unto salvation.

The Rev. Dr. Codman stated, that it was his privilege, in the days of his youth, to be present at the third anniversary of this noble institution; and the recollection of that occasion, and of the honoured and holy men now in glory, he should ever regard as the most delightful reminiscences of that period. He begged to convey the felicitations of the American Bible Society on this 41st anniversary. On this platform the highest dignity of the church may associate with the humblest Dissenter in the dissemination of the word of God. British and American Christians may combine in one grand object; and this institution may bind us more closely than the force of arms.

W. A. Hankey, Esq. said, that he appeared as one of the few survivors of the founders of this society; and he could not resist the occasion to express the sentiments with regard to some of those principles by which it was guided.

The Rev. Dr. Cumming said, that while listening to the report, he had been deeply impressed with the fact that, repudiate the institution who might, God had bowed the heavens to bless it. He had compared the Douay Bibles and Rheims New Testament with the authorized version, and, in ninety-nine cases out of a hundred, they agreed in all important points. The Bible was found in all places; gave names to children, and cheered the bed of death. It never would be expunged; it would be hailed in all lands, and be the ornament of the abodes of men.

The Rev. Dr. Dixon trusted that the principle that the Bible, and the Bible alone, was the religion of Protestants, would be held with

tenacity. He respected the articles and liturgy of the Church of England; he admired the Westminster catechism; but, after all, give him the Bible.

The Rev. George Smith said, "I feel that there is much propriety in a humble Dissenting teacher appearing on the platform with the noble prelates of the land; that the Congregational pastor, as well as the diocesan bishop, should be united, hand in hand, and heart in heart, in promoting the great object to which the society is devoted. In our midst we have the word of God, and while we retain it, and love it, and practise it, our country will continue what she now is in a happy and blessed degree, the wonder and the admiration of the civilized world."

The Rev. Mr. Kuntze, of Berlin, expressed his thanks for what the society had done for Germany. The Bibles of this society had been received and distributed, and therefore he now presented the thanks of the poor of Germany to this institution, for its kindness in meeting their wants.

After the motion of thanks to the chairman, by the Rev. Chancellor Raikes, seconded by the Rev. G. Brown, and briefly acknowledged, the meeting terminated, under the powerful impressions, produced by the eloquent speeches in the support of this glorious cause, the holy and universal circulation of the Bible throughout the world. May it win, and conquer, and never cease, till "all the ends of the earth shall see the salvation of God."

CHURCH MISSIONARY SOCIETY.—The annual meeting of the members and friends of this society was held on Tuesday, the 6th May, in Exeter-hall, which was completely crowded in every part. The Earl of Chichester, president of the society, took the chair, at ten o'clock, supported by Lords Glenelg, Sandon, Ashley, &c. &c.

The proceedings having been opened by prayer, the noble chairman briefly addressed the assembly, pointing out the necessity for increased efforts on the part of this society.

The secretary then read the report, which gave an extensive sketch of the society's operations in various parts of the world during the past year. The missionaries sent out by this society had experienced a hospitable welcome from the Chinese authorities, who expressed an earnest wish that the people should be instructed. During the last year the communicants had increased more than had been gained during the last thirty years. The society had at present ninety-eight stations, and others were contemplated. The total income of the past year was 105,249*l.* 13*s.* 7*d.*, showing an increase of 925*l.* over the former year. The maximum expenditure was fixed at 92,000*l.* being 5,000*l.* more than that of the previous year.

Sir R. H. Inglis, Bart., and the Hon. and Rev. Baptist Noel moved and seconded the adoption and printing of the report; and they were followed, in the subsequent resolutions, by excellent speeches from Lord Ashley, the Rev. J. V. Elliott, Lord Glenelg, Rev. Professor Scholefield, Rev. H. Stowell, and the Rev. H. M'Neile.

Mr. Stowell loudly complained, that while a boundless field of missionary labour had opened up in China, yet he blushed to confess, that only two solitary missionaries had been sent out there by the society,

whilst there were two hundred Popish priests, with a staff of bishops, &c., established in that empire. This was a disgrace to the church, which was bound, not only to defend but diffuse the truth.

Mr. M'Neile followed in the same strain, and confessed that Rome put the Protestant Church of England to shame in the systematic use of means ; concluding a long and able address, by calling on the Protestants of England to support the society in the work in which it was engaged.

The proceedings of this interesting meeting terminated with the doxology.

BAPTIST MISSIONARY SOCIETY.—The fifty-third anniversary of this important institution was held at Exeter-hall, and was more numerously attended than ever. The chair was filled by George Foster, Esq. After the proceedings had been opened by singing and prayer, the chairman observed, that there is not another country in the world which has taken so lively an interest in the cause of Christian missions as our native country ; and, as Christianity is essentially a missionary system, it must rejoice the heart of every Christian that there is something approaching to substantial union upon this great and noble question, the object of which is the elevation and happiness of mankind.

Mr. Angus then read an abstract of the report. This missionary society employs missionaries and teachers in Europe, Asia, Africa, and America. In India it supports 38 missionaries, and 71 native preachers and teachers. There are, in connection with its various churches, 1,404 members, of whom 15 have been added during the last year. There are also 78 day and boarding schools, containing 3,115 children, all of them are receiving a sound and scriptural education. The number of tracts distributed in India alone was upwards of 150,000 within the year. In Africa, the society has stations at Fernando Po, and on the continent. In the day and Sunday schools, there are nearly 700 children. Upwards of 20 persons, nearly all Africans, have been added to the church in the year ; and seven teachers, natives of Jamaica, are now employed by the society. Parts of the Scriptures have been translated into the native languages or dialects. The Dove missionary ship is employed in visiting different parts of the coast. The society has important stations in Honduras, Canada, Trinidad, Hayti, and the Bahama islands, in which there are 16 missionaries, and 35 native teachers ; and 3,027 members in their several churches ; the churches in Jamaica contain about 34,000 members, having in their connection above 5,000 day-scholars. In France, the society has three stations and two ministers, one of them is now translating the New Testament into Breton. In the district there is a population of three millions, and four evangelical ministers among them all ! At the several institutions for training native agents, there are upwards of 100 at work among their countrymen, preaching the glad tidings of the kingdom. The total receipts of the society for the year are 20,347*l.* 2*s.* 7*d.*, being a decrease as compared with last year, chiefly in legacies and grants for translations. Hence a balance against the society has arisen, which the committee deplore, and close their report with an urgent appeal for further help.

The Rev. Dr. Godwin and S. M. Peto, Esq., moved and seconded the

adoption of the report, and in going over its interesting points, argued the society's claims in a most impressive manner; and they were ably supported by the Rev. R. Newstead, who declared that he had long been a private admirer of the gigantic efforts of the society to spread the truth of Christ Jesus, especially by the translations of the Scriptures. He was followed, in the advocacy of the other motions, by the Rev. Francis Tucker, who had previously been an agent in India; by the Rev. J. Broad, the Rev. Dr. Barth, the Rev. W. Knibb, who most pathetically pleaded the cause of the Jamaica missionaries under their pressing difficulties and distresses. These motions were followed by the concluding one, expressing the cordial sympathy of the meeting with the London Missionary Society, in reference to the persecutions at Madagascar and Tahiti, moved by the Rev. E. Carey, and seconded by the Rev. Dr. Sharpe (of Boston, U. S.), which, with a few words from the chairman, concluded this very interesting morning meeting; and during its progress the audience was often very powerfully awakened and impressed. The statements of Mr. Knibb, respecting Jamaica and its commercial embarrassments, as affecting the missionary cause, were most distressing; and we are happy to find that the liberal sum of 6,000*l.* has been voted in aid of the Jamaica mission.

THE EVENING MEETING.—The adjourned meeting was held at Surrey Chapel, every part of which was crowded. Joseph Tritton, Esq., was called to the chair, when, after singing and prayer by the Rev. J. Smith, he pleaded the cause of the mission and missionaries with much power and effect. Their cause is most worthy of support—moved and sustained by principles generous, holy, and divine; for God himself is the author, the end, the all-in-all of their cause.

The various motions were made and seconded by the Revs. T. Winter, J. Aldis, T. B. Freeman (Wesleyan Missionary), E. J. Francis (of Jamaica), W. Brock, W. Knibb, and W. Felkin, Esqs., who, with enlightened liberality and Christian zeal, greatly interested this vast assembly with their speeches. After singing and pronouncing the benediction, this anniversary was closed, and the meeting separated.

WESLEYAN MISSIONARY MEETING.—The annual meeting was held at Exeter-hall, on Monday, the 5th ult., and the hall was densely crowded in every part.

The Rev. Dr. Alder gave out two verses of the psalm, "Jesus shall reign," &c., and the Rev. Dr. Newton engaged in prayer.

The Marquis of Breadalbane, on taking the chair, was greeted with prolonged applause. He remarked, that, amid the excitement raised by political contests, and the bustle of business of the great metropolis, it is cheering to find that Christians could meet on one common and peaceful ground—that, though of different denominations, we can all join in unity of purpose to promote one great object—the high and glorious cause of Christianity. The rest of the noble Marquis's speech was equally appropriate, and much applauded.

The report was then read by the Rev. Messrs. Hoole and Beecham. It is a gratifying fact, that the income of the society had increased in the year 1844, 4,045*l.* 15*s.* 5*d.*, while the expenses had been retrenched.

The income and expenditure were as follows:—Income from the usual sources, with advances now repaid, 105,687*l.* 5*s.* 7*d.*; ordinary annual expenditure 109,188*l.* 6*s.* 3*d.*; ordinary deficiency for 1843 and 1844, 4,775*l.* 4*s.* 3*d.*; and the details, with various liberal donations, were then given. The interesting state and animating prospects of the society's missions were then reported in detail. The following is a general summary:—Central or principal stations, called circuits, occupied by the society, in various parts of the world, 288; chapels and other preaching places in those circuits, 1,865; missionaries, with their assistants and supernumeraries, 382; other paid agents, catechists, day-school teachers, &c., 1,608; unpaid agents, as sabbath-school teachers, &c., 5,081; full and accredited church members, 101,999; on trial for church membership, 4,913; scholars, deducting for those who attend sabbath and day schools, 64,688; printing establishments, 7.

The Rev. Dr. Hannah ably moved, and Sir G. Rose warmly seconded, the motion for the printing of the report, and which was supported with great eloquence and pointed humour by the Rev. T. Guthrie, of the Free Scotch Church, who was received with rapturous cheers.

Dr. Bunting then announced the very liberal donations of 1,000*l.* from Mr. Farmer, and 2,000*l.* from J. Crowther, Esq., of Morley, bearing his cheerful testimony to their former liberality.

The Rev. W. Curling, chaplain of St. Saviour's, Southwark, who loudly panegyricized the Wesleyan body, and strongly opposed the Maynooth movement; the Rev. W. B. Boyce, missionary from South Africa; the Rev. Dr. Barth, of Wurtemberg; the Rev. Thomas Waugh, the representative of the Protestantism of Ireland; the Rev. Francis A. West, of Leeds; the Right Hon. Fox Maule, M. P.; the Rev. J. Sherman; James Heald, Esq., of Stockport; and the Rev. Dr. Newton; the Rev. John M'Lean, of Edinburgh; John Robinson Kay, Esq., of Bury; Charles Hindley, Esq., M. P.; Geo. Smith, Esq., of Cambourne; Thomas Farmer, Esq., and the Rev. Dr. Alder,—each gentleman, in his own peculiar style of argument, of eloquence, or of zeal, advocated the cause of this mission, and the cause of Protestant principles at home, with powerful effect on the immense auditory.

After the motion of thanks to the noble chairman, which was carried by the meeting rising, *en masse*, with loud acclamations, and his lordship's brief acknowledgments, the Rev. President pronounced the benediction, when this vast assembly separated, at twenty minutes past five o'clock.

SUNDAY-SCHOOL UNION.—The annual meeting of this truly excellent institution was held at Exeter-hall, on the evening of the 8th ult. Though the evening was unfavourable, the large room was densely crowded by male and female Sunday-school teachers.

The proceedings commenced by singing; after which the Rev. Dr. Morison engaged in prayer.

T. Thompson, Esq., was called to the chair, previous to the arrival of Mr. Alderman Hunter, both of whom interested the assembly by their appropriate speeches; the former gentleman before the reading of the report, and the latter afterwards.

H. Watson, Esq., read the report, which referred, in the first instance, to the progress of Sunday-schools in Denmark, France, India, Australia, Antigua, the Danish islands, Jamaica, Bahamas, Nova Scotia, Prince Edward's island, New Brunswick, and Canada, to which countries aid had been rendered by the Union. The discontinuance of the sale of the Church of England and other catechisms, on the trade of the Union, had been found to be more injurious than was at first contemplated. The committee, therefore, stated that they continued to publish and sell the "Little Child's Catechism," the "Milk for Babes," the "First Catechism," and the "Historical Catechism." They also left for sale, the Catechisms of Scripture Biography and History; Lloyd's Bible Catechisms, on the Evidences of the Bible, in rhyme, and on the Parables of the New Testament. The sales at the depository this year amounted to 9,561*l.* 5*s.* 5½*d.*, being an increase of 857*l.* 10*s.* 8½*d.*, which was principally owing to the visits of the deputations to various parts of the country. Ten grants had been made in aid of building or enlarging school-rooms, amounting to 160*l.*, making the total number of grants 250, and the money granted, 5,763*l.* The number of applications for grants of lending libraries this year amounted to 284, making the total of libraries supplied to the present time 1,368. The following is the number of schools, teachers, and scholars, within a circle of five miles from the General Post-office:—Schools, 525; teachers, 10,341; and scholars, 99,479.

The Rev. Peter Jones, (formerly an Indian chief,) said, that, in imitation of the Indian chiefs, as he could not go round to shake hands with every one, he would take the liberty of shaking hands with the head chief of the great meeting this evening; "and when I shake hands with him, I shake hands with you all in my heart." He further highly interested the meeting by stating the success of their Indian missions, and the establishment of Sunday-schools; and by exhibiting the idols of his country, &c.; and concluded by moving the first resolution.

Mr. Watson then read a letter from W. B. Gurney, Esq., lamenting his inability to attend the meeting, from illness, but he had inclosed a cheque for 50*l.* towards the funds.

The Rev. W. Knibb assured the meeting that such an assemblage of teachers was a scene dear to his heart. He stated, that sabbath-schools were now established through the length and breadth of Jamaica, and from which he expected the most lasting benefits. In the western part of it, comprising about half the population, there were 758 sabbath-school teachers, fully 500 of whom were formerly slaves, and they had 8,854 children under their assiduous care.

The Rev. C. Stovel and Rev. J. Burnet, Edward Baines, jun., Esq., Mr. J. R. Wilson, of Newcastle, the Rev. Andrew Reed, of Norwich, and the Rev. R. Hamilton, of Lynn, followed with their impressive speeches, their anecdotes, and appeals, telling forcibly on the audience.

After the worthy chairman had briefly responded to the vote of thanks, and a suitable hymn had been sung, this highly interesting, and, indeed, truly national meeting, separated.

THE RELIGIOUS TRACT SOCIETY.—The forty-sixth anniversary of this highly important institution was held at Exeter-hall, on Friday evening, the 9th ult., when nearly 3,000 persons were present.

The Rev. Dr. Henderson having commenced by prayer, Mr. Jones, the secretary, announced that the Earl of Chichester, who was to have presided, had been unexpectedly called into Sussex, but had sent a cheque for 5*l.* towards the collection. John Gurney Hoare, Esq. was, therefore, unanimously called to the chair; and he very appropriately adverted to the various and interesting objects and movements of the society.

Mr. Jones read the report. It briefly noticed the operations of the society in almost all the countries of the world; and in the detail of home proceedings, reference was made to the opening of the new and splendid depository, and that the whole of the heavy charge had been met, independently of free contributions given to the society for its gratuitous operations. The grants made for various important objects in Great Britain, &c. amounted to 1,749,432 publications, of the value of 2,402*l.* 15*s.* 8*d.* The libraries granted on reduced terms amounted to 360, of the value of 749*l.* 17*s.* 10*d.*, besides 21 missionary family libraries sent abroad. The number of libraries granted since 1832, for Great Britain and Ireland, is 3,268, of the total value of 9,832*l.*; 182 new tracts and books were published during the year, and the publications issued from the depository were 15,380,322; making a total circulation in about 96 different languages, including foreign societies, aided by the parent institution, amounting to nearly 396,000,000. The total benevolent income of the year was 6,355*l.* 4*s.* 6*d.*, including special contributions for China and the building fund. The gratuitous issues were of the value of 6,669*l.* 7*s.* 4*d.* being 709*l.* 11*s.* 7*d.* beyond the contributions. The legacies had been 815*l.* Total receipts, 54,104*l.* 14*s.* 3*d.*; and the report concluded by an earnest appeal to the friends of evangelical truth to zealous perseverance in this sacred cause.

The resolutions were then moved and seconded by J. Tritton, Esq., Revs. Dr. Barth and Archer, by the Hon. and Rev. B. Noel, Rev. G. Smith, Rev. Josiah Wilson, of Islington, and Rev. Dr. Codman, whose effective speeches were loudly cheered by this great assembly: and in returning acknowledgments for the vote of thanks of the meeting the chairman congratulated every one present on the warm feeling shown for our good Protestant principles and for those of this society; and with him we devoutly pray that God may grant it still greater success in the destruction of error, and the propagation of truth throughout the earth.

The assembly then dispersed, after singing the doxology.

LONDON CITY MISSION.—The tenth anniversary of this most valuable society was held at Exeter-hall, May 8th. Though the weather was unfavorable, the great hall was completely filled by eleven o'clock, at which hour J. P. Plumptre, Esq., M. P., was called to the chair, the platform being crowded with the leading friends of the institution. The meeting was opened with prayer, by the Rev. C. Jackson; after which Rev. J. Robison read letters from the Hon. W. Cowper, M. P., regretting his absence; and from the Rev. Dr. Leifchild, who was unable to bear the fatigue of the meetings of this year.

The chairman briefly opened the business of the day, and he trusted that they might be kept aloof from petty differences which might separate them in this work : and, drawn to Christ and to one another, they would proceed " from strength to strength."

The Rev. J. Garwood then read the report of the year's proceedings, After referring to the loss sustained in the death of the late treasurer. Sir T. F. Buxton, Bart., (whose son, Sir E. N. Buxton, had consented to occupy his father's station,) the resignation of the Rev. R. Ainslie was adverted to, and the committee desired to bear public testimony to the uniform zeal and ability displayed by him in the cause of the society. The Rev. J. Robison, of Wardour-street, Soho, had been appointed one of the secretaries. References were then made to various efforts of the society on behalf of cabmen, of a mission to the Italians, Germans, Lascars, &c. Twenty additional missionaries had been appointed, raising the number to 121. The number of visits paid was 544,089, of which 39,469 were to the sick and dying. There had been held 10,729 meetings for prayer, and reading and expounding the Scriptures ; 7,577 copies of the Scriptures had been distributed, and 573,050 religious tracts ; 2,364 individuals had died, of whom 750 were visited only by the missionaries ; 1,884 had been induced regularly to attend public worship, and 4,219 children had been sent to schools, and nearly all the fifty " ragged schools" had been set up by the missionaries ; 86 persons had been induced to close their shops on Sundays ; 672 cases of outward reformation had occurred ; in 571 deaths, some hope was entertained ; 140 backsliders had been reclaimed, and 1,041 other individuals gave satisfactory evidence of their conversion, while 343 others had been admitted to the Lord's table ; and various criminals and murderers had been visited. The receipts were 9,579*l.* 0*s.* 1½*d.*, being an increase of more than 779*l.* over previous years ; but there would be an increase in the salaries of the missionaries, &c. There had been perfect harmony in the committee, and among the missionaries.

The Rev. E. Bickersteth moved, and the Rev. Dr. Cumming seconded, the first resolution.

Sir E. N. Buxton, Bart. being called upon, rose to express his acceptance of the office of treasurer. He expressed his deepest sense of pain on that occasion, yet counted it his high honour to follow, in that station, one whom he deeply loved ; he hoped he might fulfil it " as to the Lord, and not to men." He was really astonished at the results accomplished by the society, and most thankful for its existence and progress.

The Rev. C. J. Yorke, rector of Shenfield, and the Rev. C. Prest ; W. Evans, Esq., M. P., the Rev. Dr. Burder, the Honourable and Rev. B. Noel, the Rev. Dr. Archer, and Rev. Dr. Morison in speaking on their respective motions, bore testimony, in the most efficient manner, to the necessity, agency, and success of this society.

The vote of thanks to the chairman being carried unanimously, which he briefly acknowledged, a doxology was sung, and this interesting meeting then terminated.

CHRISTIAN INSTRUCTION SOCIETY.—The twentieth anniversary of this truly important society was held at Finsbury chapel, on Tuesday evening, the 6th ult. Though the body of the chapel was well filled by a highly respectable auditory, we much regret to state that there were scarcely a dozen metropolitan pastors present, to cheer on the devoted Christian visitors in their arduous and self-denying services. The chair having been taken by Mr. Alderman Challis, the proceedings were opened by singing, and prayer for the Divine blessing, by the Rev. E. Mannering

The esteemed chairman then gave a fearful and lamentable statement of the pauperism, degradation, and vice of the poor of the metropolis, of whom it is supposed that 70,000 or 80,000 rise every morning, without the means of procuring a single meal, orphans from humanity—no one caring for them—driven to desperation by their circumstances. "I believe," said he, "that there are depths of misery that have never yet been fathomed by anybody; that there is an extent of distress and destitution that has never been explored. What hope have you from an act of parliament? None. No paid agency, no formal commission, can ever meet the case. What, then, is the remedy? A systematic visitation of the poor. There is a large evil; and we have a large remedy. Look at the number of Christians in London, and their wives and daughters and sons; and think of the benefits that would arise, if they were all engaged in this work. Let us take care to bring affluence in connection with poverty, intelligence with ignorance, and mercy with misery."

Mr. Pitman then read the report, which stated, that the number of associations in connection with the society was 106, which included the agency of 2,221 visitors, by whom 23,156 families had been visited, and supplied with the loan of religious books and tracts. They had been instrumental in leading many persons, not only to the sanctuary, but also into the church. Much sickness and distress had been witnessed and relieved in 245 cases; 1,964 children had been induced to attend Sabbath or day-schools; and 470 copies of the Scriptures had been supplied to the poor by the visitors. But little had been done, through the want of funds, in out-door and tent preaching. The committee had, however, engaged the service of the Rev. W. Ferguson, of Bicester, for one month's tour for open-air preaching in the county of Oxford, who visited nineteen different places, preached thirty-four times and called at the houses of about forty-five cottagers. The rules of the society had been carefully revised, in order to give membership in the society to gratuitous visitors, to whose efficiency it was owing that various plans of benevolence had been carried out; and also to give greater prominence to the temporal relief of the poor, &c. From the treasurer's report, it appeared that the total receipts of the past year were 890*l.* 12*s.* 5*d.*, leaving a balance in favour of the society of 54*l.* 8*s.* 7*d.*

The Revs. J. Robinson, Dr. Archer, J. W. Richardson, J. Stoughton, J. H. Hinton, and B. Owen, very ably advocated the cause of this society, and its worthy and disinterested agents, in supporting the various resolutions; after which the benediction was pronounced, and the meeting closed.

We devoutly wish this rising institution more abundant support and success.

FREE CHURCH OF SCOTLAND MISSIONS.—The friends of the Indian and Jewish missions of the Free Church of Scotland held a meeting at Exeter-hall, on Monday evening, 12th May, to receive the report of the committee of the proceedings of the missionaries during the past year. The large room was quite filled with a highly respectable audience.

P. M. Stewart, Esq., M. P., in the unavoidable absence of the Marquis of Breadalbane, was called to the chair.

The Rev. Mr. Nicholson having offered up a prayer, the chairman briefly addressed the meeting, and called on the secretary, the Rev. Mr. Chambers, to read the report. It stated that, in addition to former stations at Calcutta, they established one at Nagpore. In South Africa, besides Burnshill and Pirie they now had occupied a station in Caffreland. There were also missionaries at Malta, Gibraltar, Madeira, and Leghorn. Jewish Missionaries had also been sent to Pesth, to Jussy, Damascus, Berlin, and Constantinople, at which stations nine brethren were employed in missions to the Jews. In Calcutta, five adult Jews had been baptized. In Bombay there were 200 pupils, and upwards of 1,000 children, under the care of Dr. Wilson and his colleagues. At Poonah, 500 natives were under training; at Madras, 800 pupils, including females, all of whom were learning English; while at Pesth there had been 40 Jewish converts.

The Free Church had, within the last two years, to build no less than 600 churches, and to provide for the support of 700 ministers and preachers; and the delightful result was, that through the appeal made to Scotland and England, they had completely accomplished their task. And the missionaries in India had given in their adhesion to the Free Church, and similar fruits of liberality had there occurred, so that missionaries and their schools had been self-sustained during the year 1844. In Calcutta alone, 5,000*l.* had been subscribed for the support of the Free Church in Scotland. Other very interesting facts were stated in the report, to which we cannot here allude.

The Rev. Messrs. Latrobe, secretary to the Moravian Mission; J. Sherman, Hamilton, Mather, Arthur; Drs. Alliot and Morrison, and Mr. Wilson, moved, seconded, and supported the various resolutions with much ability and effect; and a vote of thanks having been given to the chairman, the large and gratified assembly separated.

THE BRITISH AND FOREIGN SAILOR'S SOCIETY.—The twelfth anniversary of this society was held on Monday evening, the 5th ult. the society having lately taken the church in Wellclose square, the meeting was held in that building, and was numerously attended. The chair was taken by George Jackson, Esq., who congratulated the committed and friends of the Society in having obtained such an admirable place of worship, and offered his heart-felt prayer that it might become the birth-place of many immortal souls.

The secretary, the Rev. C. Hyatt, jun. then read the report; and it stated that the past year had been one of undisturbed peace and universal prosperity. The arrangements for the port of London had been

completely successful. The labours of the Thames missionaries deserved special notice, as great harmony prevailed among them; and 2,096 vessels had been visited, besides boarding houses, for religious conversation among sailors; and there had been great awakenings among masters and their men. Twenty-six loan libraries had been granted, and upwards of 50,000 tracts had been circulated. The cause of temperance was advancing among sailors. The report of provincial and foreign operations had been also successful. From the treasurer's accounts it appeared that the total receipts of the year amounted to 2,075*l.* 2*s.* 1*d.*, and a balance was in hand of 2*l.* 2*s.* 7*d.*; and the debt had been reduced to 467*l.* There was a legacy due, of 200*l.*, which had not been received.

The Revs. Charles Prest, E. Halliday, J. C. Harrison, J. Burnet, and H. S. Seaborne, with Mr. Henry Halstead, (a seaman,) in successive motions, very powerfully advocated the cause of British sailors. Mr. Hooper then read a list of subscriptions towards the repairs and maintenance of the church.

Captains Crawtherene and Scott moved and seconded a vote of thanks to the chairman, who briefly returned thanks; after which the doxology was sung, and the assembly broke up.

We congratulate the friends of this society on the peace, and prosperity, and success, that have, through the Divine blessing, attended its manifold operations.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The annual meeting of this society was held on Friday, May 9th, at Exeter-hall. The great room was densely filled. The president, Sir Thomas Baring, Bart., was in the chair; but on his retirement, through indisposition, it was subsequently filled by Lord Ashley, M. P.

Resolutions were moved and seconded by the Lord Bishop of Chester, Lord Ashley, the Rev. E. Bickersteth, H. Stowell, T. S. Grimshawe, F. C. Ewald, (missionary to the Jews at Jerusalem,) Dr. Wolff, H. M'Neile, W. W. Pym, and Dr. Marsh.

The report stated, that the income of the society during the past year was 25,711*l.* 2*s.* 8*d.*, being an increase of 385*l.* 14*s.* 8*d.* above the previous year. The stations occupied by the society are at London, Liverpool, Bristol, Jerusalem, Amsterdam, and twenty-four other foreign cities and towns; and the number of missionaries and agents is 75. The Baptism of Jews during the year exceed 120; 36 of which took place at the Jews' chapel, Bethnal-green. A considerable number of unconverted Jews had attended the services in Hebrew, English, and German. The other institutions, for the children of Jewish parents, for training missionaries, and for the operatives, were favourably reported; and it is devoutly wished that increasing prosperity may attend the institution.

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—We are thankful to find that among Nonconformists of various denominations in England, the state and prospects of the Jewish nation are awakening a growing measure of prayerful attention. The formation of "the British Society for the Propagation of the Gospel

among the Jews" we have always hailed as a happy omen of the times in which we live. With the means possessed by it, this infant institution has been enabled to perform an important service, in various ways, for the spiritual benefit of the Jews. By lectures, tracts, domiciliary visits, and other efforts, it has proceeded hopefully, and many tokens of the Divine benediction have rested upon it. We commend it very earnestly to the notice of our churches. It is free from all objection, as embracing only spiritual means for the conversion of the people of Israel.

Its second annual meeting, held in Free-masons-hall, on Friday, April 25th, was most numerously attended.

The report, which appeared to excite very lively interest, detailed the successful operations of the society, chiefly through the agency of missionaries; and reported the baptism of two Jewish young men, on satisfactory evidence of their conversion.

The meeting was addressed by the chairman, J. D. Paul, Esq., and by Rev. E. Hoole, Dr. Bennett, G. Smith, Dr. Morrison, Dr. Alliott, Dr. Brown, Dr. Archer, J. Richardson, and J. A. Miller.

The amount raised by the ladies' committee exceeded 400*l*.

NAVAL AND MILITARY BIBLE SOCIETY.—The sixty-fifth anniversary of this institution was held at the Hanover-square rooms, on Friday, May 9th. After a prayer had been read the Marquis of Cholmondeley occupied the chair, and declared his continued attachment to this venerable institution.

Colonel Le Blanc read the report. The total number of Bibles and Testaments to the army, navy, &c., distributed by the society in the past year, is 13,141. Total receipts were 2,552*l*. 15*s*. 9*d*.; and the balance in the treasurer's hands is 75*l*. 2*s*.

Major Anderson, Captain Sir E. Parry, Admiral Hawker, Lieutenant Greenway, Rev. Dr. Seddon, Rev. C. A. Smith, and Captains Crawford, R. F. Gambier, Maude, Harcourt, and Elliot, earnestly advocated the claims of this society.

BAPTIST IRISH SOCIETY—The annual meeting of this society was held at Finsbury Chapel, on Tuesday evening, the 29th ult. The attendance far surpassed that of last year, and very great interest was taken in the proceedings of the evening. The chair was occupied by J. Whitehorne, Esq., when the business commenced by reading and prayer. The chairman avowed his warm attachment to the society, and in allusion to the peculiar state of Ireland, declared that the gospel is the great pacificator and purifier, and it never has failed; and that the agency employed is fully adapted to carry on the work in the sphere in which they move.

The Rev. F. Trestrail then read the report, which stated that the society's agents were animated with brighter hopes than they had ever cherished before; the spirit of prayer had been poured out on the churches, and considerable additions had been made to them; and that contributions had been augmented. The treasurer then presented his accounts, from which it appeared, that the expenditure amounted to 4,421*l*. 8*s*. 3*d*., leaving a balance of 1,904*l*. 10*s*. against the society;

but towards this a legacy of 1,000*l.* had fallen in, with a balance in hand of 129*l.* 13*s.* 6*d.*

The Rev. W. Jones, of Frome; the Rev. W. Brock, the Rev. J. P. Mursell, the Rev. G. Gould, and the Rev. W. Knibb, in most powerful speeches, advocated the claims of Ireland; and were followed by the motion of thanks to the officers of the society, by the Rev. Dr. Cox and Mr. Robinson, when the doxology was sung, and this interesting assembly separated.

THE BIBLE TRANSLATION SOCIETY.—The fifth annual meeting of this institution was held at New Park-street Chapel, April 30th, and was very numerous attended. The treasurer, G. T. Kemp, Esq., in the chair, who in appropriate terms, advocated the peculiar claims of the society.

Dr. Steane then read the report. It stated the deep interest that the American Bible Society takes in the progress of the work in which they were all engaged; and that its committee had remitted 516*l.* 1*s.* 1*d.*, in aid of the Sanscrit version, and further aid was promised. In August last, the Bengálí Old Testament was brought to its completion; the New having been previously finished. In the Hindustání a new edition of the entire Testament, with references, had been published. Two other editions, in the Persian and Arabic, were in the press; and the Sanscrit version was making satisfactory progress. The entire number of volumes—in Sanscrit, Armenian, Hindustání, Bengálí—amounted to 54,760. This, added to the number printed since the year 1838, made a grand total of 389,265 volumes. The committee had voted 1,600*l.* towards the general translations. The contributions towards the funds had exceeded those of last year by more than 300*l.* and amounted to 1,926*l.* 2*s.*

The treasurers accounted that the receipts of the society, including a balance in hand, amounted to 2,572*l.* 13*s.* 8*d.*; the expenditure to 2,541*l.* 2*s.* 7*d.*, leaving a balance in hand.

The Revs. Thos. Bigwood, G. H. Davis, — Jones, J. Edwards, Dr. Sharpe, (Boston, U. S.,) P. Saffery, and D. Griffith, severally gratified the audience in the vindication and support of the society, not omitting a few strokes of humour at the expense of certain parties, who were not of course present on the occasion.

BRITISH AND FOREIGN SCHOOL SOCIETY.—The fortieth anniversary of this society was held at Exeter-hall, on Saturday, the 3rd ult. About 3,000 persons were present. Lord John Russell in the chair. The noble lord said, that with regard to the question,—whether it was advisable or not to extend education to all classes of the people,—that the triumph had been complete, and avowed that no further argument need be used. “The society had ever declared that they found no solid, no incontrovertible basis for education, but instruction in the Holy Scriptures; and I must say, that there is nothing which experience has taught me, which has not confirmed, in my opinion, the soundness of that original design of the society.”

The secretary then read the report, which stated that the past year had been one of increased effort and growing prosperity. In the model schools, 700 boys, and from 300 to 400 girls, were in daily attend-

ance. No less than 217 young men, and 154 young women, had been attending the classes: of these 264 had been appointed to schools at home or abroad. During the year, 204 schools had been established, and in 153 localities where British schools had probably never before existed. Those schools had provided education for 30,000 additional children, and would call for an outlay of from 15,000*l.* to 20,000*l.* per annum in favour of education. The report, among many other topics, stated that there had been received, during the year, 696*l.* 1*s.* from the Congregational Board of Education. The committee still adhered to the principle of not receiving any aid that would comprise the independence of the society. The report concludes with an eloquent appeal on behalf of the institution.

The treasurer then presented his accounts, from which it appeared that the total receipts of the past year were 16,393*l.* 7*s.* 2*d.*, while the expenditure, including a temporary investment for special purposes, amounted to 16,140*l.* 16*s.* 11*d.*, leaving a balance in hand of 252*l.* 10*s.* 3*d.*; but there were liabilities to the extent of 550*l.*

The adoption and printing of the report was moved by Sir G. Grey, and seconded by R. V. Smith, Esq., M. P. They were followed by Dr. Lushington, Rev. R. Ainslie, Rev. J. Crowder (of the Wesleyan Education Committee), Rev. Dr. Barth, Rev. J. Aldis, Viscount Ebrington, Lord Howick, Lord J. Stewart, and the Rev. J. Burnet, who, in speaking upon the other motions gave their powerful advocacy to this great institution; and after a few very appropriate remarks from the noble chairman, the meeting separated.

TOWN MISSIONARY AND SCRIPTURE READERS' SOCIETY.—The annual meeting of the subscribers and friends to this institution was held at Free-mason's Hall, on Friday evening, the 2nd ult., and was numerously attended. J. D. Paul, Esq., in the chair. The Rev. J. Miller opened the meeting by prayer. From the treasurer's accounts, it appeared that the institution was upwards of 300*l.* in debt. The secretary presented the report, which was replete with interesting details, viz., that 25 city and town missions had been formed by the society; that more than 120 missionaries were now employed; and that during the last year 23 more agents had been trained, and sent to their various spheres of labour. In Manchester and Leeds, during the last five years, there had been, it is believed, 2,171 persons converted to God; 639 of whom have become members of Christian churches; 2,470 children had been sent to Sunday schools; 2,146 had been induced to attend public worship; 80 infidels had been reclaimed, and 280 drunkards had been reformed, and very many persons were in a hopeful state of mind. The report further detailed many pleasing facts respecting the labours of the society's agents, on its various stations at home and abroad.

The Rev. P. Hall, minister of Long Acre Chapel; the Revs. J. Miller, Owen Clarke, Dr. Archer, Mr. Clough, G. R. Paul, Esq., and Rev. E. Pizey, minister of Saffron-hill Church, and E. T. Carver, Esq., moved and seconded various appropriate resolutions with much earnestness and zeal; and the meeting then closed with the usual doxology.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The fif-

teenth anniversary of the union of pastors and churches was celebrated on Tuesday and Friday, the 13th and 16th May, the Rev. John Burnet in the chair. The attendance was numerous, and the whole aspect of the proceedings were spirited, fraternal, and refreshing. Some fresh adhesions were tendered to the Union, and with prudence, moderation, and perseverance, we doubt not it will ere long represent the entire body of congregationalists in England and Wales. As usual, the meetings of the assembly were enlivened by the presence of representatives from the Congregational Union of Scotland and Ireland, thus forming a link of connection between all Congregationalists throughout the empire. The report, drawn up and read by the secretary, the Rev. A. Wells, was a document full of important matter, and breathing an excellent spirit. It was, in fact, an epitome of the topics upon which the business of the assembly was founded. Resolutions were moved, seconded, and carried on the following interesting themes :—On the fund of more than 700*l.* realised from the profits of the *Christian Witness*, for the first year, and applied to the relief of aged ministers ; on the three great schemes of British missions, the Irish Evangelical Society, the Home Missionary Society, and the Colonial Missionary Society ; on sending delegates to a conference about to be held to consider the propriety of forming a great Protestant League to resist the spirit of Popery ; on Sir Robert Peel's Bill for the Endowment of Maynooth ; on the duty of the Congregational churches of England and Wales and other parts of the kingdom to rally round the London Missionary Society ; and on various other particulars relating to the routine of business of the Union.

In the course of the proceedings of the Union Mr. Blackburn, the respected editor of the Congregational Magazine, made reference to the very limited sale of that excellent periodical, and expressed some apprehension, that unless better supported by the denomination it could not long continue to stand its ground. This painful intelligence was received with obvious regret by the assembly, and a conversation was held as to the best method for securing the more extensive circulation of a work which has rendered important service to the interests of Congregational Dissent.

May we suggest, that if every Congregational pastor throughout the kingdom would make an immediate effort to get one additional copy into circulation, the preservation of this invaluable periodical would be secured. Do let our beloved brethren make trial of such a scheme. We predict that *not one of them will fail*. In the smaller churches *three or four may combine* to take in the additional copy. Let this plan be acted on forthwith and the thing is done.

At the meeting, too, the editor of the Evangelical Magazine intimated that the sale of that work had been slightly affected by the competitions of the periodical press. If Congregationalists, by any new claims, be they what they may, suffer a work to be depreciated in sale, which realises a fund of 1,400*l.* for the widows chiefly of Congregational ministers, they will have great reason hereafter to deplore the suicidal act which they have perpetrated. We beg also to remind our dear brethren that every thousand copies subtracted from the sale will

diminish the fund 60l., and as the trustees of the Magazine are now going beyond their income, they will be compelled to diminish the sum now granted to each widow, unless the sale can be kept above *fifteen thousand* copies per month. Let brethren reflect on the fact that *one hundred and sixty widows* are now receiving annual relief from the fund, and then let them say if it is not a sacred duty to use their utmost efforts to keep up and extend the sale of the work.—*Evangelical Magazine.*

VIII.—*Religious Anniversaries in America.*

The religious Anniversaries were held in New York last May. At the time of writing this, we have seen no reports of the proceedings excepting the following, which we copy from the Boston Morning Chronicle. All who feel interested in the moral condition of the world will be glad to see what is being done by the different denominations of Christians for its improvement.

From the Correspondent of the Morning Chronicle.

NEW YORK, May 6, 1845.

Gentlemen :—The religious exercises of this week have, as you are aware, commenced here ; and at your request, I will give a few hasty sketches thereof. The number of exercises appears to increase every year, so that for this week there are sometimes three, and even four or five simultaneous meetings, and if one should attempt to describe them all, his time would be much more than fully occupied.

The first services of the week were three sermons on Sabbath evening ; one before the Foreign Evangelical Society, by Rev. Leonard Bacon, D. D., on the true idea and the importance of preserving Christian unity ; one by Rev. C. H. Read, of Pearl Street, before the New York Bible Society ; and the third before the Presbyterian (Old School) Board of Missions, by Rev. H. A. Boardman, of Philadelphia. I was unable to attend any of these, but friends inform me that the performances were very respectable, but rather below the average of anniversary sermons of late years.

Last evening the first regular anniversary of the season—that of the American Seaman's Friend Society—was held in the Tabernacle.—There seems to be a great and a growing interest in the objects of this Society. It is in the hands of business men, and appears to be regarded by the business community as the most practical and the most successful of the benevolent operations of the day. Rev. Mr. Spaulding, in rising to read his abstract of the annual report, announced that it would occupy about ten minutes, an announcement as welcome as it was new to those who have been for years compelled to hear abstracts of an hour, and brief sketches of two hours. From this abstract it appears that the number of churches for seamen and temperance boarding-houses has greatly increased ; of the latter I think 50 have been established the past year. In the Sailor's Home, in this city, there have been the past year 3,916 boarders.—The Marine Temperance So-

cities throughout the country number about 40,000 members, of whom one-fifth have signed the pledge the past year. Out of 450 men on board the flag ship in the Mediterranean, 445 have stopped their grog. There have been deposited in the Savings Bank for seamen in this city, during sixteen years, \$1,900,000, of which more than half a million still remain on deposit. The receipts of the society the past year were, \$17,522; the expenditures \$18,178. The report speaks of a most gratifying progress in temperance among sailors—a growing regard for the Sabbath—an increasing interest in the Bible—and a large number of conversions. The meeting was addressed by Capt. W. L. Hudson, U. States Navy; J. G. Clark, a sailor, who gave an interesting account of himself and his personal experience of the good done by this Society; by Mr. Haynes, another sailor, and by Rev. H. G. Ludlow, of Poughkeepsie. The addresses were short and appropriate, and were received by the audience with much interest and frequent applause.

The Presbyterian Board of Missions held their anniversary at the same hour. Addresses by the Rev. Dr. Snodgrass, Dr. Alexander, of Duane St. church, and others.

This morning the American Anti-Slavery Society [old organization] met at the Tabernacle;—Francis Jackson in the chair. The house was not more than half filled, and that chiefly by persons who came from curiosity. A report was read, setting forth the reasons of the members for coming out from churches and governments; their opposition to political movements; and their desires and efforts for the dissolution of the Union. A Mr. Sanderson, a colored man from Massachusetts, briefly addressed the meeting. He was followed by Wendell Phillips, Esq. of Boston, in a long speech, by no means wanting in eloquence and beauty, but filled with loose and dangerous ideas. His unsparing denunciations of churches, societies and governments, were gilded over with the utmost polish and beauty of language, and made less unpalatable to the audience by the admixture of many flowers of imagination. After him spoke a lady whose name I did not learn, but on whom Abby Kelly's mantle of sarcasm and bitterness seems to have fully descended.

Wm. C. Bell, Esq. of Kentucky, who is associated with Cassius M. Clay in his new paper, was introduced to the audience, and made a few appropriate remarks. On the whole, the meeting was characterized by more decorum and order than the meetings of the same society for two years past.

There is now in session in this city a convention of infidels. Robert Owen seems to be the presiding genius of the body. They appear to be rather ashamed of their cause, for the other day, on a motion being carried to publish the roll of the convention, there was a great rush of members to scratch their names out from the list.

May 7.—A most interesting scene was presented yesterday afternoon at the Tabernacle. The whole of the immense area was filled with not less than three thousand children from the various Sunday Schools in the city. Being generally very young, neatly dressed, and arranged, each school by itself, with appropriate banners, they made a very agreeable impression upon the few hundred spectators who were able to crowd

themselves into the aisles and the outskirts of the galleries; and the interest of the scene was much increased by the songs that ascended from so many youthful voices. Rev. Mr. Thompson, the new pastor of the Tabernacle church, made a short address with which I was greatly pleased; for while it was interesting to the youngest child in the house—few grown persons, who caught the thread of the discourse, could refuse to listen. The exercises were short, and the children returned in procession to their respective school-rooms, and were then dismissed.

In the evening, I attended the exercises of the Foreign Evangelical Society, in the church on Washington square. Rev. Mr. Wilkes, of Montreal, gave an interesting account of the French Canadians; of their extreme ignorance and superstition, and the efforts that are made for their improvement. He stated that there was not one woman in ten, and not one man in twenty that could read; and not one man in fifty that could write. Dr. Morris, (Lutheran,) of Baltimore, stated that a society of German Catholics had been recently formed in that city, one of whose rules was, that if any member was ever seen to enter a Protestant church, he must pay a fine of five dollars; and if he married a Protestant woman, the penalty was still more severe. He said he had a plan to propose to this society to adopt, viz. that they should send the secretary, Dr. Baird, or some other able minister, to be professor of Homiletics and Pastoral Theology in one of the Protestant seminaries in France or Switzerland. Not that they did not learn to preach well and elegantly, but they needed some of our *American practicalism* to reach with greater power the hearts and consciences of men. Addresses, short but pertinent, were made by Rev. Messrs. Thompson, of Philadelphia, Beecher and Kirk, of Boston.

AMERICAN TRACT SOCIETY.—The meeting was held this morning in the Tabernacle, Hon. Theodore Frelinghuysen, President of the society, in the chair. A large audience was present, but not so large as in former years. Receipts of the society for the year, \$152,376, 78; exceeding by more than \$43,000 those of the last year. Sixty-eight new publications have been stereotyped during the year. The Society have published in all, 1176 different publications, besides 2007 approved for circulation in foreign lands. Circulated during the year, 374,757 volumes, 5,626,610 publications, 152,727,229 pages, making the whole number of pages, circulated in twenty years 1,544,053,796. 143 colporteurs were employed during the whole year, who with those employed for shorter periods, visited 153,000 families, supplying many thousand families with the Bible and other religious books. The report recognized the necessity of increased cautiousness in the alteration of books, and attempted to vindicate the course pursued in this matter by the publishing committee. Doctor Lyman Beecher moved the adoption of the report, seconded by Rev. L. Bacon. It was rather an unhappy circumstance, that the speakers selected for the occasion were either unable or unwilling to make themselves heard, and the audience after vainly attempting for more than an hour to do more than catch a few words, began to grow thin very rapidly. The burden of the speeches seemed to be a vindication of the mutilations of books by the publishing committee. One speaker said, if they had committed

errors in this report, if they had gone too far, it must be ascribed to the excess of their love to God and their desire for Christian unity. The death of Dr. Milnor, the patriarch of the society, was feelingly alluded to, and an appropriate resolution adopted. Dr. Johns, of Baltimore, who, it is said, will succeed Dr. Milnor in the rectorship of St. George's church, made a very liberal and catholic address in regard to the union of so many religious denominations in the tract enterprise. He said he loved his own denomination, and he doubted not that his brethren of other denominations loved theirs; he should not respect them if they did not; but there was something he loved more than Episcopacy. It was the great soul-saving truths of Christianity. And it was his privilege to co-operate with Christian brethren of every name in proclaiming them.—The position of the society's managers in regard to the recent controversy has evidently been modified by the strong expressions of feeling that have been heard from all parts of the land, and the promises of future caution in the alteration of books are profuse, but still hardly definite enough, I think, to satisfy those who think that an author should be allowed to express his own sentiments, and be made to express none but his own. The other speakers were Dr. Knox, Rev. Messrs Adams, and Baron Stow, of Boston, Spaulding of Ceylon, Prof. Dod, of Princeton, and Joel Parker, of Philadelphia.

May 8th.—The American Home Missionary Society held last evening one of the most interesting meetings of the week thus far. From the report it appears that the receipts of the year were \$122,163; a sum of nearly \$12,000 is needed to pay up arrears; during the past year 943 ministers were employed by the society in twenty-three States of the Union; 1285 congregations have been aided; 5000 persons have been united to these churches, chiefly as the result of revivals, and 60,000 children and youth have been instructed in the Sabbath schools. It was also stated that the openings for missionary labor are rapidly increasing. Wisconsin, with a population of 175,000, needs the blessings of the gospel, and the tide of emigration to the West imperiously calls for help.

Rev. J. S. Clark of Boston, moved the adoption of the report. He stated that the importance of the work in which they were engaged had never been exaggerated. That thousands who had gone to the West, had carried nothing with them but their hard working hands, to their wilderness homes, and were too poor to support the Gospel, even if they were so disposed. As an illustration of the difficulties in the way, Mr. C. stated that not long since he preached to a congregation of two hundred persons in Iowa, in which eight nations, fifteen states, and six denominations of Christians were represented. "Now," said he, "how long would it be before such a body of persons would combine to support evangelical preaching, if left to themselves?—But this society want a minister there, and they have a flourishing church."

Mr. C. stated also that if the evangelical (Presbyterian and Congregational) churches in the West that had been planted by this society were blotted out, there would be only twenty-nine left. Even in Ohio, which had been called New England transplanted, all but sixteen had

been missionary churches. Rev. Mr. Thompson of the Tabernacle, spoke on the proposition, that the enterprise of this society was a *patriotic* as well as a religious enterprise. He illustrated by reference to the Sandwich Islands, the fact that the gospel elevates the intellectual and moral character of a people no less than its religious character. And in this view he drew a striking contrast between the Protestant and the Popish systems of religion. The Protestant Missionary was a man of family, bound to the community by every tie, interested in the maintenance of order, and connected not merely with the preceding generation—which he could not help—but with the next generation; while the Catholic priest was bound to neither God nor man, but the pope. He enforced, by an anecdote, the importance and the power of kindness in dealing with Catholics. His address was one of the best that has been delivered this week, and was received with frequent applause. Rev. Drs. Beman of Troy, and Beecher of Cincinnati, also addressed the meeting.

Thursday Morning — AMERICAN BIBLE SOCIETY.—Abstract of report:—"Four hundred and sixty-five new life directors and members have been added. Seventy new auxiliaries have been formed, most of them county societies. Receipts from all sources, \$166,552, making an increase of \$12,212 over those of the preceding year, all of which have been expended. The society owes \$11,000 for paper, and has other liabilities. There have been issued from the depository in the course of the year 429,092 Bibles and Testaments—an increase of 114,510 copies over the preceding year, and an aggregate, since the formation of the society, of 4,013,352. These books of the last year have been sent into every State and Territory of the Union, to Canada, Texas, the West India Islands, Mexico, Brazil, Buenos Ayres and Greece. A new edition of the Bible in raised letters for the blind, is now to be put to press. George Douglass, Esq. of Long Island, has generously contributed \$500 for this object, and the Mass. Bible Society as much more. The work being in five quarto volumes and printed only on one side, is necessarily expensive. Yet who can withhold the Bible, at any price, from those who can read it with their fingers, when deprived of sight? Fourteen agents are now employed by the society; they are not sent where the cause can be maintained without them."

The meeting was addressed by Rev. Dr. De Witt of this city. Rev. Mr. Cook, formerly colleague with Dr. Milnor in the pastorship of St. George's Church, who spoke of the practicability of Christian union for the diffusion of the Bible, paid a merited tribute to the excellent character of his departed colleague, and closed with reading a beautiful extract from Dr. Milnor's last sermon, preached two days before his death, on Christian charity. Coming as it did from an Episcopalian, it was a noble rebuke to Puseyite intolerance. Rev. J. Todd of Pittsfield, said that nature taught us something of God, and there was in the present age a great exultation among Christians whenever a new exhibition of God was discovered in the works of nature, "but," said he, "there is more knowledge of God on one page of the Bible than in all we can find throughout the material universe." Mr. T. enlarged upon the adaptation of the Bible to minds of every class—there were

depths that the highest intellect could not fathom, and plain waters that would reach to the ankles of the child. There were mysteries enough to exercise all the powers of those who sought them out, and abundance of truth plain enough for the most ignorant to understand."

Rev. Mr. Scudder of Albany, made a very animated address to prove and illustrate the point that the best interests of state as well as the church, are promoted by a free and wide circulation of the Scriptures among all classes.

Mr. Spaulding, of the Seaman's Friend Society, spoke of the importance of giving the Bible to the destitute on the sea, and related several anecdotes to show how much sailors might be made to love the Bible. It was a subject on which Mr. S. was *officially* at home, and his speech was as much to the point and as little encumbered with unnecessary words as any that I have heard this week. Rev. H. Wilkes, corresponding secretary of the Montreal Bible Society, made the concluding address. He mentioned having spoke before the British and Foreign Bible Society. "That audience," said he, "looked like this; they spoke alike; the object was the same; the spirit that animated them was the same. Can it be possible that the nations whom they represent will ever go to war? God—the God of our common Bible—forbid it." I forgot to say that before Mr. Wilkes, Rev. Dr. McCarty of this State, spoke of the importance of giving the Bible to *heathen*, as well as nominal Christians in nominally Christian lands. His address was eloquent and apparently came from a heart warm with Christian love; but why is it that neither by this nor by any other speaker of the day, was any allusion made to, or any sympathy expressed for the heathen in this land, who are by law shut out from the light and the glory of the word of God? Or is that considered to be the official duty of abolitionists, and all the responsibility and all the labor and reproach rolled off upon them? WM.

Morning Star, (American Paper.)

IX.—Revival of Religion.

To the Editors of the Calcutta Christian Observer.

SIRS,—The revival of heart religion has of late been brought before a portion of the Christian Church in Calcutta—a more important subject could scarcely be mooted, not only in Calcutta, but throughout India. That we need what is commonly designated a revival of pure and undefiled religion, none will, I think, doubt. It is but too evident that the Church of Christ in India has within the last few years fallen into a drowsy and inert state. It is not for me to enter at present into the causes to which this state of things may be traced. The statement of the fact, and a fact it is, ought in itself to awaken every Christian to a sense of his or her duty. It is evident that a revival of religion is needed.

With an increasing Christian population we have a decreasing Church going people. A general laxity of morals and loose views of Gospel truths have obtained amongst us. The Church is deeply engaged in discussions important in themselves, but not affecting the salvation of men. I fear but few amongst even nominal Christians are pricked to the heart, crying out "what shall we do to be saved." From the masses of the natives how few have given themselves up to Christ. Here and there one,—but what are they amongst so many. How little is the distinction which should exist between the Church and the world maintained—where are the deep heart-felt and influential views of salvation, where the burning zeal for Christ's glory which ought to pervade the whole body of the Church, not only ministers and Missionaries but all the members of Christ's body? How little of real *practical co-operation* do we find in the members of our Christian Churches in efforts to spread the knowledge of salvation. Money is readily offered, but labour, where is it? Where are the people who are ready to say, "Here we are, Lord send us?"

"I give myself away, 'tis all that I can do."

Is it unreasonable to hope for and expect to witness some from amongst the wealthy civilians or military men, our merchant princes or uncovenanted officials,—men possessed of talents, property, and influence. Is it too much to look for that from these classes and others, some touched with love to souls and moved with ambition for Christ's glory should come to the help of the Lord against the mighty? I trow not. It is by no mere excitement, no plan of man that the revival we need can be obtained. We need the real work of God the Holy Spirit—if he work in the midst of us in answer to our fervent prayers, all that we need to make the Church living and useful will be given—sinners will be converted! oh! blessed consummation! saints will be roused to a right appreciation of their duty and privileges; men, funds, influence, all will flow naturally and spontaneously into the bosom of the revived and working Church, Christ will see of the travail of his soul, be satisfied and glorified. For this he died, for this we live. Let us never forget the end of our calling. Seek, oh! seek, Christian, for a revival of religion in the midst of us. "Oh! Lord, revive Thy work in the midst of the years, in wrath remember mercy."

Your's truly,

Φίλος.

REVIEW.

Duelling Spiritually Considered. A Discourse preached on Lord's day, August 24th, 1845; by the Rev. J. Macdonald, A. M., Officiating Minister of the Free Church Congregation, Calcutta. (Published by request.) Baptist Mission Press. Sold by Messrs. Thacker and Co., Hay, Meik and Co., Ostell and Lepage, Calcutta. Price 1 Rupee.

We are heartily glad that this sermon has been published. We hope that it will be widely distributed, and carefully read, and honestly pondered. It is bold, truthful, and appropriate to the times. It is the voice of a pastor speaking as a "watchman," and speaking faithfully the whole painful truth.

There have been several duels of late in this country. It is well known that an officer who lately died in the upper provinces, died from the effects of a wound received in a duel. It is notorious also, that another officer was lately killed in a duel near Barrackpore. From the published reports of the Supreme Court, the public have been made acquainted with the fact, that a duel was recently fought by two barristers, in which one was wounded, and which was followed by a challenge from a third person, an officer of that Court, to one of those former combatants. Another duel, it is well known, was lately fought in Calcutta, between an eminent civilian and an Aide de Camp of the Governor General. Another was fought about the same time, between a young writer and a merchant. In the published records of a Court Martial, the public have lately read of a young officer being punished, (if we recollect aright, dismissed the service) for not resenting by a challenge, some insults offered to him by two or three of his young companions. In England, there have been two fatal duels lately, one in which Colonel Fawcett fell, and another in which Lieut. Seton fell. The prime Minister of England, Sir Robert Peel, so lately as in the year 1837, challenged his opponent at the Tamworth election, (Captain Townshend,) to meet him in hostile combat; and the present Governor General was his "second" in that affair, as he was the Duke of Wellington's second in his duel with the Earl of Winchelsea in 1829. Within a short period, there have been other duels between Lord Powerscourt and Mr. Roebuck, Captain Boldero and Captain Berkeley, Lord Londonderry and Mr. M. O'Connell, Lord Alvanley and the same gentleman, and between other well known public persons. In a recent celebrated state trial, the Irish Attorney General challenged one of the opposite counsel. In several recent instances, duels have only been pre-

vented by the interference of Courts of Justice as in the case of Mr. D'Israeli and Mr. Austin, &c. And looking back to the past generation, what a number of cases is presented to the memory! There were duels between Mr. Pitt and Mr. Tierney; the Duke of York and the Duke of Richmond (then Colonel Lennox); Sir Francis Burdett and Mr. Paul; Mr. Fox and Mr. Adam; Mr. Canning and Lord Castlereagh; and many other distinguished politicians. Lord Camelford and Captain Stackpoole, were for a time notorious as duellists, and each of them died in a duel. Mr. O'Connell, about thirty years ago, killed a gentleman in a duel. Some of our readers may remember the deaths in duels of Mr. O'Grady in Dublin, Mr. Montgomery in London, Mr. Mirfin in London, Sir Alexander Boswell in Edinburgh, and an officer in the Bengal Army who was challenged, by an officer then attached to the Queen's 13th light infantry, because he did not return a bow; and other cases of a similar kind, in which trivial insults were punished with DEATH. *Many* other cases of duels may be remembered in which no fatal result followed, but in which one of the parties was severely wounded. Several cases of that kind must be in the recollection of the inhabitants of this city; and Lord Cardigan's duel with Captain Tuckett, in which the latter was badly injured, together with other cases of a like complexion, are matters of public notoriety. A great many similar cases have occurred and have been only privately known. Altogether it may be averred that within the last thirty years, some hundreds of duels have occurred in different parts of the Queen's dominions. Some have been fatal, some have produced dangerous wounds, and all these were punishable. Of late years the law has been so altered, that all duelling, whether fatal in its consequences or not, has been rendered punishable, and since that law was passed, there have been many fresh duels.

Now, we ask, have *any* of the duellists who have fought within the last thirty years, and who have been liable to prosecution—been prosecuted? Yes, some and only some of those who killed their antagonists. But of the rest, Lord Cardigan is, we believe, the *only* man who has been prosecuted! Where has been the Solicitor to the Treasury? Where the Attorney General? Where the Military Judge Advocate General? Where have been the County Clerks of the Peace? Where has been that power in the Executive which takes cognizance of the fact that other crimes are committed, searches for the offenders, retains and instructs Counsel to prosecute them, and finally brings them to justice?

Of those duellists who have killed their antagonists, and of those who were seconds to such duellists, has any *one* suffered

the punishment prescribed by Law for his offence? Not one. On the contrary, is it not a fact, that when that officer of the 13th Regt. to whom we have already referred, was dismissed the service, by verdict of a Court-Martial which sat to investigate his case, he was, as soon as the affair was a little forgotten, restored to the Army, and promoted from Regiment to Regiment with great haste, and very soon restored to his former rank? And is it not also true, that when some members of the House of Commons inquired if Lord Cardigan was not to be punished by the Military authorities at the Horse Guards for his duel, Colonel Verner protested against his being punished, on the ground that officers in the army were obliged to fight duels,—appealing, at the time, to Lord George Lennox for corroboration of his statement of a circumstance known to both of them, namely, that a distinguished officer was directed by the Duke of York, when Commander-in-chief, to sell his commission and retire from the Army, because he had not challenged another person quickly enough, although when he did challenge and fight him, they exchanged three shots! And yet further, without reference to particular cases, but having regard to the general conviction of all men in the army and navy, may we not ask if it be not notorious, that notwithstanding certain rules which have been promulgated against duelling, an officer in either service, would risk his commission if he failed to challenge a man who struck or otherwise insulted him? And if the Executive Government act thus,—if duels are fought with impunity, if leading statesmen fight duels, if even fatal duels have never resulted in the punishment of the survivors as murderers, if officers in the Government service are tempted and almost compelled to fight duels,—what can we expect to find the general opinion of Society on this subject? Can we expect to find Society dealing with men who have slain their fellow-men in duels, as Cain? Can we expect to find duelling regarded as criminal? Can we wonder if duels are regarded with a certain degree of approbation, and if successful duellists are somewhat respected and admired? Undoubtedly, there is a certain popularity attached to duels, and considerable eclat does appear to cover every quick-tempered gentleman who will never forgive an insult, and who is known to be resolved to fight every one who injures him. So far from Duellists being excluded from Society, few men (for the most part) are more cordially received into it. So far is it from being regarded as wicked to be another man's second in a duel, that the refusal to accept that "friendly" office, is treated as eminently selfish and cowardly. Would that we could say that this lamentable state of feeling exists only in very

worldly portions of human Society,—among the openly dissipated, reckless, idle, and godless portion of the community! It exists in nearly every class,—in every one, we may say, except that in which real grace presently reigns and triumphs. The most moral and respectable of worldly men will confess, if they be asked, that if challenged they dare not meet those scornful smiles and dreaded frowns, with which human Society regards men who refuse to fight when called upon. Others again will own that although for this or that slight offence *they* would not send a challenge, yet that for certain other offences, they think that they could have no other reparation than a hostile meeting. Some will say that they abhor duelling, but then being in the army and navy—“What can they do?” And not a few,—men of sense and decent lives,—will defend the whole system, contending that as some men are stronger than others, the strong would insult the weak with impunity, if they were not liable to be called upon to give “satisfaction” in a meeting with pistols, in which meeting superior strength gives no advantage,—and that therefore duelling is *necessary*.

What is all this but a comment on the text, “the heart is deceitful above all things and desperately wicked?” Duelling *necessary*! What then,—does Duelling prevent insults? Do worldly men never insult or injure one another? and among mercantile men, where insults, overreaching, and injuries are common, are arbitrations, chambers of commerce, and public opinion, so ineffectual, that merchants find duelling necessary, and end their constant disputes by duels? Duelling *necessary*! necessary for what? To secure *satisfaction*! Folly of follies! An injured man, (there have been many such cases,) calls out the man who injured him, and he himself is *shot*;—his “satisfaction” is death from the hand that previously struck him, or a dangerous wound from the weapon of the man who had just before slandered him. That is *his* “satisfaction!” How miserably *unjust* and how foolish is all this! But look at other cases; they are equally painful to contemplate. One man, a seducer, is challenged; he receives his adversary’s fire; no injury is done by it; he fires in the air, as “an honourable man,” and the parties separate. Another man refuses or neglects to return the bow of another, or he utters some foolish thoughtless jest. He, too, is challenged, and his antagonist severely wounds him. *He* pays severely, perhaps suffers for life, perhaps loses a limb, or dies, because he has slightly affronted some proud man who is a good shot:—while the seducer, (and it was calm and wise Thomas Scott who said “the seducer’s arts are *diabolical*,”) escapes free,—nay his firing in the

air and standing to be shot at, are deemed to make some kind of atonement to Society for his offence. Here again is the injustice, the inequality of duelling. Or once more. One man is known to be peaceable, *he* may be insulted, and often is insulted, with impunity; another man is known to be hasty in his temper and a good shot,—how respectfully he is treated! *He* may say to others, that which the peaceable man whom we have supposed, dare not say. And so duelling, which, it is said, is “necessary” to repress “bullying,” and to adjust the difference of strength between the weak and strong, is after all not unfrequently a protection to men who are little better than bravos, and a means of oppressing men who are disinclined to fight and are known not to be good marksmen! We say that “not unfrequently” it is so. Yes, who has not heard of “fighting Fitzgerald,” and of the Lord Camelford and Captain Stackpole whom we have named? Who has not known of other cases in which duelling, which, we are told, is designed and adapted to *protect* the weak against the strong, has enabled the physically weak to *oppress* even the strong? Let any one read Sir Jonah Barrington’s memoirs, or Dr. Milliken’s History of Duelling, and he will see at once that this system has been often a scourge instead of a protection to Society, an instrument of offence and not of defence; and a mode of giving impunity to men, who, in spirit and temper, were little better than *assassins*, and deserved no better name.

Can we touch on this subject without a reference to the CANT connected with it? Men of the world talk of the cant of methodists and saints. Could they but weigh their own words, how much they would condemn themselves for far worse cant! They think themselves at liberty to reason about religion in a manner, of which they would be themselves ashamed on other subjects. They think themselves entitled too, to libel men whom they would not dare slander at all, if they were not pious, and therefore not vindictive in character. They say in effect, “our lips are our own, who is Lord over us.” (Psalm xii. 4.) On this subject of Duelling, perhaps beyond all others, their mouths “pour forth foolishness.” “The man of honour,” according to their estimate, is he who fights a duel to vindicate his reputation, and who after his duel is regarded as actually vindicated, although notoriously he continues still, it may be, an adulterer, a gambler, a drunkard, and indifferent to the claims and wants of tradesmen to whom he is indebted. But then he *is* an honorable man, because he has shot at, perhaps wounded, perhaps killed, some one, who called him a liar! “To vindicate my honor,” says the duellist;—translate those words and they mean “to humour my pride”

or "to gratify my revenge." But the set form of words still must be used, and so the cant is, "To vindicate my honor." What is this but cant? And so again, the common words, "The man of spirit," mean, only the man of a passionate and revengeful temper. And what is the plain English of such a phrase, as, "I never will submit to an insult;"—what, but this? "I will not obey my Lord's command, to forgive my enemies." Oh, what is the prayer of such men, when they kneel and say, "Forgive us our trespasses as we forgive them that trespass against us,"—what is it but an insult to heaven? an unmeaning expression—CANT! And so as to another form of speech, which is very common, namely, "the satisfaction which one gentleman has a right to expect from another." A respectable tradesman may be insulted with impunity; *he* is entitled to no "satisfaction;" *he* is no "gentleman." And what is the satisfaction which one who *is* a gentleman has a right to expect from another? We have already shown that it may be death added to insult! *Satisfaction!* What an abuse of a word! What folly! The satisfaction to which one gentleman is really entitled from another, is as complete reparation of the injury done to him as can be afforded. In the New Testament we have an illustration of grace recognizing this right, when Zaccheus stood forth and said, "behold if I have taken any thing from any man by false accusation, I will restore him fourfold." Now, do the men of "honor,"—they who demand and give satisfaction,—act in this manner? Instead of meeting the man they have slandered, and sustaining his fire, and, it may be, firing at him in return, do they at once candidly and publicly confess their fault when convinced of it? Certainly not. To apologize, instead of fighting, even when persuaded that what has been said is not true, would be cowardly,—or which is almost the same thing, other men of "honor" would suspect cowardice and denounce it. A frank confession of detected errors, an endeavour to soothe the feelings of those who have been needlessly irritated,—this is not "honor." Honor pays gambling debts; Honor is quick to take offence; Honor shoots men: but it is slow to do equal justice to all, it is unlike the wisdom that cometh from above—"first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy!" (James iii. 16.) And how much more is it unlike that divine spirit of Love, of which the Apostle speaks thus by inspiration: "Charity suffereth long and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh

no evil, rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." (1 Corinthians xiii. 4—7) And surely it is still more unlike, (rather it is entirely contrary to) the spirit and temper of our adored Emmanuel, who took on him the form of a servant and suffered death for those who hated Him; who, when he was reviled, reviled not again; who prayed for those who crucified Him; who was meek and lowly of heart; whose name is the *Lamb* of God? It may be, that among men, "Honor," in its worldly sense and operations, and Duelling also, may appear to be far more noble and admirable than this gentle, calm, and peaceful temper of the Gospel. But the day is coming when all that is now secret shall be made manifest; when the real character of worldly honor shall be seen and known; when all kinds of murder shall be condemned together; and when that truth shall be illustrated which our Lord himself declared: "That which is *highly esteemed* among men is *abomination* in the sight of God." The law of God we may be assured will not bend itself to meet the fashions of Society, nor will the Judge of all the earth cease to do right, even if crimes that are tolerated while they are apparently condemned by human Governments, now escape speedy punishment. Evidence will not be wanting before Him to whom all hearts are open; the sophistries of Society, men's artificial dignity, the technicalities which here defeat justice, will in the greatest day of all, when the last assize is held, avail no more. "Oh that men were wise, that they would understand these things, that they would consider their latter end!" But if the fear of the finger of scorn pointed at them by fellow-creatures is to be their excuse for committing murder; if they will continue to practise duelling because here on earth they can practise it with impunity; if their regard to their own reputation among men is to lead them to break the laws of their Maker, what then remains but a certain fearful looking for of judgment and of fiery indignation? Ah! they will know at last that it is not with impunity they can mock God, and bid defiance to His righteous laws. It is assuredly, "a *fearful* thing to fall into the hands of the living God."

Our limits will not allow us to proceed, as we could desire, to examine duelling more particularly. The fallacies on which it is based, the misery it entails, and its deep criminality, are however so ably and efficiently developed in Mr. Macdonald's Sermon that we are quite content here for the present to end our own comments on the practice and to refer to his. Mr. Macdonald shews that to kill a man in a duel, is murder, by British law. This is generally known, but it ought to be kept before public

attention. It is a fact, but it is a fact that should be kept before the mind. He shows that it is *systematic* murder, murder by rule and regulation, with its peculiar weapons, its appointed distance, its appropriate signals, and its defined preliminaries. This is one of the aggravations of the crime of duelling which Mr. Macdonald has developed with remarkable clearness and force. We must quote the whole passage in which this and other peculiarities of this dreadful offence are exhibited in all their odious and shameful nakedness.

1. Duelling is *murder systematized*. It will not be denied that the duel is an organized usage, the subject of certain conventional regulations and arrangements, which are considered so essential to its existence, that the violation or disregard of these would be considered as unlawful or unjust. The places which the deadly combatants shall occupy, the weapons which they shall employ, the signal at which they shall fight, and the repetition or non-repetition of the mortal conflict, are all made subjects of deliberate and thoughtful adjustment amongst all the parties concerned. Every thing is done to secure the effectiveness of the combat, in accordance with known rule and established practice; so that if death follow, what is such death, but the murder of a deliberate, orderly and well-arranged malice or revenge? And shall it be said, that which is done by system, is less evil than that which is done by lawless passion? that to kill by rule, is a less guilty thing than to slay by lawless caprice? If murder be a crime, then deliberateness is a chief aggravation; and if it be a sin, then the amount of solemn and serious art employed in its accomplishment, may be considered as the measure of its increased heinousness, according to the judgment of truth. Men would excuse themselves on this point, by alleging that the object of such systematic adjustment in duelling is, to prevent "*foul play*," so that the combatants may shoot (that is, shoot *each other*) *fairly*! But what shall we say to this species of justification? What should we think, in *other* departments, of men who should tell us that they were legislating or arranging for the most honourable way of committing crime, for the most satisfactory mode of forging, for the most gentlemanly method of stealing, for the most unimpeachable system of wounding, maiming or murdering their fellow-men? Would we not regard them as wicked fools, or as dangerous madmen, or as criminals of the foremost and most deadly malignancy? And why should duelling alone have impunity in crime, or a monopoly of guiltlessness in the very organization of sin? Alas, after all, what can be said in its defence, but that it is a species of conventionally *systematized* murder?

2. Duelling involves in it the guilt of *mutual*, that is, *double murder*. When men go out to this species of combat, it is of course with mutual intentions, and equal prospects, as to results—that is with the intention and prospect of wounding or being wounded, of killing or being killed:—and so the *animus* of each combatant is that of an interchange of death. In other and plainer words, the duel involves in it both *murder* and *suicide*: for he who is killed, is killed by his

own act and deed, in exposing himself voluntarily, and with anticipated risk of being killed, to his adversary's assault: and what is this morally and spiritually, but to commit the crime of self-slaughter? And what are both acts when combined, but suicide and murder? He that falls in the combat, falls by his own act virtually and morally; even as, directly and immediately, he falls by the hand and by the weapon of a fellow-man whom he himself has chosen; and thus he dies a man-slayer and self-slain. What can be more manifest than this? and does such a specialty as this, of reciprocal and double murder, not aggravate exceedingly the crime of murder in duelling? The world may sophisticate as it will upon the subject of "equal chances" and "fair combat;" but still, the spiritual charge of double crime, and therefore of aggravated criminality, must remain before the judgment seat of the righteous One, who sees all things as they really are. Nor will it avail to say, that the combatants *do not intend* to kill or to be killed, and that therefore so exorbitant an accusation as this, of suicide and murder combined, cannot justly be brought in against them. But to this there is a simple and direct reply. Take away from duelling, by any possible device, all risk of mortal wounding or of death, and how long will the practice of duelling stand? Make it literally impossible for a man thus to be killed, and how long will the challenge to fight be given or received? The risk of death, the mutual and equal risk of death, is the very basis of duelling: take that away, and the duel would soon become the play of boys, and the laugh of men! But, may there not be found some extenuation for that more gentle species of duellist, who (to use the world's phrase) "receives an adversary's fire, without returning it"—who "fires in the air"—what shall we say of *him*? We say even of him, the least guilty, it may be, of duellists, that by going forth to such combat at all, he sanctions a criminal and murderous usage, and is responsible for all effects to others that may follow such an example: but, more than that, he is guilty before God of voluntarily presenting himself to a fellow-creature, to be by him, murdered; and guilty also of encouraging a fellow-man to become a murderer, in the slaying of *him*? If this be extenuation of duelling, as murder and suicide combined, let them consider well who lie under this special guilt:—How much will such a plea help them in the judgment of God?

3. Duelling is *associated murder*—murder aided, abetted and officially participated in, by other parties besides the combatants themselves. By the law of honor there are and must be connected with each duel certain persons who in worldly phrase are denominated "Seconds." Each combatant is attended by a selected friend; and into the hands of these selected friends are committed all the arrangements for the deadly fight. With these Seconds, or secondary parties, it is understood that at first it rests to determine whether there shall be any combat or no: how awful the responsibility of such men! With them too, when it has been determined to fight, it rests to station, adjust, watch, and support the several combatants, so that they may fairly and as gentlemen, shoot at each other! *Friends* are these? awful prostitution of a hallowed term! Men that help their friends

to wound or to be wounded, to murder or be murdered! Yet such is the World's nomenclature! But mark the result. These Seconds are themselves chief parties, nay very chief parties to the fearful crime that may ensue: they stand by, and help, and regulate, whilst their brethren are about to slay each other! And does not all this participation aggravate the sin? Does it not imply a degree of moral heartlessness of spiritual deadness, that is almost incredible? Does not the very coolness of the Second but aggravate the sin of his participation in such a scene of crime, whilst it also confirms his principal's murderous resolve? Does not his friendly presence set a deliberate seal on the whole of his principal's crime, and fix him in its commission? And if the Duel itself be the crime of double murder—surely the *secondism* of duelling denotes a double agency in a double crime—a quadruple compact of organized sin!—Men may seek to mystify all this, if they will; but their Judge cannot be mystified by all their ingenious devices: He has said, in His word, “be not partaker of other men's sins:”—and surely if there be such a thing as participation of crime, in the universe of God, if it be not found in the *Secondism* of a duel, we know not where else on this earth it can be found! He has also said, “Although hand join in hand, the workers of iniquity shall not go unpunished!” And shall the secrecy of solitude, or an oath of concealment, covering the wicked, hinder HIM from fulfilling the truth?

4. Duelling involves *murder based on atheism*; that is, based on the present denial of God's supremacy. This may seem a hard saying, but it is one demonstrably true. There are probably few who fight or countenance duels who do not admit, that this is the command of God, “*Thou shalt not kill.*” Whether their faith have respect to nature or to revelation, they admit this; and they admit therefore that the laws of their country justly prohibit and punish murder, or any acts that have in them the nature of deliberately and maliciously slaying our fellow-men. But yet in duelling they do thus fight and kill. Now in doing this they directly and of purpose violate what they admit to be the law of GOD: and in doing so, they at once reject the supremacy of God—and if they deny to God universal absolute supremacy, let them tell us wherein then is HE God? God without supremacy, is a simple contradiction—a physical non-existence—a moral lie: there is not, nor can be such a God. Nor is this rejection of Divine Supremacy a matter of accident, caprice or passionate impulse: it is a thing of system, of system coolly asserted, habitually argued; and the rejection is avowedly based on the very bold and intelligible ground, that Duelling is a matter of simple *necessity*. But *who* is this, that is alleged to create a necessity that is higher than the very supremacy of the eternal God? The answer is plainly given: “SOCIETY,” or (as we may more justly designate this God-denying power) THE WORLD! “The world,” says the duellist, “the world in which I move, demands of me that I clear my insulted character, by requiring a gentleman's satisfaction (of blood) from my insulter; if I comply not, I shall be cast out of society, as a shunned and socially excommunicated man: Or,—I have received a challenge to

mortal combat, from one who fancies I have insulted him, and accept I *must*, even at the risk of killing or being killed :—for if I decline, I shall be declared a coward, a poltroon ; and if once so proclaimed, in society I can never again appear. I am aware, says he further, that the course I am about to pursue, is contrary to law civil and divine, and that my conduct is directly opposed to the dictates of Religion ;—but, I have no alternative, no choice ;—I *must* go out—my character before the *world* demands it, and I dare not refuse !” Now reduce all this to its simplest terms, and what does it amount to, but bold and thorough-going ATHEISM for the time, and on this special point ? God says, Thou shalt not kill, nor do that which involves murder. The WORLD says, thou shalt kill, and do that which involves murder. The two commands are before the duellist—whether of the twain does he in the exercise of his reason choose to obey ? the law of *God*, or the law of the *world* ? The choice is made : he obeys the World, and rejects God ; and so in this special act, he declares himself an atheist, or denier of God :—and if he slay his man, he is an atheistical manslayer—or, if he be slain, he falls an atheistical suicide. We thus plainly maintain that duelling in its *animus*, both towards God and man, is atheistic murder :—and that therefore on this account it is murder of a peculiarly aggravated sort. Nor will it avail to object, that all other murder must also be atheistical : for not only would such an objection be but an admission that duelling is on a par with all other forms of murder as to its impious *animus* ; but, more than this, would it not lead us to ask, is there any other form of murder, in regard to which the direct violation of God’s law is *justified* in human civilized society, save duelling ? Is there any other direct form of manslaying practised amongst us, in which the avowed violation of God’s law, and therefore denial of God’s supremacy, is established as a “ law of honour,” for the satisfaction of insulted men, save in duelling ? and if there be no other such, who shall hinder us from saying that, *spiritually*, it is murder based on atheism.

We have dwelt on this point, because we believe duelling to be one of those bold projecting promontories of the anti-godly world, which more almost than any other, shews the hard and flinty character of all its religious professions, and the impenetrability of its spirit to every thing like the love of God : even as it is written—“ The carnal mind is enmity against God—it is not subject to the law of God—neither indeed can be !” How manifestly true is this in the world’s cherished fashion of duelling ! What an illustration of those words, “ The fool hath said in his heart, there is *no* God !”

5. Can we overlook the solemn and distressing fact, that duelling involves in it, *murder in the very act of sinning*. If either combatant be slain, he dies in the very act of rebellion—he is a *murderer* MURDERED ! That by which he dies, is his own crime ; and in the act and guilt of that crime he departs to his Judge. In many other cases men may and do die sinners, and in a sinful spirit ; but the duellist, as such, dies *by* sin on his own part, in the very *animus* of slaying another :—he passes into eternity with his own blood and his neighbour’s blood on his hands ;—and is not this a very fearful thing to

realize? We know that mercy *may* be extended to the dying duellist even in his last moments—that even *he* may be saved: but let it also be remembered, that mercy is a matter of Sovereign prerogative, not of Judicial obligation;—even as the Lord hath said, “I will be merciful to whom I will be merciful, and I will be gracious to whom I will be gracious!” Nay, indeed, who is so incredulous concerning dying repentances, and death-bed pardons, as is that very World of which now we speak? a world, which first drives her children to slay each other in mortal combat, under the threat of shewing them no mercy if they fight not, in defiance of the God of Heaven and earth—and who then, when they have mortally wounded each other, tells them she can do no more for them—that they must look to the God whom at her bidding they have insulted, for mercy; for mercy, which unto the very death they have denied each other! This surely is a hopeless state to die in; setting the last seal of crime on a life-time of sin, as if to prevent, up to the last moment, the possibility of repentance and salvation! Duelling is a denial of God’s love—and a denial of Christ’s gospel of forgiveness;—and from its unforgiving nature renders impossible, for the time, the offering up of that prayer, “Forgive me my sins, as I forgive them that trespass against me:” and what shall we say of the man who consciously and of purpose goes forth in that state of mind, to kill or be killed?—or what shall we hope concerning him who, *in that state of soul*, passes into the eternal world? This is an awful characteristic of duelling as one mode of murder, that of necessity, (if there be immediate death,) it involves death in the very act of sinning against God—and even if not death, still the *animus* or spirit of the deed is the same:—so that all parties together, Principals and Seconds alike, are associated in the crime of murdering an immortal being in his sins; yea of knowingly murdering him in the very *act of sinning*—so that their crime may prove to be of eternal extent! An eternity of misery *may* be in that tick of the trigger; for that sound may be the signal of death, of death *in the act of sin*; and if so, can the world tell us, when the spiritual consequences of that fatal act shall cease?

Who can contemplate Duelling *now*, and not say “How shall I do this great wickedness and sin against God?” Is it not indeed a fearful thought that such a crime as duelling is generally sanctioned, or only lightly censured by men calling themselves Christians, even in our own favored land? If *we*, living in the blaze of gospel light, thus regard it, can we marvel at the duels in France, at the fights of German students, at the murderous conflicts of American backwoodsmen,—nay, can we be much surprized if Revenge in Italy uses not the duel and the pistol, but the stiletto? Is it for our generation to boast of civilization and refinement, while we still tolerate duelling? Is it for us to look back with pity on the tournaments, or even on the barbarous Ordeal of the Dark Ages, while this savage, absurd, and wicked practice is still encouraged by the noblest and highest

of our statesmen, and by nearly all classes of men in our country ?

Much more we might add on this subject, and very much more we could quote from Mr. Macdonald's powerful sermon with advantage to all who should read our extracts, but we forbear. We recommend all our readers to procure this publication, and to act on its sound and vigorous principles. Let them not fancy that there is anything cowardly and mean in the Christian conduct which it enjoins. They may be persuaded, whatever be the world's estimate of the matter, that there is ample room in the Christian life for the development and exercise of courage and the manly virtues, as well as of the peaceful affections of the heart. To arm ourselves with the mind of Christ, who bore injuries without complaint and prayed for those who crucified Him ; to set our faces as He did, like a flint, against the wiles, the fascinations, and the trials of the world, and to endure all patiently that our heavenly Father designs that we should bear ; to imitate Him who spent in solitary prayer those hours which a vain and dying world spent in revelries or war :—these things afford room for all the noblest powers of the soul, and are far more worthy of immortal beings than a life of sense, of fancied dignity, and of slavish submission to a corrupted world. The Christian dares not to fight a duel, but he dares to confess his error, and to forgive his enemies. He is not careful to vindicate everything he does in the sight of the world, whose friendship is enmity with God ; he seeks rather to commend his way to Him, whose loving-kindness is better than life. It is true that he may be scorned and ridiculed by some of his fellow-creatures, because he prefers this more excellent way, yet he knows and feels it to be a way of pleasantness, and a path of peace, and herein, therefore, he is resolved still to walk, in the hope at last of reaching that promised rest where men's scorn shall be known no more, and where every evil temper and every hateful practice shall be forgotten for ever. He endures as seeing Him who is invisible, and he is strengthened to stand firmly up against the full tide of fashionable vice, and to refuse to imitate men who from mere dread of the world's ill opinion, will take the lives of their fellow-creatures and risk their own. And even here below he has his reward ;—the remorse of blood-shedding is not his ; from the hypocrisy which obeys those laws of Society which it hates, he is free. He gains victories, but they are over himself ; he conquers, but it is not before men or so as to win their favor—his triumph is in private and in his closet. Thus he secures inward peace, and thus he lives praying for those who hate

him, and pardoning all who revile him ; far happier than the votaries of pleasure ; with better hopes, and with fewer fears ; far wiser than the worldly learned ; and far more truly brave than those who prefer compliance with the usages of Society to obedience to the laws of God and man.

It is our hope that the sermon before us will not fail to impress the minds of many with a deep conviction of the awfulness of the common crime which it denounces. Some may rail at it ; bitterness and virulence may for a time be excited by it, and its author may once more find personal attacks substituted for sound argument, by his opponents of the press. Yet he may be persuaded that as he has pleaded the cause of Truth, Justice, and Humanity, his words will sink deep into many hearts, and will remain there, long after the trivial raillery or the angry clamor by which he may be assailed, is forgotten. Truths such as these before us, expressed as Mr. Macdonald has expressed them, will not be allowed to fall to the ground. They will not be unheeded by any thoughtful men, and may, by the divine blessing, affect the minds even of those who at first most vehemently condemn them. We trust that it will be so. Already duelling has continued too long in this century amidst increasing religious knowledge, and abundant means of grace. We hope now to find it sincerely discouraged by the executive authority, and a new and better feeling pervade society in general : assuredly the time is not far distant when this practice will appear to our children, or our children's children, as one of the most sinful, and one of the most foolish that ever disgraced mankind.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to learn that the Bishop of Calcutta has been seriously indisposed since his arrival in England.—The following fellow-laborers have arrived per *Wellesley* since our last :—Rev. Mr. Burpe and Mrs. Burpe, of the Nova Scotia and New Brunswick Baptist Mission, Rev. J. Stubbins and Mrs. Stubbins, Rev. W. Bailey, Rev. W. Millar, and Miss Collins, of the General Baptist Mission, Orissa.—Failure of health will, we regret to state, prevent the Rev. D. S. Watt, of the London Mission, Benares, returning to his post in India. We have just heard that the Rev. Dr. Judson has proceeded to America, Mrs. Judson being too ill to allow of her going alone.

2.—THE MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening, the 10th Aug. The address was deli-

vered by the Rev. T. Boaz. Subject,—The essentially Missionary character of Christianity and the Christian Church. The devotional services were conducted by the Rev. Messrs. Parker and Boaz.—*C. C. A.*

A branch of La Martiniere is to be established at Lucknow. It will, in all respects, be conducted on the principle of the Calcutta La Martiniere.

3.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Circular Road Chapel, on Monday evening, September 1st. The address was delivered by the Rev. T. Boaz.—Subject—The necessity and importance of a revival of religion in our churches. Text, Habakkuk iii. v. 2. "O Lord, revive Thy work." The devotional services were conducted by the Rev. Messrs. Page and Ewart.—*Ibid.*

4.—LA MARTINIÈRE.

The annual sermon on the occasion of the anniversary of the death of the benevolent founder of the Martiniere, was delivered on the 18th instant, by the venerable the Archdeacon, to a crowded audience. At the close of the discourse Sir L. Peel awarded the prizes.—*C. C. Herald.*

5.—A CHRISTIAN SCHOOL IN THE HILLS.

A few months ago we heard of nothing but wars and rumours of wars, gunpowder, fireworks, spectacles, battles, medals and edicts, were the order of the day. How changed and for the better, is the state of things. We hear now chiefly of education, schools, examinations, rewards, scholarships and public appointments, the reward of studious merit. Until lately the tide of education flowed mainly towards the heathen, and in this we rejoice; we are not however the less gratified to find that a portion of the benevolence and piety of the Church of Christ is flowing towards the lambs of her own flock. We have of late had to record more than one instance in which the anxiety of our fellow-Christians has been called forth on behalf of the youthful portion of the Church in India. We have this week to record another effort in the same good work. Major Lawrence, the British Resident at Nepal, has suggested a plan for the establishment of a seminary in the hills for the children of Christian parents, soldiers and others. He has backed his proposal by a donation of 5000 Co.'s Rs. and an annual subscription of 1000 Co.'s Rs. Other friends to the object have come forward in aid of this laudable undertaking. We most cordially wish the project every success.—*C. C. A.*

6.—THE LATE INUNDATION.

We regret to learn that through the late heavy rains the poor natives in several districts are in the greatest distress,—Midnapore, Hooghly, Chinsurah, Chandernagore, and other spots have been, and are, the scenes of the deepest misery. The poor distressed creatures are, as usual, pressing towards Calcutta. We sincerely trust the authorities will both defend the poor people from the oppressions of the native officials,—who always make use of such occasions to grind the faces of the poor,—and afford them such relief as may be needful for the sustenance of life. We hope that the Christian and native community will not be backward in aiding their destitute fellow-men. It is one of the highest privileges, as well as most binding duties of the Christian faith, and should be of all men, to aid and succour the destitute and wretched. "Pure religion, and undefiled before God and the Father, is this to visit the widow and fatherless in their affliction."—*Ibid.*

7.—DEATH OF THE REV. J. CRAIG OF SAHARANPUR.

We regret to announce the death of another faithful Missionary laborer. The mournful intelligence, together with the cheering fact that our departed brother was favored with a calm and hopeful death, is contained in the accompanying letter from his fellow-laborer :—

To the Editor of the Calcutta Christian Advocate.

MY DEAR CHRISTIAN BROTHER,—I am grieved to inform you that Mr. James Craig, my dear Christian friend and co-adjutor in this mission for nearly seven years past, departed this life on the morning of the 16th inst. after a short illness. His disease was a derangement of the bilious system ; you will however rejoice to hear that his faith did not fail him in the prospect of death. He was enabled to contemplate the approach of the last enemy with calmness and composure, and he longed to be with Christ whom for thirty years he loved and served. After having commended his wife and children to the Lord, a smile of heavenly joy, beamed upon his countenance, which it would be impossible to describe, and he calmly breathed his last and his soul, washed and sanctified through the blood of Christ, returned to God who gave it, and entered into the joy of its Lord and Saviour.

When one and another of Christ's servants and missionaries are thus being removed from this wide field of labour may others be raised up and sent forth into his vineyard.

As ever, your's affectionately,

Mission House, Saháranpúr, August 18, 1845.

J. R. CAMPBELL.

8.—SERAMPORE.

We understand that the discussion which began twenty-eight years ago regarding the Mission premises at Serampore, on which the Serampore missionaries resided, has been brought to a close within the present year. The Committee of the Baptist Missionary Society, some little time back, were addressed by J. C. Marshman, Esq., the last surviving colleague of the three, to enquire whether they were willing to dispose of the premises, at the same time making an offer of 16,000 Co.'s Rs. which was accepted. The money was paid a fortnight ago, and the transaction concluded and registered in the Serampore court. The mission chapel has been simultaneously placed by a separate deed in the hands of trustees for the perpetual use of the church meeting at Serampore.

An elegant yet simple marble tablet has been erected in the chapel with this characteristic inscription :—

THIS TABLET
IS ERECTED
TO THE MEMORY OF
THE SERAMPORE MISSIONARIES,
WILLIAM CAREY,
JOSHUA MARSHMAN,
WILLIAM WARD,
AND OF
THEIR FAITHFUL AND BELOVED ASSOCIATE
JOHN MACK,
IN THE CHAPEL
CONSECRATED BY THEIR MINISTRATIONS.
1845.

The College at Serampore is now undergoing extensive repairs at Mr. Marshman's expense. It is, we learn, the intention of those interested in the religious welfare of this country to provide a professor from Europe for the Institution. His special office will be to educate young men for the Christian ministry. The English school is to be placed on a more efficient footing and other measures adopted, which under the Divine blessing cannot fail to render Serampore what its early Missionaries and best friends ever hoped it might be, a centre from which a large amount of religious and moral influence should go forth to the regions round about.

In the recent arrangements made between the British and Danish governments for the transfer of the settlement from the Danish to the British rule, the charter granted to the "Serampore Missionaries" has, we understand, been confirmed by the British authorities.

The whole of the arrangements for the transfer of Frederick'sburgh (Serampore) and Tranquebar have been completed. The twelve lakhs have been paid down. The British flag will soon adorn both banks of the Hoogly at that point. A Danish frigate is expected soon to convey the Governors of Tranquebar and Serampore, together with the other officials, to their native country.—*Ibid.*

9.—DEATHS OF MISSIONARY LABORERS.—MRS. JAMIESON.

We have the painful duty again to record the removal of another faithful and devoted Missionary friend and laborer, Mrs. Jamieson of the American Presbyterian Mission, at Sabathu. The following extract from a letter on the subject will better explain the peaceful and happy end of our esteemed friend than any thing we could say. We leave it to speak to all as it should, with a voice of warning and encouragement. We are dying creatures—oh that we could all influentially feel this. We are, if we are believers in Jesus, made by his life triumphant over death and the grave:—

"If sin be pardoned we're secure
Death has no sting besides."

"Sabathu, Sept. 5th, 1845.

"On the morning of the 3rd inst. she left earth for heaven, and is now, I trust, a happy spirit, one of the redeemed, wearing the crown of life.

She died of Cholera. The last hours of her earthly existence were spent in the severest bodily anguish, but her spirit triumphed over death.

In the last conflict of nature she calmly embraced each of her six children, and gave them her dying blessing; she then desired all the servants to be collected, and addressing them by name, said she was dying, and exhorted them to believe on Christ. Sometime before her death, she repeated the hymns commencing, "Come Holy Spirit calm my mind." "Come Spirit, come." "There is a land of pure delight." "The Lord's my Shepherd."

She desired me to read for her the second chapter of Ephesians, and the fifth of 2nd Corinthians. Shortly after this she said, "I am dying fast; the conflict will soon be over, I am going to a glorious world, no doubts blessed Jesus," and raising her eyes exclaimed "Multitudes, multitudes, all friends." Her mind then began to wander, and she gradually sunk into death. A number of pious men of the 1st European regiment volunteered to carry her remains to the grave, and her funeral was attended by the Colonel, many of the officers and men of the regiment; several of the former kindly bore the *Pall*. A larger number of natives than I ever saw at any other funeral also accompanied the procession, and appeared desirous to manifest their esteem for one from whom many of them had often heard of Jesus, by casting handfuls of earth into her grave. Thus, dear brother, heaven is enriching itself by the spoils of earth. May we be ready also."

REV. MR. BARTELS.

The following extract from a Madras Journal records the removal, by that fearful scourge the Cholera, of one of the last of the devoted band of German Missionaries who came out a short time since to labor in Central India. But one we believe of the whole band remains to bear witness for Jesus in this land of idols. Clouds of darkness are round about the administrations of Christ, but righteousness and judgment are the foundations of his throne. He doeth all things well. What we know not now we shall know hereafter :—

“ God is his own interpreter
And he will make it plain.”

“ It is our painful duty to record the decease of another Missionary, the Rev. Mr. Bartels, who was carried off by cholera at Kamptee on the 16th ultimo. Many of our readers will remember the melancholy circumstances of six German Missionaries proceeding to form a settlement on the Nerbudda about four years ago, when within a week of their arrival at Jubbulpore, four out of the six fell victims to the epidemic. The lamented Mr. Bartels was one of the two survivors, who after the death of their fellow-labourers had no heart to continue in that fatal spot, and returned to Nagpore, where they received much kindness from Captain Hill's family. Mr. Bartels was taken ill, whilst attending the Cantonment School, of which he was lately appointed Head Master. He returned to Captain Hill's house, but notwithstanding the best Medical aid, sunk under the disease at seven o'clock next morning. The premature removal of this faithful servant of the Lord is moreover attended with peculiarly affecting circumstances, as he was engaged to be married to a young lady, who was on her way down from Benares to be united to him at the moment he was thus suddenly cut off. Thus in a distant part of India has the Missionary cause sustained a loss in the death of another of those faithful few, who labor in this plenteous harvest, just as he had become peculiarly qualified for his duties, by acquaintance with the language of the people amongst whom he had cast in his lot.”
—*U. S. Gazette, Sept. 2.*

10.—MADRAS.—REV. ROBERT CARVER.

On the same day, at the same hour, as the funeral ceremony was performed in St. Mary's Burial ground over Mr. Heyman, the remains of the Rev. Robert Carver were deposited in St. Thomas' Church, St. Thome. On account of severe illness he had been advised by his medical attendant to embark for England; his passage was taken, but on the day previous to the ship's sailing he terminated his connexion with all sublunary things. Death's shafts are flying in all directions; no one feels himself secure, and the life of each hangs in doubt before him. We have witnessed the ravages of disease at this Presidency in former years, and have seen our countrymen, who filled the highest Judicial, Civil, Military and Medical appointments, rapidly fall one after another, but the current year has, we think, been more prolific in melancholy details of the kind than any we recollect within the last six and twenty years. The obituary of the passing month is an affecting exhibition of the uncertainty of life, and reads to all a lesson, which if duly considered may teach us to number our days and apply our hearts to wisdom.—*Athenæum, Aug. 28.*

We have the pain to record the death of another veteran missionary, whose term of service was fully equal to that of Dr. Yates, being 29 years. Mr. Carver arrived in Ceylon in 1816, where, in connexion with the Wesleyan Missionary Society, he laboured about eight years at Trincomalie and Jaffna, and was then removed to Madras. He was here—most of the time

as chairman of the district—not far from thirteen years, including the time spent in a short visit to England; and then some three years more in country stations at the South, until he withdrew his connexion with the Society under which he had so long laboured, and joined the Society for the Propagation of the Gospel. He was then again stationed at the Presidency until his decease.

His disorder was at first a brain fever, which, after being in part subdued, so that great hopes were entertained of his recovery, ended, it is understood, in apoplexy. His remains were interred in the neat little church erected by his exertions at St. Thome, on the evening of the 25th Aug. amidst the tears and regrets of his Tamil and English congregations, and a large concourse of friends. He has left a worthy and deeply afflicted consort, and a son of tender age. He had but a short time before he was taken sick been called to mourn the death of an only daughter—the only child of his first wife—married to an active missionary of the same Society under which he was labouring; and it is thought that this affliction, with the sudden death in his house of the Rev. Mr. Burford soon after his arrival at Madras as chaplain, added to the heavy pressure of his duties as a missionary with several distinct charges, tended to the melancholy result which has thus deprived the church of his services. May those who are younger in the field—and there is scarcely one of longer standing now remaining in India—he excited by the removal of older labourers, to more diligence in working while the day lasts.—*Madras Christian Instructor.*

11.—A NEW ALMANAC IN BENGALÍ.

The following letter from the Secretary of the Calcutta Religious Tract Society to the Editor of the *Evangelist*, announces intelligence which ought to be gratifying to every Christian. The Tract Society have secured the services of persons every way well qualified to produce a Christian and rational Almanac in the Bengálí language. The contents will include all that is useful in such a work—occasional hints of a useful, practical and Christian character will be interspersed. With a view to obtain for the new almanac a wide circulation the price will be exceedingly moderate. By those conversant with the trashy and idolatrous character of the native almanacs, this new effort to enlighten and raise the tone of thought amongst the native Christian community and others, ought to be hailed with pleasure and in every way encouraged.

Those who intend to aid the work should forward their orders to the Secretary of the Tract Society as promptly as possible.

“To the Editor of the Evangelist.”

Dear Sir,—Will you allow me through the medium of your valuable publication to inform the Native Christian community and others that it is the intention of the Christian Tract and Book Society this year to publish an Almanac in the Bengálí language. It is now in the course of preparation and will be ready, God willing, before the end of the present year. It is believed that it will be very acceptable to all Native Christians, as it will supply them with all the useful information that is contained in ordinary Almanacs; and will deliver them from the necessity of purchasing the idolatrous and abominable matter that forms part of the Native Bengálí Almanacs. I give thus early notice of the publication, in order that Native Christians may not give orders for the other Almanacs; and I shall esteem it as a favour if Missionaries and others will as early as possible let me know as nearly as they can how many copies will be required at their stations. The price of the almanac will be very moderate.

T. SMITH,

Secy. Cal. T. & B. Soc.”

C. C. Herald.]

The *Delhi Gazette* announces that a handsome subscription has been raised by the community of Singapore for the erection of a tomb in the burial ground, and a tablet in the church of that place, in testimony of their respect for the memory of their late lamented pastor, Rev. E. White, who died on the 7th April last.—*Ibid.*

12.—ASSAM.

The intelligence lately received from Nowgong is of a cheering nature. With regard to the Orphan school established there, the Rev. M. Bronson writes, "We are slowly advancing, and the Lord is raising us up friends in various parts to enable us to carry on our efforts." He adds, "The brethren at Sibsagur have had the joy of receiving another convert into their little church by baptism. He is a middle-aged man, and for three years has been a believer in Christianity. O may such instances multiply!"

The government have sanctioned the introduction of the Historical portions of Scripture into the Vernacular schools in Assam. The History of Joseph, and the Proverbs of Solomon have been introduced; and a Brief Scripture History is now in type. Our correspondent adds, "It is a new feature of the times to see Government Schools passing good examinations in Scripture History. If all things are judiciously managed, I presume that other portions of the Scriptures may be soon introduced."

We believe that under the present enlightened Government of the country, where the scholars themselves and their parents would raise no obstacles to Christian instruction the Council of Education would not object to the measure.—*Evangelist.*

13.—THE PRESENT STATE OF RELIGION IN THE WORLD.

The intelligence brought by the last few mails has not been unimportant in a religious point of view. The civilized and Christianized world is deeply agitated on not a few questions affecting morals and religion. On the continent of *Europe* the excitement is all on the right side. The tyranny of popery is being cast off. The dawn of better days appear in the horizon of the hope of *Germany*. A second reformation has been originated and is rapidly progressing. It is not all that we could desire; it is brighter than the slavery of the papacy, and will we believe, become the cradle of better days for the land of Luther and the Reformation. The leaders of the new movement strike at the root of papal tyranny and superstition. They call "the Infallible," a "foreign Italian priest," and of his power they ask "what has he to do with Germany?" They ask for a ritual in the spoken language of the people, the marriage of priests, an equal participation in the sacraments of religion for the laity with the clergy, liberty of conscience and speech, no celibacy, no confessional, no pope, and a rational and Christianly Christianity is the burden of the message of the heads of the Rongite party, fully responded to by their numerous followers. In *Germany* the Papal power is already weakened, civil and religious liberty have been emancipated from their long and fearful imprisonment, and will doubtless ere long stand erect as did the fearless Father of the Reformation in the Diet at Worms.

In *France* the papacy has received a check, the Jesuits have once more been suppressed, their grasping insolence has called forth the spirit of the French liberals. Infidelity, like popery, cannot bear a rival near the throne, and the literary infidels of France have compelled the authorities to suppress the priestly infidelity of Rome. In the midst of the struggle between these rivals for the supremacy over the youth of France the work of God is

progressing. Conversion is going on to a great extent in some parts of the country, hundreds are yielding themselves to the influence of the gospel, and cheering the hearts of God's faithful people.

Switzerland has been and is still agitated by the fierce contentions of infidelity and popery. The land of freedom has in the midst of the strife become the theatre of despotism. The followers of Christ have suffered both from the emissaries of the pope and the supporters of radicalism and infidelity, persecuted by the former for their attachment to truth, and by the latter for their catholic views of civil and religious liberty, they have been and are still hunted like partridges on the mountains. The trials of the Church in Switzerland have had this good influence, they have united all evangelical parties in one. In suffering the members of Christ's body always to feel their *oneness*. So has it been with the suffering church in Switzerland.

In the *Papal States* the strong hand of the Vatican has been employed to check the progress of knowledge, and the influence of scientific improvement. Railroads and other movements of the age appear not to be suited to the spirit of Romanism. The pope has banned them from his territories. The reason is obvious to all watchful of the state of these naturally beautiful and fruitful, but priest-ridden countries. The sympathy between the *infallible* ruler and the uninfalibly ruled people is not that of affection. The whole of Italy is like a smouldering volcano, one spark would ignite the whole. Popery has in its very stronghold engendered infidelity. The unnatural offspring of this evil influence would, were it strong enough strangle the power which has called it into being. Christianity and Religion being identified by those infidel children of the papacy, the natural but sad sequence is that their enmity is levelled against all religion equally with the despotic mummeries of Romanism. The struggle in Italy is between despotism and radicalism, popery and infidelity. Yet even in Rome, and scattered through the different parts of the papal territories, there are not a few who sigh and cry for the deliverance of Zion, and the advance of pure and undefiled religion.

Of *Spain and Portugal* it is enough to say that they are *religiously* as they have been for years past. The struggle is in these unhappy countries between the infidel-radical and the despotic-priestly parties. In Spain the Bible has in many instances been sought after with great anxiety. Portugal appears impervious to the light of truth. Both these once influential nations are fallen, and fallen so low that they are incapable of maintaining their dignity amongst the nations. The priests only hold fast their influence. Nations ruled chiefly by an ignorant and selfish priesthood will always remain prostrate, and be filled chiefly with intestine strife. So is it with Spain and Portugal.

In the *United States* the voice of the people speaks out strongly on not a few questions of moment. Even into this, the land of the pilgrim fathers, the power of the papacy has entered and found a strong lodgment. By the craft of an industrious and clever priesthood the education of the youth of America had well nigh fallen into the hands of the Jesuits. Love for the free institutions of their country awoke the Americans to a sense of duty, and the plague has been stayed. The attempt was daring, and had it succeeded would have poisoned the fountains of thought of the children of the land of stripes and stars. Possessing somewhat of the spirit of their fathers they met and drove back the Man of Sin from this desperate effort to entomb American liberty in the catacombs of popery. Infidelity has, in various forms, been exceedingly active in the United States. The ministers of religion and the friends of truth have been roused to a sense of duty; lectures, discussions and able works have been called into operation to meet the ob-

jections and answer the arguments advanced against our holy faith by the learned, illiterate and enthusiastic sceptic. The wild cry of infidelity, like the more syren voice of popery, has been hushed, the churches have rest, the work of conversion is again witnessed in the land, and the voice of rejoicing heard in the habitation of Zion.

Britain presents one of the most mournful pictures. The land of freedom is becoming the avowed patroness of the most despotic and paralyzing of all religions—popery. Whether popery be true or false, this we know, that its nature and interests have been, and always must be, opposed to the rights of kings, the liberties of the people, to freedom of thought and speech. Under the garb of freedom popery now seeks, through the medium of *Britain*, to regain her long crippled but dangerous influence over the nations of the earth. The voice of the English people has been unheeded by her representatives on this subject; popery has been endowed by the Government of *Britain*, the liberties of Romanists and Jews have been extended—those of Protestants, if anything, circumscribed. The faintest accents of the papacy are eagerly listened to—the strongest cryings of protestantism are heard but not heeded. In *Ireland*, where popery and anarchy are dominant, every thing is conceded, nay even suggested, which bears the garb of religious toleration. In *Scotland*, where the religion of the Bible has a deep hold on the affections and judgment of the people, not even the almost unanimous voice of the nation, can obtain from the ministry, which is all toleration for *Hibernia*, the removal of offensive and unconstitutional tests and oaths from the universities of *Scotia*. In *Ireland* they are to have Colleges without religion, in *Scotland* they are compelled to have religion, but only through the legally constituted medium. The conviction forced upon us by this medly legislation is that the present rulers of the mother-country are in a strait, they are mere politicians, they are not competent to the crisis—the age in which we live is a religious age; religion has formed no part of their training as rulers, hence they deal with it as they would with the ordinary politics of the day, and of course err; they please no party because they are strangers to the principles by which the movements of the age are governed. They think to satisfy the claims of conscience by expediency, and the restless ambition of popery by concession. The former is futile, the latter mischievous. The former is like attempting to satisfy an hungry man with the wind, the latter to render the appetite of the wild beast of the forest less keen by a kid when he needs a bullock. The result is that the three great parties into which the nation is divided, are up and doing for themselves. Dissenters, churchmen, papists, are all actively employed in disseminating their principles, and in efforts to influence the masses for the coming elections. While the nation is thus agitated to its heart's core by religious feeling, the court delights itself in balls and farcical exhibitions. Such a state of things cannot long continue. The next parliament will give a different cast to the movements of our rulers. Toryism, whiggism, radicalism, conservatism will all have to yield to the strongly expressed religious feeling of the nation; a great change will pass over the councils of *Britain*, and if the people are true to themselves and to the faith for which their fathers suffered even unto death—that change will be for good and not for evil.

The conflict in which men are now engaged, it will be seen, is one not of sanguinary war but of principle. The two great principles which involve the interests of light and darkness, liberty and despotism, religion and irreligion are coming into constant and more desperate conflict. The pen and not the sword, reason and religion, and not brute force and the mad and bloody war of fire and sword are the weapons of warfare. The struggle will be desperate, but we hope and believe unstained by blood. It will, if the structure of prophetic interpretation be correct, not be long ere it come

to a crisis, the issue will be conquest for truth, happiness permanent and complete for mankind, and glory to the Prince of Peace and Saviour of the world. Pray, Christian, unto Him in whose hands are the hearts of all people, that he would speedily assert his right to reign and make all men obedient to his will.—*C. C. Adv.*

A gentleman at Madras has, we learn, appropriated half a lakh of rupees to the purpose of education.—*C. C. A.*

14.—BAPTISMS AT POREBUNDER IN KATTIAWAR.

The *Dnyanodaya* for January, 1844, contains an account of the baptism at Porebunder in Kattiawar of a Moonshee named Abdool Rahiman. We are glad to learn from the *Bombay Witness* of the 7th Sept. that on the 18th of May last, the Moonshees's wife, one son and two daughters were baptised at the same place. The wife and one daughter 16 years of age, had for some time been desirous of baptism, but had been deterred by the threats of the Musalmáns from publicly professing their faith in Christ. May the Divine blessing henceforth rest upon this now Christian household.—*Dnyanodaya.*

The Rev. John Sugden and lady arrived by the ship *Minerva*, on the 11th August, and have proceeded to Bangalore; Mr. S. being appointed to assist the Rev. E. Crisp in the Theological School in that place.—*Ibid.*

15.—THE ARRACAN MISSION.

Knowing that every item of news connected with Christian Missions will be gratifying to our readers, we feel much pleasure in being able to furnish the following extracts of a letter just received from a friend respecting the Arracan Mission:

“ You have probably learned that there is a division in the American Baptist Missionary Society on the subject of slavery, and the southern people have left the Board, so that contributions are greatly diminished—How this will affect this Mission particularly I cannot now say,—Mr. Peck writes me that there is no present prospect of a reinforcement.—He says however that a Baptist Missionary from Nova Scotia is now on the way to Calcutta, and may come to Arracan. I shall advise him to occupy Sandoway as he proposes to labor among the Karens.”

This is certainly cheering intelligence—but what is our man to do in this wide field?—Among the Karens he will have enough of work, and we do hope that many more laborers will be raised up for the harvest, which is truly great. Many have been the appeals sent of late from this country to America, and we hope they may be responded to.

A few short extracts will best describe the gloom which has for some time been cast upon this Mission—but who can understand the mind of God.—His ways are not as our ways.

The late Mr. Comstock shortly previous to his death, wrote to Mr. Kincaid in America—

“ I have recently completed the annual visitation of my parish, that is, as far as I am able to visit it. There are many large villages in it which I have never visited, and cannot visit till this station is reinforced. I spent nearly a month at Cheduba, and was highly gratified by the general appearance of things there. You remember the proud Poongee at the town; he has taken a wife, and his keoung is in ruins.—More than half of the keoungs of the island have been deserted within two years past, and the people

appear to be perfectly willing that it should be so. Few seem to have any confidence in Buddhism. I went over the whole island, and every where had attentive and interested hearers. The same remarks hold true in regard to the villages between this and the sea-shores. In my trip to Aeng and other places, I was absent from Ramree a month; and although I was hindered somewhat by a severe head ache, &c. I declared the truth to multitudes of eager listeners, and distributed several thousand tracts. You would be surprised to hear the admissions made by many heathen in these parts. Indeed they seem to have retired from the contest altogether, and to have given up their religion to its fate. Truth has conquered."

In other parts of the same interesting letter he adds,—

"The mission in Arracan is almost dying through weakness, and if it is not reinforced soon, I fear the result." "Arracan is increasing in population, and improving in every respect, yearly. O, for more Missionaries."

Moung-Net, a Native assistant, writes to the same missionary. His letter is a most interesting one. If we had time and space we should give the whole, as it would enable our readers to judge of the fervent piety of this "brand snatched from the burning."—After describing the encouraging changes which have been wrought on the minds of these benighted people by the introduction of Christianity, he adds—

"But many say there is only one teacher, and if he dies, who will teach us? and so they are afraid and remain halting. O teacher, why, like Maulmain and Tavoy, do we not have teachers here? Could the people here see the faith and the deeds, and listen to the preaching of the teachers, great numbers would embrace Christ's religion, so I must think."

Mr. Stilson writing from Akyab says—"Here are fields all white for the sickle. Who will come and enter into the labor? Shall this promising harvest be *for ever lost?*"

Mr. Abbot in a letter to the Board respecting his sickness and his consequent determination to visit America for the benefit of his health, says—

"I suppose the Board will not now hesitate to send a man to this station to fill my place *immediately*. I really do not think a word necessary to influence the Board to such an act. I may live some time, but fear I shall be worthless, if I do. If this pulmonary affection *goes on*, what can I do, even if I live some time? And to leave the 3000 baptised—and the 30 native preachers—and the two ordained pastors here, as sheep in the wilderness, oh, how utterly vain to attempt to express the emotions of my soul.—No, never can any fruite being know—never. Will the Board send a Karen Missionary to Saudoway?"—*C. C. Hearld.*

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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, Intally.

Intally, June 16th, 1845.

The following additional subscriptions towards the Lakhyantipur Chapel, are thankfully acknowledged:—

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