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THE
CALCUTTA
CHRISTIAN OBSERVER.

DECEMBER, 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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 It has been a matter of regret with many, that the writings of the early members and ministers of the Baptist churches of this country should be comparatively so little known. From various causes the present appears to be a favourable time to reprint such of them as may be deemed worthy of perpetuation, from their historical or theological importance.

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THE
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NEW SERIES, VOL. VI. No. 72.—OLD SERIES, VOL. XIV. No. 163.

DECEMBER, 1845.

I.—*The increased effusion of the Holy Spirit the desideratum in Indian Missions.*

Different opinions have been formed as to the degree in which Protestant evangelical labours in this country may be said to have been prosperous or successful. There are some who attach great importance to the preparatory labours which have been prosecuted, and who, therefore, in view of the translations which have been made, the education which has been imparted to many of the rising race, the waning of bráhmánic influence, and the loosening and shaking of ancient habits and institutions, are prepared to give quite a cheerful view of Missionary success, notwithstanding the acknowledged paucity of conversions among us. There are others, however, who are inclined to regard the frequent occurrence of conversions to God as an indispensable requisite to prove the success of any evangelical labours, and who, therefore, comparing the number of conversions in India with the extent of the field occupied, the amount of Missionary strength employed, and the overwhelming multitude of perishing souls around us, cannot but feel that Indian Missions have been to a considerable extent wanting in prosperity. But, whatever may be our estimate of the past, there is no sincere believer who does not hope and desire that better things may be realized in future. Even those who are most sanguine, and think that the large amount of preparatory labour which has been achieved warrants the assertion that Indian Missions have been largely successful, would not be satisfied that things should remain as they are, but rejoice in what has been done as paving the way for a large ingathering of souls to the Church of Christ. Every enlightened and renewed soul in India would unite, as with one voice,

in the ardent wish that Pentecostal times might arrive, and a glad and a joyful harvest-season succeed to the seed-time which has lasted so long. Moreover, there are other blessings needed which are indispensable to a truly prosperous state of Missions. We require to see the state of the native churches much improved—to witness in them a more implicit obedience to the Saviour's commands, a more soul-absorbing love to Jesus, a more fervent disinterested zeal for the conversion of their perishing fellow-countrymen, more seriousness and reverence in regard to divine truth, and a larger conquest over old heathenish habits and feelings. We need a more effective indigenous ministry, a band of holy and devoted and intelligent native evangelists and pastors, who to all the natural advantages of constitution and adaptation to native feelings and expressions shall add an enlarged acquaintance with the spirit as well as the letter of the Scriptures, fervent piety, aptness to teach, skilfulness in discipline, and unbending integrity and adherence to principle. And we need altogether a more exalted tone of piety, a large revival of heart-religion, whether among Europeans or Natives, ministers or people; for, though we may often prove ourselves presumptuous or incorrect in endeavouring to estimate the relative attainments in piety of any individual believers, or bodies of believers, yet we are in no danger of error in affirming that we all come immeasurably short of the self-consecration of Him, who "left us an example, that we should follow in his steps," and who accounted it his meat and his drink to do the will of his Father who had sent him. Nor are we less safe in saying that the present times afford peculiar temptations to worldliness and formality and outward unprofitable show, and call therefore for increased watchfulness and spirituality to overcome this tendency and avoid these fatal evils.

But where are these important and necessary blessings to be sought? It is our mercy that we are not sent to implore them at the hand of man. How many holy and devoted men have spent their lives in earnest longings after, and have deeply deplored the want of them, yet have died without witnessing what they so intensely desired! Nor are we taught either by Scripture or experience to look to any particular means as the indispensable or exclusive source of the prosperity we seek after. Of this we may obtain the fullest conviction by a perusal of I Cor. xii. chap.; and experience corroborates what Scripture teaches, that, as there are "diversities of gifts," so there must be "diversities of operations," else each member of the body spiritual will not have its appropriate and most advantageous employment. Labourers in the Gospel field will attain their highest degree of usefulness, not by confining themselves to

any prescribed form of operation, nor by imitating the labours of others, who have been eminently successful, but whose gifts were diverse from their own ; but rather by a diligent and prayerful cultivation of the particular gifts and talents with which the Lord of the harvest has entrusted them, and for the full improvement of which they are responsible.

But the word of God teaches us this, that whatever be the mode of labour, whether planting or watering, teaching or preaching, and whoever may be the labourer, though never so distinguished for either talents or piety, whether Paul or Apollos, Philip or Stephen, it is God alone who " gives the increase." " Until the Spirit be poured upon us from on high, the wilderness" will not become " a fruitful field," nor " the fruitful field be counted for a forest." Isa. xxxii. 15. That the Holy Spirit is fully competent to bestow whatever blessing we need in order to the fullest measure of prosperity, we have ample testimony in the word of truth. It is He, who, wherever he comes, " will reprove the world of sin, and of righteousness, and of judgment." John xvi. 8. The most eminent evangelists of every age have attained their success through his presence and assistance. Stephen, who so successfully silenced the opposers of the truth in his day, was " a man full of faith and of the Holy Ghost." Acts vi. 5. The secret of the apostle Paul's extraordinary power was that he spoke " not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." 1 Cor. ii. 13. " The weapons of his warfare were not carnal," they were such as carnal wisdom contemned and despised ; yet were they " mighty through God to the pulling down of strongholds ; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. x. 4, 5. The multiplication of the primitive churches is attributed to this, that they were " walking in the fear of the Lord, and in the comfort of the Holy Ghost." Acts ix. 31. Moreover, the Scriptures abundantly declare that, besides the numerical enlargement of the churches, the Spirit is able to bestow whatever other gifts are needful. He is the Spirit of truth, of life, of adoption, of knowledge, of holiness, and they who enjoy an abundance of His influences will exhibit the holy fruits detailed in the fifth chapter of Galatians. He will excite to obedience and cause those who receive Him to walk in the statutes of the Lord and keep his judgments and do them. Ezek. xxxvi. 27. He will afford assistance to overcome evil habits, to mortify the deeds of the body, (Rom. viii. 13,) and to resist powerful temptations. He will cherish the spirit of prayer, teaching us to approach the Lord in a child-like manner,

“crying, Abba, Father,” He himself also “helping our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered.” And the prayers thus offered cannot fail of a favourable answer, “because He maketh intercession for the saints according to the will of God.” Rom. viii. 15, 26, 27. He will also guide the children of God into all truth and give them good understanding of the Scriptures, that they may “know the things that are freely given to them of God;” for these are the things which eye hath not seen, nor ear heard, and which have not entered into the heart of man; “but God hath revealed them unto us by his Spirit.” John xvi. 13; 1 Cor. ii. 9, 10, 12. Thus will they “be strengthened with might in their inner man,” and “be filled with all the fulness of God.” Eph. iii. 16—19. The love of God thus shed abroad in their hearts by the Holy Ghost (Rom. v. 5.) will awaken them to compassionate those who are wandering in the road to death, and they will possess the Spirit of faith which actuated the apostle so perseveringly, in the midst of persecution and opposition, to “declare the unsearchable riches of Christ,” (2 Cor. iv. 13.) and the Spirit they have received will be as “rivers of living water” flowing forth from them for the refreshment and healing of all around. John vii. 38, 39. Their efforts in the conviction and instruction of others will not be the letter which killeth but the Spirit which giveth life. 2 Cor. iii. 6. Thus growing up in the “unity of the Spirit,” (Eph. iv. 3.) “builted together for an habitation of God through the Spirit,” (Eph. ii. 22.) the church will be worthy of its high dignity as the body of Christ, and will resemble him to whom the Spirit was not given by measure. John iii. 34. Their word will be the “word of wisdom,” their conversation “minister grace to the hearers,” their walk be as “followers of God,” their spirit the “Spirit of Christ,” their mutual feeling “brotherly love,” their privileges to be “heirs of God,” and “kings and priests unto God,” their character in relation to others, “the light of the world,” “the sons of God, without rebuke, in the midst of a crooked and perverse nation, holding forth the word of life.”

The supply of the Spirit, the unfailing and almighty source of these invaluable blessings, is promised in answer to prayer, by God, “who cannot lie.” O dear brethren, “partakers of the heavenly calling,” should not such a promise be sufficient to induce us to “strive together in prayer,” fervently and constantly, until this rich gift be vouchsafed to us? That which is promised cannot and will not be denied to believing prayer. Matt. xxi. 22; Matt. xviii. 19. If, however, we would plentifully and continuously enjoy the gift of the Spirit, it is impe-

ratively necessary that we neither grieve Him by a disorderly and inconsistent walk, nor quench Him by resisting His suggestions or despising His operations. Those who walk in the Spirit will assuredly be blest, with his sanctifying and enlightening influences, and will not only be blest, but made a blessing. Let no misgivings be cherished on account of the peculiar obstacles to the Gospel, which are undoubtedly to be found in this land. Is the character of the people degraded? So was that of the Cretans. Titus i. 12. Are they given up to idolatry? So were the Athenians. Acts xvii. 16. Are there interested and influential men engaged to support idolatry? So were there at Ephesus. Acts xix. 24, &c. Are some misled by the false prophets? Such was the case at Samaria and Paphos. Acts. viii. 9 and xiii. 6. Is idolatry strengthened by antiquity and writings universally respected? Such was the case also among the Greeks and Romans. But what cannot be accomplished by might or by power, may be accomplished by the Spirit of the Lord of Hosts, before whom mountains melt to plains. Zech. iv. 6. Nor let us be deterred from pleading for the present out-pouring of the Spirit by any reckoning of times and seasons. "It is not for us to know the times or the seasons, which the Father hath put in his own power." Acts i. 7. It is enough for us to know that there is no time inappropriate for prayer, labour or faith. Should our hearts suggest a desponding thought, because these blessings have been sought by so many and such eminent servants of Christ before us, yet have not hitherto been realized to the extent we desire, let us not indulge the thought, but rather be "strong in faith, giving glory to God." Let this promise sustain our expectations, and form our plea with God. "If ye, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13.

J. P. M.

II.—*Bickersteth's Letters on Christian Union.*

In proportion as a man loves CHRIST will he also love the Church of Christ: and in proportion to his love for the Church of Christ, will be his desire after union in that Church. We accordingly see that good and holy men, of late, in many places, have been much stirred up to seek the revival of a spirit of union in the universal Church of Christ: and these not in one denomination only, but in almost every branch of the great Evangelical body. Nor have their efforts and aspirations been in vain, although the great object of their desire has not yet

been attained. Discoveries have been made of much and deep interest, and peculiarly encouraging to the Church amidst her many and distracting trials:—much latent love has been developed, where it was scarcely supposed to exist:—confessions have been made in regard to the difficulties by which some communities of Christians are hampered, with a candour and frankness that was scarcely to have been expected: the true theory of the Church of Christ, as *one* spiritual body, has been frequently and forcibly demonstrated:—and all the real obstacles to a visible union of the Church of Christ in the present day and under present circumstances have been fully and fairly brought out, thoroughly and searchingly discussed, and with faithful accuracy set down, each in its own place, and in its just proportion of hindering influence. The whole subject is thus better understood: and in this case, however reluctantly, we may yet most truly invert a significant proverb and say, “The less haste, the more speed”—The more care in the process, the more satisfaction in the result.

Amongst those good men who of late have been contributing their quota towards the preliminaries at least of a grand Christian union, must be named the pious and respected Edward Bickersteth, of the English Church Establishment. Though behind his bold and fearless brother Noel, in the catholic movement, he yet follows as he is able to move; and though as yet he seems rather to be *exploring* his way, than marching on, still there is enough to indicate a large progress, and a steady step. Such a state of mind is peculiarly interesting, and the record of it peculiarly desirable—May it in this case prove helpful to many! Mr. Bickersteth's letters were addressed to the *London Record*, and from thence have they passed through a number of other channels. We have much pleasure in now presenting them to our readers: and trust they will conduce to what we have much at heart, UNIVERSAL CHRISTIAN UNION, based on common truth, and cemented by “*Love without dissimulation.*”

J. M. D.

LETTER I.

To the Editor of the Record.

SIR,—It has appeared to me exceeding desirable, in the present earnest struggle for great principles, to direct the attention of the members of the Church of Christ, and especially of my own Church, to the great duty of cultivating Christian union with all who truly love our Saviour; and I know no channel more likely, speedily, and widely to diffuse what I feel to be seasonable present truth on this subject, than the *Record*. Would that I and my readers might attain one of the last beatitudes, “Blessed are the peacemakers.”

There have been so many valuable works on this subject in late years that I need not dwell on the general importance of Christian union. It is the test of real love, it is founded on the command of our Lord Christ; it is a mighty means of influence on the world, which ever finds its chief stumbling-block in the divisions of Christians.

Its special seasonableness at this time arises from the vast field of duty now opened to the Church of Christ, and specially requiring combined action that we may enter in and fully cultivate it; from the mighty enemies, now rising everywhere in their full strength to oppose the Gospel of our Lord; from the manifest disposition which God has largely given to his true people to desire union and all their yearnings of heart after it; and from the approach of that blessed period, when the union of all the true servants of our Lord of every name will be perfected and completed for ever to the final blessedness of the whole world.

This subject has also peculiar importance in its bearing on the clergy of our own Church. Their station calls them to be leaders in every work bearing on the true wants and need of the Church of Christ. Their conduct and example is of peculiar weight either as a help or as a hindrance in this matter, and if they make one solemn promise at their ordination to banish and drive away all erroneous and strange doctrines contrary to God's word,—they make another, to maintain and set forward, as much as lieth in them, quietness, peace, and love among all Christian people, and especially among those committed to their charge.

How then may the clergy of the Church of England promote at this time the great object of Christian union?

We must cherish right views of the true source of this union. Only truth, drawn from the word of God and tried in living experience, can unite the souls of Christians. The more truth they thus receive and hold, the more entire and complete their union. The more error mingles with their minds, from whatever source that error is derived, the more there will be strife and division. Thus to pray for the spirit of truth and for growth in the knowledge of God and his word is the only secret of Christian union. A spurious union, without truth, is but a confederacy of evil; this cannot stand in the conflict, but will soon be broken up like the camp of Midian at the sound of Gideon's trumpets. Thus the first step towards Christian union is to gain more truth in the heart and in the understanding, and for this we need a much more diligent and prayerful study of the word of God, apart from all human writings.

The next step to union is to hold truth in its due proportion. All truth is not equally vital. Some things in the Gospel as well as in the law are weightier, some lighter. This distinction is explicitly made by our Lord himself.

We should then first gain deeper impressions of those truths which most real Christians feel to be the most weighty, and have received—such as the greatness and power, the righteousness and love of God, the reality of his Providence, the grace and glory of Christ our Divine Saviour, the promise of the Holy Spirit, the work of Christ the only

foundation of every hope, simple faith the only means of salvation, the need of holiness and its heart reality, the duty of mutual love, of forbearance to believers, and of compassion to those dead in sins, with the resurrection, the judgment to come, and the life everlasting.

We should prize every truth as given of God for our use; but subordinate truth should have a subordinate place in our estimate of its importance. If we entirely give up even lesser truths for union we poison the very fountain of union, which is reverence for all the truth of God. If we distort minor truths and wrest them into undue importance, all union is impossible till Christians are perfect in knowledge. Truth is a sacred trust from our heavenly Lord, and a faithful and wise servant will give the household this food in due season; guarding equally against folly and unfaithfulness. Everything we believe to be God's truth must be mentioned in its season, but tempered by regard to its own place in the volume of truth, and the clearness, depth, and ripeness of our own convictions. Error can never really have the evidence of truth; but hasty, dim, and rash conclusions may be confidently held and recklessly maintained, even when union in greater things is at stake and in danger of being sacrificed.

It is a great help to Christian union to view things in the light of *eternity*. This would most materially tend to abate those prejudices under which we are all so apt to regard everything, and which arise from the petty circle in which, while in the flesh, we necessarily move. If we could but look at things more, and estimate them all, in their bearing on the salvation of the precious and never-dying soul, it would mightily diminish in our minds the moment of things for which, losing sight of this as the great end, we often so eagerly contend. It would temper also materially our view of theoretical and speculative differences to bear in mind and refer to actual and practical circumstances, which much alleviate those differences and help to explain them. Thus schism is doubtless a sin. But even if the Establishment were the only true Church in this land, there might be schisms within as well as without. It is only love, real genuine love to all, that will exclude division. Every failure in perfect love of all Christians is a real schism. All the indulgence of such feelings outwardly, whether in word or action, is a manifested schism; though only separation, without due cause, and from a real Church, is a formal schism. And even then the evil may be shared. If the Church had been fully pure the temptation to unlawful separation would have been less. There are "the mischiefs of impositions," as well as "the unreasonableness of separation," to be watched against. And again, if the spirit were more pure and heavenly, even a lawful separation might be kept free from many evils of strife, passion, and bitterness. So in the evil of *secularity*, no doubt Established Churches are more open to it, but not they only. The political spirit may infect those even most, who profess that religion and politics are entirely independent of each other; and a political spirit may be one of the worst forms of *secularity*.

My hope is, that we have seen so much of the issues of principles when exclusively carried out to excess, that those simply desirous of the truth and sincerely loving the Lord Jesus Christ and each other may

be drawn in this day much nearer to each other in spirit, in confession of the truth, and in acting together than they have ever hitherto been, and that this may lead onward to that completed union to which the real Church, amidst all its division, is steadily advancing.

I hope in two, or at the most three, more letters to bring this subject more fully before your readers.

Faithfully yours,

EDWARD BICKERSTETH.

Watton Rectory, Ware, July 26, 1845.

LETTER II.

SIR,—My last letter noticed the seasonableness of Christian union, and its sources in the truths of the Gospel held in their due subordination, as revealed in the Scripture, and viewed in the light of eternity. I would now proceed to consider some elements of union especially set before us in the word of God.

The most cheering and encouraging is *the sure hope given us of the final attainment of this blessing*. There is a distinct prospect given to us in the Scriptures of the full and entire union of Christians in the coming kingdom of God. We might well conclude this from our Lord's prayer, "I pray for them also which shall believe on me through their word; that they may all be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (John xvii. 20, 21.) When our Lord prays for such an object, he gives us a sure prospect of its accomplishment. The Apostle Paul also, in the place where he fully unfolds the nature of Christian union, and presses it upon the Church, closes his statement with this encouraging ground to present union, that all the gifts for the edifying of his body are preparatory to completed union—they are preparatory blessings "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephes. iv. 1—16.) The final attainment of this union is in the book of Revelation represented to us under the beautiful figures of the Bride and the Holy Jerusalem. Let this sure hope of final union be much upon our minds. When we look on others as fellow-heirs of the grace of Life, it will diffuse a hallowing influence of love in our estimate of all that they do; and love is mighty in removing obstacles to union: love covers all things, believes all things, hopes all things, endures all things, it suffers long and yet is kind. Let this hope then draw us now nearer to each other.

Mutual forbearance is also much pressed in the word of God. A right view of the Church of Christ on earth would assist us in attaining this forbearing spirit. Let us remember then, that the Church is an assembly of sinners and not of seraphs; it is a gathering out of the world of those yet to be completely redeemed, (Rom. viii. 28,) not of those in whom the redemption is complete. Hence no Christian union is possible, but in real, and at times in much forbearance. The spirit of forbearance has to be shown in various forms. The apostle had, in the Epistle to the Romans, made the great doctrines and the holy prac-

tice of the Gospel very clear ; yet, who can read the 14th chapter without seeing that there will always be, during the present dispensation, weaknesses of faith and differences in practice, and that the Divine Spirit distinctly requires mutual forbearance towards each other in these things. Even different courses of conduct in minor things, where we are following supremely the great realities of the kingdom of God, righteousness, peace, and joy in the Holy Ghost, may be equally pleasing to God, "for he that in these things serveth Christ, is acceptable to God, and pleasing to men." There are also infirmities and sins in true believers which required indeed faithfulness, but great tenderness, meekness, and forbearance. (Gal. vi. 1—5.) There may also be separate communions where Christ, the one Head, is retained, and, notwithstanding this separation from us, members of such communions should be regarded by us with kindness, and their works of love with real favour. John, in zeal for his Divine Master, would improperly have stopped one really aiding the cause of Christ. "Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not with us. But Jesus said, Forbid him not, for he that is not against us is for us." Hence the Apostle Paul rejoiced, even amidst very serious defects, that Christ was made known : "Every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and will rejoice." Phil. i. 15—19.) The sense of our own sins and of our own blindnesses, where there is real self-knowledge, may well make us forbearing to others. All who have attained the truth, in the midst of abounding errors, know the difficulty of gaining clear truth as well as truth in its fulness. Many prejudices have to be cast off. Well does St. Augustine address those whom he opposed on this difficulty, "Let those rage against you who know not with what labour truth is found, and how hard it is to avoid errors ; who know not with what difficulty the eye of the interior man is healed, and with what groans and sighs we get to understand the least of God." In no way, however, are we more effectually taught to be forbearing and forgiving, than in considering the forbearance and compassion of our great High Priest. How much infirmity, ignorance, and sin has He borne with from his most faithful followers. "Bear ye one another burdens, and so fulfil the law of Christ."

I add in this letter one farther element of union noticed in the Scripture, *the progressive character of Christian union*. Much of this is indeed hidden from us at present. As each stone of the heavenly building becomes perfectly fitted for its place in that building, it is removed from our sight, and we see not the glories of that magnificent temple that shall finally be completed and remain to our everlasting joy. But even on earth our imperfect union is to grow more perfect. Just as we grow in grace, and in the knowledge of our Lord Jesus Christ, we become more really and more closely united to all the children of God. Every attainment in scriptural knowledge, and in the work of the Spirit is an advance in union. Let us then endeavour to seek more earnestly the Holy Spirit to guide us into all truth, and to sanctify us by the truth, that there being in each a real progress, there may be increasing oneness with the whole Church of Christ. In this progress

our knowledge will be increasing, our love abounding more and more, our forbearance becoming more deep and constant, and our longing for full communion with all who love our Lord Jesus Christ in sincerity, stronger and stronger. Those things which seem most adverse to this union may yet, by being met with the meekness of wisdom, the gentleness, patience and love of the Redeemer, be overruled, and be in the result found most effectually to aid the progress of Christian union, as the apostle found envy, strife, and contention, turn to his salvation and the furtherance of the Gospel, through the prayers of believers, and the supply of the Spirit of Christ. I cannot but hope that through increased prayer and a larger effusion of the Spirit of God, such a blessed issue of oneness may yet be the result of many of those bitter conflicts which have hitherto driven Christians so far asunder from each other, and so much weakened our power against our mighty spiritual foes, and deprived us of the enlarged communion of saints we might have enjoyed. There should, then, be a constant progress in all who have the spirit of Christ, towards the full unity of faith and knowledge of the Son of God.

In my next letter, I purpose to enter more specifically into the hindrances, in the case of the English clergy, to Christian union with brethren of other denominations.

Faithfully yours,

EDWARD BICKERSTETH.

Watton Rectory, Herts, July 29, 1845.

LETTER III.

SIR,—My last letter was on the scriptural elements of Christian union. I now proceed to consider the hindrances to this union, chiefly as they affect the case of the English clergy. They may be regarded as traditional, clerical, and national, with those which concern specific doctrines.

The *traditional* hindrances to union are various. The forms or accessories of the Church are often confounded with the essence of the Church. The essence of the visible Church is that it "is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance, in all those things that of necessity are requisite to the same." But the gracious means of preserving truth in the Church may be confounded with this essence, and most unduly magnified by opposite parties, as if they were the essentials,—such as an unbroken succession of orders—a three-fold, or some other special gradation of the ministry—explicit adherence to so many general councils, or to Fathers, previous to the division of the east and west—a national recognition of the truth, or, conversely, immunity from State interference. If any of these are made of the essence of a Church, then unity becomes impossible. The spirit of unity and truth is grieved, and the spiritual life damped and obscured. There is great evil in refusing to recognise the work of the Spirit where marks of it are plain, because those thus manifestly under His gracious influence belong not to our particular

Church. Mr. Isaac Taylor, in his *Lectures on Spiritual Christianity*, justly and very beautifully remarks, "We hold nothing to be more sacred than is the work of the Holy Spirit, when clearly manifested in the temper and unblameable conduct of Christian men. If there be any instances in which the reality of religion comes home to our convictions with irresistible force, it is when we converse with those who themselves hold much communion with God. As the agent is most sacred, so is his work; nor can there be as we think, an impiety more bold than that of those who, after distinctly contemplating the work of the Spirit of God, indubitably displayed in the walk and heavenly dispositions of Christian men, dare to scout it as altogether fictitious, because, forsooth, the Christianity of these seeming Christians is open to the suspicion of having reached them through some indirect channel." False and artificial views of the Church of Christ may become an idol filling the whole soul, and to which every thing is sacrificed.

The *clerical* hindrances to union are not few. Some err so far as almost to make the clergy the Church, instead of being its ministers. Others appear to make one particular form of outward call to the ministry of more weight than all spiritual requisites, so much insisted upon, and so almost exclusively regarded, in the word of God. The first test of a true minister of Christ is to hold the Gospel, if not in its perfect purity and fulness, yet in its great essential elements, as living principles in the heart, and then to teach others what we hold. There is great evil in too wide a separation of the clergy and the laity. It is an evil equally prejudicial to both classes,—filling the clergy with pride and ambition, and leading them to lord it over God's heritage, and filling the laity with apathy and worldliness, and indifference to the spiritual necessities of their fellow-men. Some seem to view ordination as a charm and a mysterious and indelible mark, not as a solemn call to responsible duties, with a pledge of Divine help to those who confide in the Head of the Church, and earnestly seek his assistance. Such views are great barriers to union. We must own what God has done for others, and in them, and by them, before we can hope to supply their real or fancied defects.

The *national* hindrances to union are such as these. I cannot but feel our own Church, the Church of England, has been too isolated, and hence has been too high-minded. We have known too little of the Church at large, and of the state of things in countries where doctrine and discipline appear in very different combinations. France, Germany, America, Switzerland, and other countries, contain true Churches of Christ, none of which have the features of our own Church. If we consider their situation we may see the most opposite deviations in those countries. We have established Arianism, or Socinianism, and established Popery, and dissenting Protestant Churches full of life. And we have again Episcopal Churches, living and flourishing without the State, and the Voluntary system run to seed in Shakers, Mormons, and other combinations contrary to sound doctrine and practice. A full knowledge of the actual state of the Church of Christ at large would greatly modify intemperate ardour for less essential matters; and we should learn how the forms may vary and yet the inward spiritual life,

the inner man as the apostle speaks, be the same. And, on the other hand, the outward forms may be similar or resemble each other, and yet the inward life be an entire contrast. The great dangers of these perilous times of the last days are a love of pleasure, joined to over-valuing the form of godliness while the power is denied. The combination is striking and may be much seen at this time in the visible Church: "Lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof; from such," we are explicitly commanded by God himself, to "turn away."

Specific doctrines also may be a stumbling block and a great hindrance to union. We have seen this in the whole history of the Church of Christ. It is a solemn duty to contend earnestly for the faith once delivered to the saints, when that faith is the common salvation, that most holy faith on which we are to be building ourselves, praying in the Holy Ghost, keeping ourselves in the love of God, and looking for the mercy of our Lord Jesus Christ unto eternal life. And if in contending for this, peace be disturbed, our Lord has led us to expect much, and to suffer joyfully for well-doing. (Matt. x. 34; v. 10—12.) Clear exposure of fatal error, and that with earnestness, is the very path of real love. But, oh, what need we have to remember at the same time the special temptations connected with such a duty, the danger of a false, fire, of the wrath of man, of pride, of seeking mere victory for our own opinions, and the danger of not answering with meekness and fear, with tenderness and compassion! Of not looking at great things in which we agree, and dwelling exclusively on minor things in which we may differ from others. Where the controversies are on important subjects, we may too much magnify the speculative part of the subject, in which we differ, and disregard the practical part, in which we agree. The beautiful rule of the apostle here should never be lost sight of. When calling us to press toward the mark of the prize of our high calling, he adds, "Let us, therefore, as many as be perfect be thus minded, and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." I might illustrate this in those controversies which have so divided faithful brethren—Calvinism and Arminianism, Nationalism and Voluntarism, Pædo-baptism and Anti-Pædo-baptism, Presbytery and Episcopacy. It is a token of the scriptural character of the doctrinal articles of our Church, that Arminians and Calvinists, Wesleyans and Congregationalists, &c., have equally concurred in them.

But where there is glorying only in the cross of Christ and the new creation unto holiness, there we may say with the apostle, "As many as walk according to this rule, peace be on them and mercy, and upon the Israel of God."—Gal. vi. 14—16.

I hope in one letter more, on the motives and means of union, to communicate what I farther wish to say on this subject.

Yours faithfully,

EDW. BICKERSTETH.

Watton Rectory, Ware, Aug. 1, 1845.

LETTER IV.

SIR,—I once more address you on the motives to Christian union and the means of advancing it.

The motives are very multiplied. It is enforced by all the solemnity of repeated commands and exhortations. "Be of the same mind one toward another. The God of patience and consolation grant you to be like-minded one towards another according to Christ Jesus that ye may with one mind and one mouth glorify God. I beseech you, brethren, by the name of our Lord Jesus Christ that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and the same judgment." The Lord of heaven and earth thus plainly requires his people to be one. We are also surrounded with mighty enemies, and division weakens us and strengthens them. The revival of Popery, though so clearly denounced in the Word of God as the great incorporate enemy of Christ and his truth, and the favour which Popery meets with, from the rulers and men of this world, so painfully manifested in our country in the recent endowment of Maynooth, should draw the hearts of all sound Protestants into oneness. The open and avowed infidelity, both on the continent and in this country, joined with the more hidden infidelity, disclosed more cautiously, and therefore perhaps the more dangerous, and the spirit of lawlessness which casts off all the restraints of the Word of God: these enemies, on every side, are pressing on faithful Christians who confess Christ, and are often as sheep in the midst of wolves. Our strength to resist these many enemies, next to our union with Christ, in connexion with that, is, in our union with each other. We have also the same inward foes. We each have to contend with unbelief, impenitence, and hardness of heart. What Christian does not groan over his inward corruptions and the way in which his spiritual foes and his iniquities prevailed against him! We may much help each other in the good fight of faith, and give to each other all the strength and comfort of sympathy by more developed union. The glorious promises in the horizon furnish other powerful motives. What a prayer! "that they all may be one, as thou Father art in me and I in thee, that they also may be one in us." It is such a full, deep, mutual, comprehensive, and Divine union as may well even now draw us nearer and nearer to each other. It is certain all that believe in Jesus through the Word of God, will thus be for ever as one, and the time is hastening on, so that this full union seems at the door. Well, then, may we be forbearing and forgiving now. "Behold, how good and pleasant it is for brethren to dwell together in unity," even here; but what will the perfect oneness be when we are presented faultless before the presence of his glory with exceeding joy—when we breathe the atmosphere of full complacent love to each other in the heavenly kingdom? But, in the meanwhile, another motive to union is this, the immediate duties that require concert and full sympathy and partial co-operation. Called out of darkness into the light, the marvellous light of the gospel—we have to diffuse this light in a dark world, shining as lights in the world, holding forth the Word of Life. How vast and thick the darkness!

how valuable every help to dispel it! How unspeakably important that our fellow-men should, as much as in us lies, be delivered from the power of darkness and translated into the kingdom of God's dear Son! God is to be glorified by an united confession of his truth; men are to come to the knowledge of the truth, that they may be saved, and our own happiness is for ever increased by the increase of the saved. Our country is, if possible, to be preserved from the apostasy of Popery, and the open rebellion against God which we see in avowed infidelity. And, if we include all real Christians of every denomination holding the Head, the true Church of Christ is still a little flock, and the world, though outwardly in the visible Church of the baptized, vastly at present outnumbers the elect of God of every name. However real Christians may differ in their denomination, those who truly believe in Jesus and love the brethren, are infinitely nearer and dearer to each other than they are to the worldly-minded or the self-righteous, who may be outwardly in the same Church. Let the world, then, see again, how these Christians love one another, and that there is a power of godliness, a real spiritual life, a life of faith, hope, and love, a oneness in Christ Jesus that distinguishes all the children of God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

I close with the means of union, the Holy Spirit being the great original source of the unity of the Church, and being especially given in answer to prayer; the first of all means is mutual prayer. This our Lord has taught us in his closing petitions of his prayer with his disciples. (John xvii.) And how particularly fervent are the prayers of the Apostle Paul on this subject. He speaks of it as his great conflict for his disciples in his prayers, "that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God and the Father and of Christ." Praying for each other, and praying with each other in the social circle, and in those societies in which we can even now unite, will tend to draw us nearer and nearer together. With mutual prayer, let there be in each candid and frank acknowledgment of our infirmities. "Confess your faults one to another" has been abused by the Papists to justify auricular confession with its multiplied evils; let it be redeemed from evil and rightly used among Protestants in the ingenious confession of the sins of our respective communions. I do from my heart mourn over the sins of my own beloved Church. The hard severity with which it has treated in past days conscientious scruples; and hence the sin of expelling the 2,000 Nonconformist ministers in 1662, by an Act of Uniformity, mischievously rigid and self-destructive to its own best interest; the present vile trafficking with livings for mere earthly advantage, the want of any adequate discipline, which enables the most unholy characters to find shelter in it; the general worldiness and secularity of all classes; the worldly motives under which so many enter the ministry, and the mere political reasons which have so often governed statesmen in the appointment of the bishops. While I feel that great truths are witnessed in our establishment, and are to be firmly maintained; and also, that all authority is derived from Christ, and to be used according to his command and for his glory, that our

nation may become sincerely and consistently a Christian nation, I yet also see vast evils to be purged out ; and to this, as faithful servants of Christ, we must bend our efforts. With this confession of the sins of our own communion, let there be also a full recognition of what God has wrought in others and by them. For my part, I must acknowledge my great obligation to the fathers of other Churches, to the foreign Reformers as well as our own, to Puritan and Presbyterian writers, to Baxter and Owen, Flavel and Howe, Erskine, Trail, and Rutherford, Hall and Fuller, and innumerable other blessed men of God of other communions than mine, besides those excellent men who are now living witnesses of the gracious teaching of the Holy Spirit, making them faithful heralds of the great truths of the gospel. For my part, overlooking minor differences and infirmities, I cordially rejoice to aid in the missions of the Churches of Scotland, as well as in those of Wesleyans, Congregationalists, Baptists, and others, holding the Head, Christ our Saviour, to spread his gospel among Jews and Gentiles. I see what God has done by them. I view them as mighty auxiliaries to our common Christianity, and I rejoice in their labours, praying that a full blessing may rest upon them. I feel assured many a Dissenting brother is glad to show the same returns of love to our labours for Christ in the Church of England amidst our infirmities and partialities. The existing societies for saving the souls of our fellow-men among Jews and Gentiles, furnish us, in my view, with an unexceptionable and a delightful way of showing love to our brethren who differ from us in minor things.

But what we are now especially called to, is combined resistance to Popery. We believe it to be the great apostasy of the Christian Church, and one of the most dangerous engines of Satan for the destruction of the souls of men. While Rome continues what it is, we must contend with it. To deliver our country from the guilt of supporting it, to deliver Papists themselves from its soul-ruinous tyranny, and thus to hasten the kingdom of Christ, is the work to which we are now especially called. Let us enter into every opening of Providence for this, and we shall be drawn nearer and closer to each other, and become more compact and invincible as the good fight of faith in which we are contending becomes hotter and hotter, till our Master returns and gives us the complete victory. But let us never lose real love to Roman Catholics in all our conflicts with them ; nor forget that one great object should be, in all our warfare with Popery, to say to those under its delusions, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

God give us a heart of deep compassion and of fervent and glowing love to every Papist, from the Pope to the lowest abettor of its delusions !

And as to our differences with our fellow-Protestants, may God dispose all hearts to a calm and full examination of points of difference ; may God give us all a willingness to believe that we are not perfect in wisdom ! We shall find that no Christian is perfectly in the wrong in all things in which we may differ from him, and that a half-truth often underlies error. By getting at this truth, and bringing it out into full

acknowledgment, we shall disarm the error of its chief strength, and gain perhaps the whole heart of our brother ?

A further means of union that I should mention, is earnest and real love, that is, likeness to God himself. As the apostle so beautifully puts it, "Beloved, let us love one another, for love is of God, and every one that loveth is born of God and knoweth God. He that loveth not, knoweth not God, for God is love." God Almighty then teach us to love one another ! To think in love, to feel in love, to speak in love of our brethren in all our clerical, and social, and society meetings ; to cover their defects with the mantle of love, remembering our own defects, and like Christ shutting our eyes from seeing evil, (Isa. xxxii. 15.) and putting a really kind construction on actions wherever they will bear it. Oh, if the writer may judge of others by himself, how partial we all are, how we fail in love ! May we long for and hasten unto the coming of the day of God and that great gathering together of the general assembly and Church of the first born, and the singing, with a loud voice, of that one song, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And I heard every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever."

The exaltation of our Lord Jesus Christ is both the issue of the perfected union of God's children, and a vast means of union now. As the loftiness of man is bowed down, and the Lord alone exalted by us, there is oneness given to us. Those who remember the wars in which we were engaged during the French Revolution, may recollect, that as the struggles with our great enemy became more intense, our attachment to our beloved monarch George III. increased ; vast sacrifices were willingly made, and there was oneness of loyalty moving the great assemblies of his subjects whenever he was present, and we were drawn into a union of feeling and interest beyond what we had ever before experienced. Thus, also, in that far more important conflict, which the Church of Christ is now sustaining, not for an earthly but for an heavenly kingdom, not for temporary welfare, but for eternal life, not for the deliverance from evils inflicted by an oppressing tyrant in this world only, but for salvation from more grievous and eternal bondage, and bringing safe to a heavenly inheritance millions of precious souls that they may live for ever in the light of God's love—the more arduous the conflict becomes, the more let us seek the exaltation of our one Saviour and King ; and deepened loyalty to Him will bind our hearts together with a cordiality, fulness, and glow of feeling that we have yet never experienced, and that will be lasting as eternity.

Faithfully yours,

EDWARD BICKERSTETH.

Watton Rectory, Ware, Aug. 9, 1845.

LETTER V.

SIR,—I have, in the four previous letters, sought to establish general principles for the furtherance of Christian union. I have been requested to carry out these, and practically illustrate them, but I fear I have already trespassed on your columns. No doubt the carrying out principles in daily conduct is the great difficulty. A war between the flesh and the spirit accompanies the whole course of believers, from arduous struggles within to maintain real communion with God in the closet, to the fullest reign of Christ over our renovated earth. But to meet the wishes of kind friends, I add another letter illustrating the practical carrying out of Christian union.

Its real beginning is in *the grace of God, flowing from himself, and increased in communion with him*. When the heart of a fallen sinner returns, under the drawing of the Holy Spirit, to one reconciled Father, through one Mediator, and obtains his mercy—it has oneness with all who are thus taught. “Through him we both have access by one Spirit unto the Father.” Every Christian knows the immense difficulty of maintaining heart-communion with God our Saviour, and walking closely with him, not merely through the day, but also in the most retired and the most solemn seasons of worship. Every Christian is compelled, by his experience, to see the truth of our Lord’s words, “No man cometh unto the Father but by me—without me ye can do nothing.” Close communion of the heart with God is the great help to all real and close union with his people. We must begin here if we would widely prosper in this object.

Family union may be viewed as the next step. How close and entire the union of a Christian husband and wife! What thoughtfulness, and sympathy there is in this union! What perfect oneness of interest, care and affection! As the family grows how it increases and spreads! Parents, children, relatives, friends, feel the happy influence. The contact in a family is, indeed, very close; and mutual infirmities require faithfulness and constant forbearance, but where these are attained the union deepens and widens. The children, trained up in the way they should go, and drawn by the same Spirit, become attached to each other with strength and fulness of love, and feel the deepest interest in each other’s temporal and spiritual welfare. I doubt not England has at this moment thousands of such happy families, having myself been in the very bosom of many such families. The Gospel is the root of all their blessedness. Enlarged Christian union has an illustration in this family union. All the different gifts of each member of the family add continually to the usefulness and happiness of all, and they daily quicken each other in mutual improvement, and to be blessings to all around them.

Church union is a farther advance, including many families. The constant contact with man’s daily infirmity is not so great in individual instances, but it is multiplied, and the ties of union are not so many nor so strong. We are compelled, indeed, to distinguish between those whom we believe to be passed from death to life, and those whom we, by their fruits, are constrained to discern, have only a name to live and

are dead. To the first brotherly kindness is due, but to all love is due, and the Christian will "add to brotherly kindness charity," or love. Nor are we to stop till we attain the grace for which the apostle prayed, "The Lord make you to increase and abound in love one towards another, and towards all men, as we do towards you." The same principles will govern us in acting towards other Churches in our own communion, which have the same standards of doctrine and Church fellowship.

Full union with *Churches of other denominations* is a farther blessing to be desired, both for withstanding our common foes and for our mutual edification. The union in spirit is given to real Christians in the teaching of one Spirit, and the union in confession of many great principles is a fact already attained. The union of acting together in benevolent and religious objects is advancing. The union of acting in Church fellowship is at present impeded by that discipline in our respective communions, which is a guard and protection against many evils. It would at present only be a stumbling-block in the way of completed union and make it more distant, rudely to break through the discipline which that particular Church to which we may belong has established, at least, without the large concurrence of the most devoted members of that Church. Such a completed union is to be our aim; but we are not ripe for it yet. I fear dangers must thicken, and we must endure far heavier trials and afflictions, before we can mutually make those concessions which are requisite for the enjoyment of this fulness of love.

In the meanwhile, growing and full knowledge of and *union with foreign Churches* may most materially aid the progress of union with brethren of their denominations. We are not brought into direct collision with our Protestant brethren abroad. We can sympathize with their trials without any rivalry between our flocks. The greatness, the zeal, the piety and the numbers of their followers do not raise unhalloved feelings in our own minds, and hence we can look with more candour at differences which we are too apt to magnify in rival communions at hand. Thus we may gain lessons of the real littleness of those things which here have occasioned unhappy disputes. Let us rejoice, then, that the state of Protestant Churches abroad, and efforts for their benefit, are more and more brought before British Christians. These efforts of Christian love for their good, and the visits of Merle d'Aubigné and other excellent men to us in this country, will help to draw all British Christians, I trust, nearer to each other.

But I cannot go farther in removing practical impediments to union than the golden rule of the Apostle Paul. He had been describing his own course, as counting all but loss for Christ, desiring above all things to be conformed to him, and to press toward the mark for the prize of the high calling of God in Christ Jesus. In this great character of our spiritual life and common hope real Christians all agree, and the apostle exhorts them to continue so agreed. "Let us, therefore, as many as be perfect, be thus minded." He then gives us the rule to which I have referred, and with which I would close my letters. "And if in anything ye be otherwise minded God shall reveal even this unto you."

It shows us that there may be some obscurity over a subject on which true Christians differ, to be removed, as far as regards their seeing the exact truth, only by God himself, before they can arrive at entire oneness of mind. Here, then, is one great help to enlarged union, to be constantly looking upwards, imploring God to unveil and disclose to our minds those hidden things ignorance of which separates us from any of the faithful brethren. But till God graciously do this for us, we have one simple rule, "Nevertheless, whereto we have already attained let us walk by the same rule, let us mind the same thing."

Thanking you for the kindness with which you have received these letters, and praying that we may have a full reward in the growing union of our fellow-Christians of every name, but who are one in Christ Jesus.

I am, faithfully yours,

E. BICKERSTETH.

Watton Rectory, Ware, Aug. 16, 1845.

III.—*The Jangle Terry Districts of Birbhūm and Rājmahal.*

An increasing interest is being manifested in the *aboriginal* tribes of India, the first colonists of the soil of Ind. Since the death of the illustrious Cleveland in 1784, few servants of Government have done anything to ameliorate the condition of the Rājmahal hill tribes. Bishop Heber directed his attention to them, and a Missionary of the Propagation Society, Mr. Christian, was stationed among them for a time; but malaria cut him and his family off. We have met lately with a scarce work, "A Description of the Jangle Terry Districts, with a plan for the improvement of them, by Major Browne, 1788," and propose now to give an analysis of it: hoping it may direct the efforts of some Missionary body to make this moral and natural wilderness "rejoice and blossom as the rose."

Major Browne, wrote this work at the request of Warren Hastings, who pronounced repeated public encomiums on the execution of the Major's plans for the improvement of those districts begun in 1778, and carried out by Cleveland. The Rājmahal highlanders having exceedingly distressed the inhabitants of the plains by their continued depredations in 1771 and 1772, Warren Hastings directed a battalion of light infantry to be raised in 1772, to reduce those countries to good order; 1773 was occupied in suppressing them and in military operations against the Zemindars of the Curruckpoor Jangle Terry, who rose in rebellion against Government; they were finally expelled and fled into Curruckdee. 1774 was employed in quelling the mountaineers and protecting the lowlands against their "raids." The whole of 1775 was spent in hostilities,—as an insurrection broke out,—in order to restore the expelled Zemindars; the rebels submitted in 1776; an amnesty was granted and a revenue settlement made with the Zemindars which led to increased cultivation. Major Browne was in command of the district, and through his regulations it was reduced to a state of entire peace.

In 1780, the district of Curruckdee and Ghidore being placed (by the caprice of the Revenue board) in charge of the collector of Ramgur, Major B. left that part of the country to the regret of the Zemindars, and was succeeded by the celebrated Mr. Cleveland. Major B.'s plans met with the decided approbation of the Governor General and the Supreme Council.

1. *General state of the Country in 1778.*—The Curruckdee district was almost depopulated by the famine of 1770, and by the oppressions inflicted on the rayats by the annual farmers “whose possessions being merely temporary, were induced to make the most of their time.” The Ghidore district is too high for rice cultivation. Birbhum formed part of the Jangle Terry. Curruckpoor was almost destitute of cultivators, owing to the incursions of the Jangle chiefs: the Maharattas once entered Bengal viâ Patchwarry. In the Colgong district, chokedary ghatwalls were stationed along the foot of the hills to prevent the paharies making a descent, one of these chokedars conducted the Maharattas under Balaji Rao from Colgong over the hills into Bengal, for which Holwell says, he received the reward of a lac of Rupees. “The hills do not produce enough for their inhabitants, which is a principal cause of their depredations. Except near the high roads you see nothing but immense desolate plains.”

2. *Productions.*—The gross revenue of Curruckdee, Ghidore, Birbhum, Curruckpoor, Bagalpur and Colgong amounted in 1777 to 74,801 Rupees, “more than the country can well afford to pay.” In Bagalpur and Colgong are fine and plentiful crops of wheat and sugar-cane. The biparies purchase large quantities of the fruit of the mowa-tree at five annas per maund for the purposes of distillation. Iron is found, but of an inferior quality. Tussar, a coarse kind of silk, is made here from a silk-worm natural to those jungles, whose food are the leaves of a tree called Assin, 1280 cocoons are sold for two rupees and a half. Abruck, a kind of isinglass, used for lathorns, is dug out of the Jangle Terry hills. The expense of carriage, owing to bad roads, almost puts a stop to trade. Bengális employ factors to reside in the Jangle Terry, where they lay in small investments and sell them by barter for Bengal goods.

3. *Political state in 1778.*—The country was quiet and the roads safe. The Rájás formerly exercised absolute feudal sway; on the decline of this central power the peasantry began to quarrel among themselves and to plunder; this brought down the vengeance of the British Government on them; a kind of inferior chieftains, called Ghatwalls, of the Bengal tribe, succeeded the Rájás; they kept bands of idle plundering soldiers in their pay, armed with matchlocks and swords. The chiefs held courts and even inflicted capital punishment in them, for murder, theft, adultery, fornication, and witchcraft; they also used the ordeals.

Major B. in his work proposes maintaining this system of feudality, as by gaining over the chiefs justice may be administered, and the peasants may serve as a barrier against Maharatta invasions. The chiefs possess a great deal of chivalrous feeling. Major B.'s policy was to render these chieftains feudal servants of Government, and to prevent their coalescing together by sowing jealousies among them. In 1762, the hill people drove the troops of Mir Cossim out of Curruckpoor, in 1773 the British

invaded it, but were kept for two months before the fort of Ture. Captain Brooke, in command, adopted the unwise course of depriving the feudal vassals of their lands, a revolt took place, which was only subdued by giving the management of the country to one of the Rájás.

4. *Proposals for the future government of the Hills.*—Major B.'s plan is on the basis of attaching the chieftains by kindness so as to serve as a barrier against the Maharattas. The Mogul government thought the chieftains to be the natural defence of the frontier; the peasantry were armed, the country was hilly: the people, however, were dissatisfied with the heavy tribute imposed on them by the English. No Company's troops could live in these unwholesome jungles. Major B.'s plan is to lessen the Company's tax on the Zemindars—that each Zemindar should send his son as an hostage to reside with the commanding officer of the division,—that the waste lands shall be given to the sipahi pensioners, to settle there with their families as on jaighirs;—that the Zemindars be permitted to pay their tax in kind;—that the Zemindars be allowed to administer justice with an appeal to the English officer there; that forts be erected at Chackye, Gomma, Corumma, Deupur,—and that the authority of their chiefs be maintained.

5. *Rájmahal hills.*—They are not a chain but isolated; every inhabited hill bears a particular name and has a feudal chief. The natives have no caste, worship no idols, and are an active race; about, A. D. 1763, they were provoked to ravage the plains in consequence of several of the Zemindars of the low lands having cut off their chiefs by treachery at a public feast. Major Browne, when appointed to the Rájmahal hills, recommended to Government the restoration of the ancient village chiefs, and that háts be instituted at proper places to facilitate the intercourse of the hill people with the low country. A line of chokeys was established along Bagalpur, Colgong and Rájmahal, to protect the frontier from the incursions of the hill people, but the famine of 1769-70 so depopulated the country as to deprive these posts of their guards: and in consequence the paharies ravaged the low lands.

6. Major Browne recommended, in order to form military colonies near Rájmahal, that lands should be given on feudal tenure to the invalid sipahis to cultivate, which they could easily do as having been previously peasants. This was a plan approved of very much by Colonel Franklin. Formerly a chokey establishment was kept up with a line of posts along the hills communicating with one another. This plan, however, has been since abandoned. Russia is the only country which has succeeded in establishing military colonies in Asia.

7. The Rájás of Ghidore, immediately previous to the Muhammadan conquest, were Buddhists. Ghidore castle once commanded the fastnesses of the hills, the walls are twenty feet thick; Shir Shah used it as a strong hold to secure a communication when he was marching from Behar against Humáyun at Gour. The Rajputs once ruled in the district. The property of the Rájá of Ghidore was formerly of great extent, but has been reduced by the conquests of the Rájá of Birbhum and by the independent position assumed by the ghatwalls. The people are described by Major Browne as “not wretched, spiritless Bengális, but an armed people, martial, proud and independent; of a short stature

strong and active." During the famine of 1770, a number of the inhabitants of the plains fled to the hills in order to get food ; when the famine was over they returned to the plains, but were put out of caste on account of their connection with the hill people ; they then became robbers in order to support themselves. Even the Company's dák was often plundered by them, and very expensive establishments of burkundasses were kept up.

X.

IV.—*Lines on the death of the Rev. W. Yates, D. D. of the Baptist Mission, who died on the Red Sea, July 3rd, 1845.*

" How beautiful it is for man to die
Upon the walls of Zion ! to be called
Like a watch-worn, and weary sentinel
To put his armour off, and rest—in heaven !"

The faithful Missionary's work is done,—
Gone from his toil, and entered into rest,
His spirit ranges free in heavenly air,
" Redeeming Love" he chaunts forth with the Blest !

Gone to his Saviour ! yes,—how happy he
Beneath those loving smiles ! Old friends press round,
While each relates the perils of the way,
Their hearts with love and gratitude abound.

The mortal pains he suffered on the road,
As a loose mantle, when he soared above—
Ascended to his glorious reward,
He dropped !—was wrapped in one of Jesus' love.

The waving grain, when it is fully ripe
Is gathered in secure 'gainst coming storms ;
The flower, whose beauty full expanded is,
Is culled ere poisonous wind its shape deforms.

We check the tear :—seraphic ones above,
Have hailed a brother in his Father's home ;
We check the tear :—for he is fully blest,
Where sorrow—sickness—death can never come.

The Red-Sea ope'd its guardian arms to take
Into its folding trust the loved " Remains,"
Hushed in a dreamless slumber they repose,
'Neath watchful eyes, from the celestial plains.

Jesus hath spread for them a watery couch,
 Yet 'tis a sweetly soft, and pleasant bed ;
 A constant requiem the winds do chaunt
 His pillow o'er, and rock his saintly head.

Oh ! when th' illustrious morn shall from *His* throne
 Break forth, and Jesus in the opening skies
 Appears, the sea shall then give up its trust—
 Thy form beloved in vestments new shall rise.

My thoughts ascend where feet have never climbed,
 Nor e'er essayed an eagle's wing to mount ;
 'Tis *there* I see thy dear familiar face,
 Radiant with smiles reflected from the " Fount."

Thy spirit wears the glory of high heaven,
 Circled with starry crown I see thy head ;
 Rejoicing converts thou hast won to God,
 Around thee throng in praise to HIM who bled.

And see ! the bright fresh garlands that they bring,
 Garlands of bliss immortal twined for thee ;
 And, oh ! how lovingly thine eye now beams !
 Would that such blessedness belonged to me.

My bark is still tossed on the restless main,
 And trouble-surges often o'er it beat ;
 But if they serve at length to bring it home—
 To Canaan's peaceful shore—then rest, how sweet !

If gilded are the darkened waves with but
 A thread of light from out the atmosphere
 Of " Heavenly Love" which thou now breath'st, I'll try
 Courage to take, and dry the falling tear.

Ascended one ! from mortal sight thou'rt gone !
 Yet faith in undimmed vision points me where
 Thou now art blest ! my father, brother, friend !
 Through Jesus I aspire to meet thee *there*.

E. L.

Calcutta, Sept. 3rd, 1845.

V.—*Appeal for the Hindu, addressed to British and other Christian Foreigners residing in India.*

“It is the duty of every Christian in India to act the part of a Missionary to the Heathen who are around him.”

BISHOP OF MADRAS.

“India is conquered by England, that it might be converted by England. It is subjugated by our arms, that it might be blessed by our religion. Every convert we make from idolatry is a new link in the chain which binds Hindustan to Britain.”

REV. J. A. JAMES, of Birmingham.

Extract of a Letter from a Civilian in the Upper Provinces, to another in Calcutta.

“We have a high commission—whether as servants of the British Government, to support the majesty of its name, by the uprightness of all our decrees; or as the servants and children of a still higher Power to work, each to the utmost of his abilities, to the fullest extent of his influence, be it *personal* and springing from high moral attributes, or *official* and lent by his position in the world, for the good of his fellow-servants and brother-men.”

On occasion of the annual examination at the East India College, Hailebury, in the year 1843, the honorable Chairman addressed the graduating class in an excellent speech, of which the following are the concluding paragraphs. “Never forget, young gentlemen, that the great object of your life in India ought to be the *benefit of its inhabitants*. Never let this thought be for a moment absent from your minds. Above all, remember that all good service must be founded on good *moral and religious principles*. Remember, also, that we have all to *answer for the manner in which we have exercised our authority at a higher tribunal*, where the poor Hindu, although now perhaps despised, shall be a faithful witness either to our honour and reward, or to our shame and disgrace.”

The high authority from which these sentiments emanate, added to their own intrinsic truth and importance, most justly claim for them our respect and attention. They cannot be set aside as the *professional* advice of a Christian preacher, or as the language of one who is ignorant of the *kind of neutrality* which the covenanted servants of the Company are pledged to maintain towards the Natives of India. They are the words—advisedly spoken—of one who knew where he was standing and whom he was addressing.

We honour the man who, in this too secular and accommodating age, had the boldness to declare such sentiments, and at such a time. Would that they were printed in letters brilliant as light and placed where the eye of each Briton, each Christian residing in this idolatrous land could with the most frequency rest upon them! Had these principles held that place in the memories, and exerted that control over the conduct of the rulers of India, from the days of Lord Clive to the present hour, that they should have done, what happy effects would have followed! But it is not the part of true wisdom sullenly to mourn over the past. The evil that has been done cannot be remedied, nor can misimproved opportunities of doing good be recalled. We have to do with the present hour and with *those now acting their part on the stage of life*.

To those the following thoughts are respectfully addressed. May they receive the attention that the *subject*, at least, most justly demands!

The position of a Christian while dwelling in a heathen community is full of *danger* and *responsibility*. The *danger* is traceable to that principle of human nature to which the poet alludes in the familiar stanza :

“ Vice is a monster of so horrid mien,
That to be hated needs but to be seen ;
But seen too oft, familiar with its face,
We first *endure*, then *pity*, then *embrace*.”

Such is the natural and strong tendency of prolonged association with the vice of idolatry. If after the emotions of deep loathing and deeper sorrow that whelm the soul at the first sight of the symbols and ceremonies of idol-worship, there interpose not an energy equally powerful with that which preserved unharmed the three faithful Israelites amid the flames of the furnace, we may rest assured that there will succeed that third, most fatal process, attachment to, or at least indifference respecting, the object at first so hated and shunned. This is no idle dreaming. There is danger. Of this we should be conscious, and daily should we seek that grace which will fortify us against the threatened harm, and keep our souls alive with the pity and zeal of Lot in Sodom, and Paul in the city of Athens.

His position is *responsible* as well as dangerous. He has it in his power to do *much good* or *much harm*. He is a marked person—with emphasis, a “city set on a hill.” His Gentile neighbours cannot or will not read the Bible, but they will and do *read his conduct* ; they hear his words and observe his daily deportment, while from these they form their opinion of the religion he professes. He is a personification of Christianity, a visible representation of the gospel of Christ.

He may prefer it should be otherwise. He may urge that it is not right to charge upon a system of belief the faults that may attach to its professors. There may be much truth in this argument, but the adage is founded deep in our common nature, “*actions speak louder than words* ;” and though the Christian give not articulate expression to the thought, yet by his profession he says to the heathen and the ungodly around him, “*would you judge of the character of my religion, look at me*.” Who can measure the responsibility attached to his position ! How appropriate the injunction of an old divine, “*Christians should be walking Bibles*.”

This suggests the *first* duty of a Christian residing in a heathen community—so to deport himself that *his conduct may be a truthful comment upon the religion of the Bible*. There is no language so generally read, so easily understood, so carefully remembered, and so deeply felt as the language of *the life*. The printed page may be illegible, a foreign language may prevent the oral communication of thoughts and feelings, but here is a mode of address common to all. It is the language of *signs* requiring no previous study, no vocal expression. Such a commentary on the principles and maxims of the Bible is the professed Christian holding up to the view of the ignorant heathen,

and by it he is teaching truth or error, confessing or denying his divine Saviour and King.

But a consistent and holy example, though a primal duty, is not *all* that is required of a Christian when dwelling in a heathen land. He is called upon to be *actively useful*. It becomes every follower of Jesus often to ask himself the question, "Why am I detained on earth? I am an heir to a heavenly inheritance.

There is my house and portion fair,
My treasure and my heart is there,
And my eternal home.

Why am I detained so long from a participation in its privileges and blessedness?" One most obvious and important reason is, that *he may be useful*. The world is to be converted and restored to original holiness and glory through the instrumentality of the *church*. That being the case, the duty that rests upon the community of disciples rests upon *each individual* of that community to the extent of his ability; hence the command, "*Let him that heareth say, Come.*" In the divinely benevolent enterprise of the world's evangelization, each disciple of Christ should feel that he, as an *individual*, has something to do, something in the way of *active effort, personal usefulness*; and he should possess his mind with the deep and ever present conviction that the leading object of his detention on earth, is to *allow him time to be thus useful*. But there is another question that calls for the serious consideration of those to whom this appeal is addressed: "Why are you compelled to reside in this heathen land?" Compelled, we say, for were *inclination* your guide, you would at once hasten away from a view of scenes and objects so loathsome as those you are daily compelled to witness. If it is your duty to be here, (as we take it for granted that it is,) you are here at the bidding of your divine Master. And why has he sent you? The Bible answers: *to be useful to the people*. You may talk of "livelihood," "no situation at home," and the like; but most assuredly the Disposer of events has a higher object than this, in the disposition of your lot. All events, national or individual, are regulated with a view to the glory of the cross, the establishment of Messiah's throne on earth.

But where, you ask shall I *begin*? We answer, *at home, in your own dwelling*. Has the question ever arrested your attention, why you are obliged to have *so many Native servants* around you, (eight or ten it may be) whereas in England you required not the half or possibly the fourth of that number? This is not a *chance* occurrence, traceable to no more definite a cause than the customs of the country. There is *design* in this, and if we err not, that design is that a greater number of ignorant but immortal beings may be brought within the sphere of Christian instruction and influence. Here is an assemblage of persons placed, for the time, in your charge; and the same voice that says to the Christian *parent*, "*Train up your child in the way he should go,*" says to you as a Christian *master*, "*Give unto your servants that which is just and equal.*" And what is a *just return* for the service they render you? Pecuniary wages alone? Your own conduct returns a negative reply, for if your servant be in danger, you place the shield of your

protection before him; if sick, you provide for him means of cure; if in perplexity, he has your ready advice; and if in sorrow, you withhold not your sympathy. In meeting his wants, in these and like respects, you feel that you are but doing your duty; you regard it as coming within the spirit of the injunction to render him what is "just and equal." And has that servant no other claims upon you than these? Can you forget that he has an *immortal soul*, and that his unending existence is to be passed in heaven or in hell—among the "spirits of just men made perfect," or in that abode where

"Darkness, death, and long despair
Reign in eternal silence there."

But, you say, "*My servants do not understand English, and I cannot speak to them in their own language.*" Do you reason thus when you visit them at their sick homes, or when they wait upon you for business? Are you *silent* then, or do you not call to your aid an *interpreter* and communicate through him your wishes and advice? Again, if you can do little yourself, may it not be that there is within a short distance of your dwelling a church or chapel where the gospel is preached in the Native language, and can you not advise them to go there? What a congregation might the missionary have on the Sabbath if Christian masters would but adopt this course! We do not say that the servants would understand at once *all* that would be said, but if regular attendants they would ere long become acquainted with the leading truths of Him "whom to know is life eternal." Sometimes, too, they would hear the truth from a Native preacher or catechist, and whose meaning they could not fail to understand, and partially at least remember.

But, you continue, "*If I do advise them they will not go.*" With all respect we would ask, Have you ever, with affectionate and hearty earnestness, made the trial? Did you ever call your servants around you, and with a manner and tone that compelled them to feel that you were *sincere*, say to them, "You know the interest I feel in you all as it respects your temporal circumstances. You can bear me witness that I am ever ready to relieve you from embarrassment and difficulty when I can possibly do so. But this interest is trifling when compared with that which I feel for your *souls*. I open my Bible, and read thus: 'Without faith it is impossible to please God,' 'without holiness no man shall see the Lord;,' from what I see I cannot think that you have this *faith* or this *holiness*. Your danger is imminent. It is my 'heart's desire and prayer to God that you may be saved.' Could I by my tears and prayers save you, I would withhold neither. But I cannot; nor can I speak much to you in a language that is foreign to me, but there is a Christian sanctuary, where the gospel is preached in your own language. It is my *most earnest wish* that you go there to hear the words of eternal life. Perhaps something may be said that, with the blessing of God, may be the means of your salvation. I beg you not to delay attending to this most important subject any longer." Can a Christian master say this to his servants and yet they give no heed to his word? We cannot believe it! But before you say that there is no use in making the effort we urge you to try. It is worth

the time, worth the trouble. God's glory and an immortal soul are the motives. O, make the *single trial!*

But, you continue, "*If they go it will be to please me.*" Who expects to find purity of motive in any heart previous to its regeneration by divine grace. Deduct from the audiences usually frequenting the house of God all except those who come to worship Him in "spirit and in truth," and how few comparatively would remain! But does that circumstance restrain the parent from requiring the attendance of his unconverted child at the place where prayer is wont to be made? No—nor ought it you in respect to your servants.

But, you again urge, "*I don't wish to trench upon their conscientious scruples.*" We are aware that some Christians do not consider it right to employ any as servants who will not attend upon the preached word. Of that we say in this place nothing. We are not now urging compulsion, but *advice and entreaty*. Use these means, and it may be that they will have cause for ever to thank you that you gave them this advice, though opposed to long cherished habits of thought and feeling.

But "*I have no time to give to my servants,*" is an objection urged by some. We commend to their attention the following thoughts. If a certain course be duty, then a want of time for doing it arises not from necessity but from some defect in the division of your hours. Again, we can point to instances of some who do attend to this department of Christian effort, and yet it would be difficult to show that their public engagements are at all less numerous or less urgent than those who plead this apology. Again, for what is time given? that you may "buy, sell and get gain?" No, but to "do good as you have opportunity." Oh, look at this objection in the light of the judgment-day! Fancy yourself standing before the Judge, and the question being urged, "Why did you neglect the spiritual interest of your servants?" Will you be able then to say, "Lord, I would have done it, but *I had no time!*"

But waving farther objections, may we appeal to you as Christian masters, and supposing that you allow you *ought to do something*, may we earnestly entreat you to do it *now*. Members of your household are under the curse of God. They are in the broad way to eternal death. Can you believe this and not feel for them? Can you truly feel for them and not put forth every effort at your command to save them. Oh, go to them, warn them of their danger. Point them to the Lamb of God that taketh away the sin of the world. Counsel them to flee to Him who "came to seek and save that which was lost." Do this and your labour will not be in vain in the Lord. You will at least have "done what you could," and perhaps you will have saved a soul from death. Do it *not*, and in the day of judgment some heathen servant may reproach you with being the means of his ruin. "I was in your house and knew that you were a Christian, but you never taught me what Christianity was; I used to see you pray, but you never told me how to pray; I used to see you call the members of your family around you to hear the word of God and join in worshipping him, but you never called me either to hear or pray; I used to see you go to the house of God Sabbath after Sabbath,

but you never advised me to go there ; you were on the way to heaven, I to hell, and you knew it, but you never gave me one call, you never taught me one word, and here I am and must for ever remain in torments." Call this not exaggeration, fanaticism. It is plain, Bible truth. With a heart weighed down with grief at the neglect that prevails on this subject, we beg you, Christian masters, for the glory of God and the value of the soul, to *consider the spiritual wants of your servants, and make them the object of your more earnest care !*

But though it be true that *charity should begin at home*, it is not right to allow it to stop there. The number brought by the providence of God under your immediate influence is small compared with the multitude to whom you are related by no other ties than those of our common humanity. But these, too, have just claims upon your prayers and personal efforts.

There are in all the cities and larger towns of the Presidency Christian schools for Native youth. They are the hope of the nation. What character would it give to these institutions, what encouragement to the missionary who has them in charge, what impulse to teachers and pupils, were you occasionally to visit them. An half hour of each week thus spent would be productive of most salutary results upon the interests of Christianity. We ask this in addition to the attendance we trust you now give upon public examinations and exhibitions. Do the one, but let not the other remain undone.

Supply yourselves with a few copies of the Scriptures and Tracts in the Native languages. Occasions are ever presenting themselves in which you might give one or a few away with a hope of their being read and doing good. We surely do not state a fact of which you are now ignorant, that the reading of a single chapter of the Bible or a small Tract has not unfrequently arrested attention, awakened inquiry, and led the soul to the cross of Christ for salvation.

The needy are often at your door asking alms, accompany your pecuniary gift with a few words of admonition upon the wants of the soul, and Him who came to supply those wants.

How great the facilities enjoyed by *ladies* and especially by *mothers* of doing good to their ayahs and other female domestics. No class of servants are brought into greater familiarity with their superiors than these ; constantly with their mistresses, how much instruction might they learn, and what salutary impressions might they receive ! This is not *theory alone*. Who has not read that delightful little volume, "*Lady and her Ayah*," by Mrs. Sherwood. What has been, with the divine blessing, accomplished in one case may be in others. How happy the effects of such instruction accompanied with appropriate example upon the *children* of the family. Heaven's blessing will not be withheld from such a household.

But while the Natives call loudly for your aid, forget not the *ignorant and morally debased Europeans* frequenting the streets of our larger cities. A friend of ours in a late walk through one of the by-streets of Madras met with an East Indian who, though far advanced in life and at one time connected with a large establishment at the Presidency, *had never possessed a Bible, and seemed not to understand in any small*

degree the character and offices of Jesus Christ. This may be an extreme case. But were the cities and towns of Southern India thoroughly pervaded with Christian colporteurs, as they are in Britain and America, we doubt not that multitudes of cases, similar in kind, though it may be less in degree, would be brought to light.

There is connected with the church to which you belong a *Sabbath-school*, or a *Bible-class*. Can you allow such an opportunity of doing good to remain *misimproved*? We are grieved to learn that in some of the large towns of the Presidency, the Sabbath-school is but badly attended, and that not because there are no children who need the instruction there imparted, or who would not come if invited, but because there are no teachers to collect and instruct them. Is this as it should be? Act a part worthy of your professed relation and attachment to Him who said, "to the poor the gospel is preached." This is a system of benevolence that commands the best energies of many honored ones in our fatherland, and shall Christians in India be behind their relatives and friends "at home!" *All*, we rejoice to say, *are not*. Our appeal is addressed to those who *are*. May it not be in vain.

Bible and Tract Societies would gladly furnish any traveller with the means of leaving a testimony for the truth to the people of the towns and villages through which he might pass. We know a gentleman in the department of Engineers who is often accompanied on his tours by a missionary, thus fulfilling so far as possible the duties he owes to his Heavenly and earthly Sovereign.

As to *pecuniary aid* in sustaining Christian missions, and other institutions of benevolence, we need say but little. This is a most important and necessary method of doing good. We rejoice that it is heeded by so many. Increasingly large sums are given yearly by British Christians towards the spread of the gospel in this land. We honour the gentleman who gives more than 3000 Rupees yearly, not forgetting, however, the blessing that attended the giving of a "*widow's mite*." The question has at times occurred whether it be not the duty of every Christian in India to give *one day's salary each year* for the dissemination of Christian truth among the Natives; and whether if that 1-365th part were given, the amount would not far exceed all that now finds its way into the funds of Missionary and Bible and Tract Societies from residents in India. We suggest the question. May it be seriously considered.

We are privileged to know that the several methods of doing good we have now stated have been and are still pursued by some, and that with the most satisfactory results. But a short time since we met a Native Christian who traced his earliest religious impressions to the instruction he received from a gentleman he served in boyhood. Nor is this a solitary fact. Cases might be named of Christian masters who daily pray not for their domestics alone but *with* them. Delightful scene! reminding one of the noble declaration of the Prince of Israel, "as for *me* and *my house* we will serve the Lord." A larger number still employ a Native catechist or reader, who visits the family weekly, and conducts religious service with the domestics. An excellent and commendable arrangement. We would however, with all respect, sug-

gest the desirableness of a personal attendance by the master or mistress as often as possible upon these occasions ; their presence will give increased importance to the exercise, securing not only the more regular attendance of all the servants of the family, but obtaining for the truths that they may hear read or explained, a more certain place in the memory, and a more probable way to the heart of those to whom they are addressed.

But we must close, and we do it with an *historical illustration*. During the prevalence of the cholera in Ireland in 1832, when the utmost apprehension prevailed in every cabin, an ecclesiastic is said to have devised the following expedient to quiet the fears of the people. A piece of burning turf was exhibited on a certain occasion, said to have been lighted by fire from heaven. Pieces of it were distributed among the people, with the injunction that each man should go to his own house and kindle his fire with this sacred turf ; and they were assured that so long as the fire was perpetuated, the pestilence should not come nigh their dwelling. But one *condition* of this sacred gift was, that every man after lighting his own hearth should carry a piece of the fire to his nearest neighbour who was without it ; and thus in an incredibly short space of time it spread from house to house, and from hamlet to hamlet, over the whole district. Now what was in this case a mere *imposture* is in the case of the gospel a *reality*. It is true that the "children of this world are wiser than the children of light." But ought it so to be? Are you willing, Christian reader, to own that in your case it *is so*? When the bitten Israelite looked to the brazen serpent and was healed, did he not at once feel a desire that others who were wounded should do the same? Can we suppose that he left the work to *Moses* and his publicly delegated associates? And will you lay the whole burden of instructing and warning the Pagan, and the Muhammadan, and the ungodly European, upon the minister, the missionary? And if the number of conversions be few, will you ascribe it to some defect in the character and conduct of the ordained preachers of the gospel?

Christianity has claims upon the *personal* services of each one of its disciples ; "Whatsoever *thy* hand findeth to do, do it with thy might." "*Son*, go work to-day in my vineyard." "Let *him* that heareth say, Come." "*He* that hath my word let him speak my word faithfully." Each Christian is *singled out* and addressed as if he were the only disciple on earth. When the early Christians were "scattered abroad, they went throughout the regions of Judea and Samaria, *preaching the gospel*." Who? Not the apostles, for they, we are informed, remained at Jerusalem, but *individual Christians*. We do not urge that private members of the church should trench upon the duties of the public preacher. By no means. But there is an important sense in which *each disciple of Christ should make known the truth*.

Personal service is what the Heavenly Master expects and requires of each of his servants on earth. "If we could educate a thousand ministers and buy the services of ten thousand more, and freight the word of life to a score of nations, and thus *by proxy* evangelize half a globe, if there be still a soul within our reach over whom we can by the

use of the means placed at our command exercise a sanctifying control, we must account to God for the use we make of that opportunity of doing good to our fellow-men, and honouring our Saviour and King."

Christian readers, what are you doing, *as individuals*, in the noble work of subduing this empire to the rule of Christ your King? What, within the circle of your heathen and ungodly domestics? What, among the youth of the congregation where you worship? What, among the gay, the worldly, the thoughtless of the city or town in which you dwell? Nothing? Then are you what you profess to be? "Let the same mind be in you that was also in Christ Jesus." Oh cherish not the unscriptural and dangerous sentiment that you can *be good*, and *not do good*. As well might you think that there can be a sun in the heavens and that sun not shine. Doing good to others is, most plainly, a test of religious character. God wants your *heart* as a first gift, but with it he also demands your *voice*, your *hand*, your every means of making known his truth. He says to you, as did Emanuel to the restored Demoniac: "Go home to thy friends (thy household, thy acquaintances) and tell them how great things the Lord has done for you." God is deeply dishonoured by the multitudes around you. The souls of immortal beings are in danger of eternal death. Opportunities of doing good are placed at your command. Let these considerations engage your attention. Let the motives they suggest produce their appropriate effect upon you in the formation of your plans and the pursuance of your daily engagements. Be faithful to your God, faithful to yourselves, that when you enter the new Jerusalem, you may find some ignorant and debased heathen who, through your *example*, your *word of counsel*, and your *prayers*, shall have been led to a participation in its eternal glories.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream and river grow;
The seed, that, in these few and fleeting hours
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers.

VI.—*The Infidel and Anti-Infidel Tracts—The Star and Dr. Duff.*

As *Christian Observers* we could not but be grieved to notice the great efforts lately made by the Infidel portion of the educated Hindus to disseminate their irrational and blasphemous dogmas, through the medium of weekly tracts and other anti-christian publications. In order to furnish an antidote to the poison, the friends of Christianity resolved to publish a series of Anti-infidel tracts. The first selected for this purpose was Erskine's celebrated Speech on the trial of the Publisher of Paine's "Age of Reason." To this was prefixed an "Intro-

duction," together with a "Prefatory Note" by the Rev. Dr. Duff. In the former was given a brief account of the rise, progress, and general character of the Infidel Tracts; in the latter, some information relative to the "Age of Reason" and its unhappy author. As referring to matters of fact, in an important crisis in the history of Christianity in this part of India, we here reprint both of these entire.

INTRODUCTION.

Some months ago, the Hindus, under the influence of tumultuous excitement, combined together in one grand confederacy, with the view of putting down all Christian Missionary institutions, and driving, if possible, all Missionaries out of the land. The attempt signally and deservedly failed, as every attempt must and ought to do, which, for its end, blindly and deliriously aims at the destruction of the mightiest instrument of this world's prosperity, and, for its means, substitutes violence and clamour instead of argument and persuasion, and the in-vectives of ungovernable passion for the calm appeals of sobriety and truth.

What could not be accomplished by the bravadoes of a vapouring insolence, or the loud threats of intimidation and force, must next be attempted by less noisy but more insidious means. The hurricane is not vehement enough to break down the sturdy "monarch of the wood;" the heat is not scorching enough to dry up the perennial fountain. What then must be done? In order, if possible, to render the stately tree useless, a canker worm is introduced at its root; and, in order, if possible, to render the waters of the fountain noxious, the juices of the deadly nightshade must be made to drop into it. In other words, Christianity, which is as a tree of life, whose leaves are for the healing of the nations, and as a fountain of life, whose waters are for the purifying and refreshing of the nations, cannot be broken down by the gusts of popular violence, or dried up by the heat of open persecution. What then must be done? Why, in order, if possible, to render it noxious or useless, the worm of a withering scepticism must be made to gnaw at its vital roots in Jehovah's holy oracles, and the poison of a reckless infidelity must be made freely to mingle with the living stream of its heavenly truths.

To be still more explicit. Throughout the months of June and July, mysterious hints were constantly thrown out;—one knew not well whence they came, nor whither they tended. Dark foreboding insinuations were kept flying about hither and thither;—apparently without beginning and without end. Strange and ominous warnings were ever and anon whispered in our ears;—it was scarcely possible to divine, why or wherefore. At length, as the time approached, these ghostly hints, insinuations, and warnings began to assume something like a definite and embodied form. It was then plainly announced that a terrific work was preparing by the leaders of the Vedantic sect or school,* which, when published, would, like the explosion of a mighty

* Current and universal report places Bábu Debendranáth Tagore, son of Bábu Dwárákáth Tagore, at the head of this new sect or school.

mine, blow up the citadel of Christianity from its very foundations. Already, in the full expectation of realizing so grand a consummation, were the authors of the projected exploit, regaling themselves on the spectacle of havoc and ruin and confusion which they were to spread all around. Many a merry joke, and insulting jest, and shout of glee—some triumph was raised in anticipation of the gladdening prospect. The wish being in this, as in other cases, “the father of the thought,” the fervent imaginations of these amiable and philanthropic destructionists already represented to them the friends and advocates of Christianity, as routed, scattered, dumb and speechless—and Christianity itself, as smitten with an incurable wound, committed to the tomb, and “numbered with the things that were.”

At last, in the revolving lapse of time, the great, the terrible, the long threatened day—the ever-memorable 9th of August—came round. And sure enough, if ever the pungent words of the Roman Satirist were applicable, it was here :—

Parturiunt montes, nascetur ridiculus mus.

The sky had long been lowering ; the horizon was crowded with low creeping vapours ; while, ever and anon, hollow grumbling noises were heard breaking in on the general stillness. All, all was regarded as prognosticating some fearful catastrophe. When lo—instead of a mighty book of compressed argumentative force, fit to shake and overturn the mountain ramparts and muniments of the Christian faith—behold a ridiculous little ill-favoured pamphlet or tract of seven pages—peeping and muttering shameless sounds of stale worn-out abuse, and hacknied falsehood, and impotent ire !

As regarded its main design—the overthrow of Christianity—that object it accomplished, much in the same way as the sprinkling of a few drops of water would melt the granite rocks, or the waving of a feather cause the sun, moon, and stars to vanish from the circling firmament.

One slight merit or redeeming quality it certainly did exhibit, and only one—and that was, that it dashed at once “in medias res,” or into the very heart of its subject. Without any title-page to indicate the name of the author or other matters usually pointed out there ; without any preface, to explain the cause of its origin—its scope, tendency or design ;—it simply presented us with the brief but imposing heading, “*Rational Analysis of the Gospel*,” and then abruptly commenced with these words, “Let us proceed to examine, *without any prejudice*, the life of Jesus Christ.” *Rational Analysis*, indeed ! Why, if the author had been dealing in keen, sharp-pointed, sharp-cutting irony, the force of the expression might be intelligible. For anything more truly *irrational* in its principle and mode of treating a transcendently solemn and important subject—anything more utterly *destructive* of historic truth and fact, of comely order, beauty and propriety—never presumed to expose its hideousness to the light of day. Were it not for its novelty, the expression “*Irrational paralysis of the gospel*,” would more nearly, though far too feebly, represent the actual reality. For, of what did the heterogeneous composition consist ? Of exaggerations and gross mis-representations ; of dishonest references and a shameful confounding

of things that differ "wide as the poles asunder;" of rabid ribaldry and insulting invective; of impudent distortion and buffoonish wit. To honour such a production with the noble designation of "rational analysis," would only be to honour it with a *lie*—shocking in the eye of reason, and revolting to common sense. With as much truth might we denominate the tiger "the paragon of mildness," or the diamond "the perfection of softness," or the oak "the feeblest of vegetables," or Lord Bacon "the most idiotical of men,"—or any other opposite by the appropriate designation of its contrary. And, then, to pretend to say that such a work—a work concentrating in itself all the evil qualities of exaggeration, distortion, confusion, ribaldry, insolence and low buffoonery—was really conceived, undertaken and prosecuted, "*without any prejudice*;"—what was this but to aggravate the *first lie of the heading* by the surpassing impudence of the *second lie of the opening sentence*? If the author had deliberately told us that he *began to write* without any exercise of his mental or sensitive faculties—without pen, ink, paper, slate, or any other instrument or aid, visible or invisible—it could not possibly be a greater untruth than the absurd and monstrous allegation that he proceeded to his deplorable task of deliberately falsifying all that is true, and deliberately vilifying all that is noble, "WITHOUT ANY PREJUDICE!!!"

The tract of the 9th August, purported to be "chapter I," and at the conclusion appeared the following announcement: "To be published every Saturday—price ONE ANNA. Apply at the *Probhakar Press*." Accordingly, on the 16th August appeared "chapter II," with the same *general* heading as the first—the *specific* subject being announced to be, an "Account of the Jewish people and their Prophets—enquiry into the prophecies relating to Jesus." At the conclusion, it was notified, that, in addition to the *Probhakar Press*, copies might be had, "at the house of Baboo Shamachurn Mookerjee, No. 83, Dhobapooker at Churuckdanga." On the 23d Aug. appeared "chapter III," headed as before, and with a prefix indicating the specific subject, namely, "The Birth of Jesus Christ." At the conclusion, it was intimated, in addition to the former references, that copies might be had by applying to "Baboo Narainchund Mookerjee" in Ahereetollah street. Then followed weekly, in succession, "chapter IV," on the "Adoration of the Magi and Shepherds—massacre of the innocents;" "chapter V," on "Other circumstances which followed the birth of Jesus Christ;" "chapter VI," on the "Baptism of Jesus Christ—his abode in the desert—commencement of his preaching and miracles—marriage at Cana;" "chapter VII;" on "the Journey of Christ to Jerusalem—the Sellers driven out of the Temple—conference with Nicodemus." This last of the series hitherto published appeared on the 20th September; and at the close was appended the following announcement,— "Notice is hereby given, that the publication of the next Numbers of the *Rational Analysis* is to be postponed during the remainder of this and whole of the succeeding month."

Now, from first to last, what is the character of these publications? They are all of a piece—the only variations being variations in the *degree of reckless impudence*. Suppose a particular case. Here is an exhibi-

tion of statuary by the first artist of his times. A visitor of self-arrogated taste proposes to furnish a "rational analysis" of the merits and peculiarities of the collection. How does he proceed? There are tests and criteria by the application of which the relative approximation or identity of the several objects with the generally acknowledged standard of excellence may be ascertained. And if these tests and criteria be calmly, decorously and dispassionately applied, the verdict, whether favorable or unfavorable, will be sure to command attention—even though errors should, on a scrutinizing examination, be found to have entered the process. But if, instead of this sober and rational procedure, the visitor should re-enact the part of a Goth or Vandal; and, vigorously setting to work, should belabour the statues, so as to chop off the ears of one, the arms of another, the chin of a third, and the legs of a fourth—or, without severing the members outright, should mutilate and disfigure the trunk and the limbs of many more—and in the end, bespatter the whole most liberally, with mud and filth;—then, turning round, should he, in a tone of insulting triumph, vociferously exclaim, "Behold the statuary!" What would be thought of a "rational analysis" like this? The indignant execration of a universal and unanimous community would soon furnish a reply.

Now, precisely similar is the conduct of our rational analysers. They profess to furnish a "rational analysis" of the gospel.—Very good. There are tests and criteria of truth and excellence as well as established canons of criticism that admit of being readily applied to the subject. And if the application of these had been made, however erroneously, in the spirit of fairness, candour, and sobriety, the verdict returned, though unfavorable, would have commanded attention, and challenged a searching investigation into the grounds on which it was professedly based. But when, instead of such a calm and rational course, the analysers strive to emulate and outdo the conduct of the anti-statuary visitor; when they deliberately set to work, distorting facts, misrepresenting evidence, profanely parodying the most sacred doctrines, monstrously caricaturing the simplest narratives, wildly exaggerating the most artless statements, bedaubing the whole, already thus mutilated, disfigured or destroyed, with a plentiful mud-splash of obscenity and lies; and then, turning round, in a tone of insolent exultation, exclaim "Behold the gospel—behold the man!"—what should be thought of such a rational analysis as this? And yet such, and none other is the "rational analysis of the gospel," which our present analysers have supplied! That such it really is we need no quotations to demonstrate. The whole series of tracts,—boldly and fearlessly do we assert it without risk of contradiction,—the whole series is one continued unbroken demonstration—from end to end;—one complicated and elaborate tissue of all that is false, perverse, fictitious, and abominable!

Nor is the conduct of the analysers merely irrational and wicked; it is also mean and dastardly in the extreme. In various ways, direct and indirect, it was orally given out among the sottish and the ignorant, and by them intensely believed, that this was a *new* and *original* work—a work such as Christianity had never yet to encounter. In various ways, direct and indirect, were the followers of the Christian faith invit-

ed or even challenged to reply if they could, to this alleged unanswerable performance. Now, what is THE FACT? The fact is this,—that the publication of the tracts in question,—published in the circumstances and after the manner that they have been—is *a despicable act of unblushing plagiarism—a disgraceful act of wholesale piracy!* We have now on our table, the *second* edition of a work published in London, as far back as the year 1813, entitled, “*Ecce homo! or a critical inquiry into the history of Jesus Christ, being a rational analysis of the gospels,*” by the notorious infidel Carlile. And what we aver is this—that, *with the exception of a few pages of prefatory matter, together with two or three subsequent sentences which are simply omitted, the entire series of the Calcutta tracts, hitherto published, is a slavish reprint, verbatim et literatim, of Carlile’s infamous work—text, quotations, references, notes and all!* The publishers wished to blaspheme and destroy the gospel—that blessed book—on the foundation of which has been reared the solid fabric of the British constitution, under whose shadow they now enjoy protection, and on the basis of which has been built the hopes and the destinies of millions in every country and age; but, instead of manfully assailing it with weapons of their own they must needs borrow without acknowledgment, or in plain words, steal the weapons of another. Like the daring thief who violently seizes the scaling ladders and crow bars of one neighbour, in order to enable him to plunder or destroy the rightful property of another, these unscrupulous anti-Christian foes must needs borrow without acknowledgment, in other words, pillage or steal the lying, distorting, polluting, blaspheming language of another, in order to enable themselves successfully to lie, distort, pollute, and blaspheme. How men, guilty of such disreputable conduct, can ever again presume to hold up their heads in respectable society, is what must startle and surprise us. Carlile, the unhappy author, with the fruits of whose labours they have made so free, was an avowed desperado and outcaste—shunned and abhorred by all the decent and the good, as they would shun the pestilence or the plague;—while, from the incognito and disguise which they have assumed, some of the publishers of the Calcutta reprint of the “*rational analysis,*” may be intimately associated in business with Christian men, or holding offices of responsibility and trust under a Christian Government!

But, despicable, irrational, and mischievous as the conduct of these anti-Christian antagonists may be, it is not their meanness that puzzles us,—for who can bring a clean thing out of an unclean? It is not their aversion to the humbling overtures of the gospel that surprizes us,—for we know, on the highest of testimonies, that “*the carnal mind is enmity against God.*” It is not even the virulence of their enmity that amazes us,—for we feel assured, on the same infallible authority, that “*the heart is deceitful above all things and desperately wicked.*” But, what does amaze and utterly confound us, is, their cool, unconscious, brazen hardihood of face and demeanour. With them, deference to superior wisdom, diffidence of their own feeble powers, modesty or shamefacedness, seem to be names for qualities by them alike unpossessed and unknown. To us they look like beings acting under the delirium of a fever, or the frenzy of an exciting dream. And in the

midst of their incoherent ravings, all things are discerned, as if they were confusedly blended and turned upside down. Christianity, amongst the rest, is seen looming through the thick mists of their own opaque prejudices and reasonless antipathies, as if it were some imbecile, decrepid, sickly thing, which needed but a single respiration of their tainted breath to blow it all away into "the backside of the world," there to remain as a pitiable fixture in "the paradise of fools." A confusion of ideas, this, vastly greater and more preposterous than that of the man, in whose optics, through an inversion of the perceptive faculty, an elephant is mistaken for a muskitoe, and a Brobdignagian giant for a Lilliputian dwarf! What! a system, which, during the three first centuries withstood the fiery persecutions kindled by the despotism of Imperial Rome, escaped the sword of the magistrate every where lifted up to destroy it, confronted and baffled the subtilities and casuistries of a proud scoffing philosophy, and combated and levelled in the dust the lordly hierarchies of heathenism;—a system, which, during the last three centuries, passed anew through the furnace of persecution, controversy, and deadly opposition, conducted under many of the greatest of principalities and powers, philosophers and wits—passed through, not only undamaged and unscathed, but with such an air of matchless triumph as to call forth the celebrated dissertation of one of its noblest champions, entitled, "*Christianity CONFIRMED by the opposition of Infidels*;"—a system, which, throughout the course of eighteen hundred years, has successively commanded the reverence and the homage of thousands of the mightiest intellects that have helped, by the radiance of their own lustre, to illumine the darkness of a benighted world;—What! such a system,—so vital, so enduring, so potent, so indestructible—at length to vanish "like the baseless fabric of a vision," before the touch of a few raw, vain, inexperienced, self-conceited, self-inflated, striplings on the banks of the Ganges! Sure enough, ignorance, in all the wildest reveries of its arrogance and presumption, never before dreamt so insane a dream as this!

The victims of such melancholy self-illusion are to be sincerely pitied. Of them it may be surely predicated, that, in a high and solemn sense, they "know not what they do." Did they but know the infinite greatness and majesty, justice and holiness of that God, the riches of whose forbearance and long-suffering amid numberless provocations, they so wantonly despise: did they but know the preciousness of the immortal soul with whose salvation they are so strangely tampering, and the boundlessness of its ever-expanding capacity as the recipient of bliss or woe: did they but know the real evil and malignity of sin in its guilt and stains—its odiousness in the eyes of a holy God, and its ruinousness to the souls of men: did they but know the imminency of the danger to which they are daily and hourly exposed, as the habitual violators of God's righteous law in thought, word, and deed: did they but know the gloriousness and all-sufficiency of the plan of redemption, contemplated in the counsels of eternity, and wrought out in the fulness of time by the adorable Immanuel "God with us:" did they but know the blessedness of being justified freely through the efficacy of that blood of priceless value which was shed for the remission of

sins, and of being regenerated through the influence of omnipotent grace, and gradually made thereby more and more meet for the inheritance of the saints in light : did they but know the joyousness of a hope that is full of glory and immortality :—did they but know all this, or any thing of all this, in any adequate measure or degree, is it probable, is it possible, is it even conceivable that they could or would have acted the lamentable part which they have done? Whither, oh whither, has reason fled? Men, guilty men, sinful rebels, seized, convicted and condemned to die—instead of falling down prostrate before their Sovereign Judge, confessing their sins and unworthiness, and imploring his pardon and forgiveness,—boldly look up and pour forth torrents of profane witticisms, impertinent lies, indecorous scoffs, and shocking indecencies;—thus daringly and blasphemously insulting the Almighty to his face! That, in the midst of such horrid indignities and blasphemies, they are not cut down as cumberers of the ground, only tends to exhibit the aggravation of their continued guilt and the amazing forbearance and long-suffering patience of an offended God.

Some of these unhappy men, we have reason to know, chiefly mean and intend, by the publication of such profanities, obscenities and lies as constitute the main staple of the “rational analysis,” to thwart the designs and insult the feelings of Christians in general, and particularly the Missionaries. Miserable hallucination! The man who pours ridicule and contempt on the laws of his country, and thereby strives to dissolve the bonds of allegiance and obedience, does not *mainly* thwart the designs of the peaceful citizen or insult the feelings of the loyal subject. No. It is the sovereign Lawgiver who is thereby *mainly* insulted and his authority despised; and it is He, and not the private subject, who must vindicate his own supremacy and the majesty of the law. So now, they are not *mainly* the designs of Christian men or Christian Missionaries that are thwarted, or their holiest sensibilities that are wounded by such blasphemous invectives as those which have been adopted, patronized, and freely circulated by the unhappy publishers of the “rational analysis.” No. It is the great God and Father of all, graciously revealing himself through Jesus Christ, the Lord of glory, whose word they vilify, whose laws they despise, whose authority they trample under foot. And it is He, and not Christians, who are only his faithful worshippers, that must arise and vindicate his own sovereign supremacy and the awful majesty of his eternal law. And woe, woe be unto them who shall be found thus vainly contending, in unequal strife, with the Almighty Judge, who, in a moment, can hurl the millions of the reprobate into everlasting perdition. Of the principles and proceedings of our native fellow-citizens who have embarked on the present, revolting crusade, we have thus written plainly and strongly, because we believe such principles and proceedings, in their inevitable tendencies, to be most dishonouring to God, and utterly destructive of the best interests of man. But, towards the authors themselves we cherish nought but feelings of kindness and good will. We look upon their souls as in the greatest hazard, and we long for their salvation. And nothing could afford us more sincere delight than to behold them lay aside the weapons of an unnatural rebellion, and return with truly

humble, contrite and penitent hearts to that God, with whom is "forgiveness, that he may be feared," and "plenteous redemption" that he may be sought unto.

With the view, if possible, of reclaiming those who have not wandered hopelessly into the devious paths of error—of deciding those who may yet be halting between two opinions—and of fortifying the minds of those who have already cordially embraced "the truth as it is in Jesus,"—it is our intention to republish, in a cheap and accessible form, some of the multitudinous works which have heretofore appeared in defence of the Christian faith. In making our selection, we shall be guided by a special reference to present circumstances and present wants. The infidel works that appear to be most current in the native community are those of the school of Tom Paine. Up to his time, the leaders of the sceptical or infidel philosophy in England, preserved, for the most part, the shew if not the reality, of external decorum and propriety. They did profess to appeal to reason and fact and the principles of natural religion. They did maintain a certain moderation, decency, and sobriety of expression. They seldom indulged in what was offensively low, vulgar, and disgusting. It remained for the wretched author of the "Age of Reason" at once to break through all natural and conventional restraints together—to put reason and historic fact at open defiance,—and to wallow in the filth and mire of all that is most loathsome in thought and brutal in expression. In this respect, his mantle fell on the reckless Carlile, the author of the "Rational Analysis," and other equally detestable publications, and his scarcely less reckless and frantic associate and successor, the notorious Taylor. What course we may be led to adopt with reference to the "Rational Analysis" may hereafter be indicated, when the remainder of it shall be published—if published it is to be. Meanwhile, we shall commence with a republication of the celebrated speech of the Hon'ble T. Erskine, afterwards Lord High Chancellor of England, on the prosecution of the publisher of the "Age of Reason." This will convey the sentiments which one of the acutest and profoundest of lawyers entertained relative to that performance, and the surpassing strength and excellence of the Christian cause—sentiments cast in the largest and most comprehensive philosophic mould, and couched in language at once masculine and brilliant. This will be followed by the republication of Dr. Bennett's lectures and public discussions with Taylor and his wretched co-adjutors. Though these do not formally, or in detail, reply to the writings of Carlile, they do sift, examine, and expose the leading or characteristic principles, or rather no-principles, of his peculiar infidel school. They are of great value, not only as proving that Christians are neither afraid nor unable to encounter the written manifestoes of any antagonists, be they rational or irrational, decorous or indecorous; but as proving in addition that they are both able, willing, and ready to meet any such antagonists face to face, to repel their attacks, to cover them with discomfiture and confusion, and bring down their boastful gloryings into the dust.

In conclusion, our earnest prayer to God is, that he may overrule the re-publishing of these and other works to the good, and ultimate salvation of many a soul. Merely to discern the fallacy of all infidel objec-

tions is not enough; merely to be persuaded with an intellectual conviction, however intense or sincere, is not enough. Above and beyond all this, the heart must be converted unto God,—man's moral nature must be regenerated, sanctified and renewed. To accomplish this, mere human arguments and persuasions are of no avail whatever. These may convey the needful knowledge, and point out the way, and direct the humble, penitent, awakened sinner to the quarter, whence alone, real help and safety can come. But they cannot of themselves savingly convert the soul to God. Nothing can do this, but the operative efficacy of omnipotent grace—the grace of God's Almighty Spirit. Let us then fervently pray for the out-pouring of that grace, through which alone, divine knowledge itself can prove effectual,—by which alone the souls of sinners can be truly converted and saved.

Prefatory Note.

It is not our present intention to enter into any details respecting the life, character, and writings of Thomas Paine. Suffice it to say, that, after having strenuously laboured to sow the seeds of sedition and anarchy in America, he betook himself, heart and soul, to the same unenviable vocation in England. One of the fruits of his dissocializing industry appeared in the publication of "The Rights of Man." This work abounded with scurrilous, libellous, and treasonable passages. Accordingly, on the 21st May, 1792, the Attorney General commenced a prosecution against Mr. Paine, as author of that work, which eventually terminated in a verdict of "guilty." But, while the action was pending, "a French deputation announced to him in London, that the department of Calais had elected him a member of the National Convention. This was doubly grateful; grateful in the escape which it afforded him from a just punishment, without the imputation of cowardice; grateful in the honour which bloody anarchists had conferred upon him by electing him a member of their order."

Paine hastened to join the French terrorists. Among them he was in his congenial element. He assisted in the atrocious convention, which, when meditating the murder of Louis, had passed on the 19th November, 1792, their infamous decree, "exciting the people of Europe to insurrection against their governments, and promising assistance and fraternity." In December, 1793, Paine himself, who had laboured so hard in spreading ruin, havoc, and misery all around, was thrown into prison by "the Committee of safety!"

"This even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips."

When thus unexpectedly arrested, he had just finished, as we are informed by himself, "the first part of his *Age of Reason*; but considering the work as unsafe in the hands of the representatives of a free people, he called on Mr. Barlow, author of the *Columbiad*, in his way to prison, and left it with him." Narrowly escaping the guillotine, he was liberated on the 4th November, 1794, after nearly a twelve months' imprisonment. He then published the first part of his *Age of Reason*; and, *though directed chiefly against the Christian Scriptures, he himself*

confesses that he had not read them!! So much for the candour and fairness of infidelity!*

On this subject we willingly quote the judicious remarks of one of his American Biographers. "As a political writer," says he, "celebrated as Paine has been by the illiterate for *originality*, he was original in nothing but *intention*. In the United States, or rather in the Colonies and during the war for independence, he was a very subordinate retailer of the works of the great men of England. As a deistical controversialist, the same observation applies, taking in, with some learned men of England, Voltaire and others of different nations. Here too he had *nothing original* but *intention*. His Age of Reason is an acrimonious attack, not on priestcraft, nor on the abuses of religion, nor on the irregularities of its ministers, but on *religion itself*. In this he was not original; in this he had been preceded by distinguished statesmen, profound philosophers, and grave historians; by Bolingbroke, by Hume, and by others, to whose works we may turn as curious speculations upon premises however false. But a Deist—even one indeed who outstrips a Deist, and sneeringly and contemptuously views him as a religious fanatic—an atheist, if such a being exists, who thinks himself nothing, that he came from nothing, that he is accountable to nothing, and that there is nothing superior to himself;—even he, if he has read Hume's essay on miracles, cannot peruse the wretched scurrility of Paine. His *intention* and *intention only*, both in politics and religion, constitutes a character entirely original. His *intention* was more completely *destructive* than that of any other author that perhaps ever lived. While conspiring to subvert all government, he meditated the overthrow of all religion. Whilst planning devastation and blood on earth, he was hatching rebellion against heaven. With him, the mortal and the immortal parts were to *sink together in the dust*. Bolingbroke was no anarchist in government: Hume was for a very solid and durable one; and Voltaire, if he was not a monarchist, affected to adore the Prussian monarch. But, with Paine, the ruin alike of all government and of all religion, was to be complete. In *this* he was *original*."

Such being the general character of the Age of Reason and such its leading object—"licentiousness, confusion, an abolition of the forms of religion, annihilation of religion itself," and the consequent production of a "state of society more savage, more furious, more criminal, by having been civilized, than the primitive condition of the Choctaws"—we need not wonder that means were resorted to, in order to protect society from the infliction of so cruel an injury, so enormous a curse. Accordingly, Williams, of London, a bookseller, was prosecuted and convicted of publishing the scandalous work. The honourable Mr. Erskine, afterwards Lord High Chancellor of England, who, on general principles of civil liberty, had, on the occasion of his previous trial, defended him, was now called on to conduct the prosecution for the crown.

We are not here called upon to deliver any opinion on the general question of the expediency or rightness of prosecuting men for the publi-

* In October, 1796, was published the second part of the Age of Reason; by this time the author announces that he had furnished himself with a Bible and Testament.

cation of blasphemy ; neither are we called on to pledge ourselves to the adoption of every single expression or sentiment which may be contained in Mr. Erskine's speech. We reprint it *entire*, simply on account of the healthfulness and vigour of its predominant tone, scope, and design ; and as the testimony of one of the most distinguished Laymen of his times, to the infamous character, the monstrous pretensions, and the dissocializing tendencies of the Age of Reason.

What must every right-hearted Christian have felt after an exposé like that contained in the above "Introduction?" What, but a feeling of righteous indignation at our metropolitan retailers of blasphemy? What, but a feeling of thankfulness that their wicked design had been so exposed, and a warning note had been so sounded in the ears of the slumbering or inexperienced? Such, however, was not the effect produced on the minds of all, who yet, it is to be presumed, desire that they should be known under the designation of Christian. One wretched-would-be punster, in a weekly paper called the *Mofussilite*, which strove hard to earn for itself the honour of being the *Pseudo-Punch* of Calcutta, overlaid the subject with some of his far-fetched and wit-less, heart-less jokes. Of such a subject what treatment could be more painful or melancholy? But for the *Star* it was reserved to make a regular and professional onslaught. Apparently forgetting altogether at the time that he was understood to be a Christian, he fondles and caresses the blasphemers, while he launches the thunderbolts of his senseless ire against the man whose sole crime was that he exposed and denounced the blasphemy! A correspondent signing himself A. B., soon afterwards addressed to him the following letter of expostulation:—

To the Editor of the Calcutta Star.

SIR,—Having read with some surprise your comments on Dr. Duff's preface to the tract containing Erskine's speech, which has been circulated in opposition to the Infidel tracts which have lately been so plentifully distributed in Calcutta, I procured copies of these several publications, and now have to beg your permission to make a few remarks, which, I apprehend, would have been made by yourself, had you examined the attacks on Christianity to which I refer.

It is true that Dr. Duff has characterized these attacks as gross and obscene, and that he has applied to them other epithets which you have quoted. But for my own part, I must now say, that I think the question whether such epithets have been *justly* applied, cannot be fairly decided against Dr. Duff. I find in these Infidel tracts which are headed with the promising title of "Rational Analysis of the Gospel," actual obscenity such as I cannot transcribe for publication, and great grossness of language and of insinuation. It may be enough for me to mention as specimens, the representation given in these tracts, of the

Angel Gabriel's pretended seduction of the Virgin Mary, and Christ's pretended intoxication at the feast in Cana of Galilee.

It may be said that *such* attacks on Christianity expose and refute themselves. True. But these are accompanied by all the most plausible objections to Christianity which the ingenuity of successive Infidels, in several ages, have left on record. Nor is this all. These objections are not fairly stated, but they are accompanied by such misrepresentations of Scripture as an assertion that St. Paul forbade the Corinthians to be baptized, and such gratuitous assumptions as that Herod waited only a few days after he saw the Magi before he caused the massacre at Bethlehem! These tracts are not contemptible, unless indeed the works of Celsus and of Julian, in olden times, and Bolingbroke, Toland, Hume, Gibbon and Voltaire in modern times, are contemptible; for they contain much that the practised intellects of these skilful writers produced. It would, therefore, no more be safe to leave them without refutations, than it would have been to allow the works of the infidel writers I have named to pass unnoticed. The *mode* in which Christian writers reply to these present assaults necessarily must depend on the peculiar manner in which the old infidel arguments are here reproduced. Surely it is not a matter for very grave censure, (if for censure at all,) that Dr. Duff denounces these tracts as gross and obscene, and as full of falsehoods, and distortions of Scripture, when, in fact, these charges do apply. If he said this and published nothing else, there might be just reason to complain; but when he denounces the ribaldry of these tracts while at the same time he commences to answer their arguments, I really can see nothing worthy of condemnation in his conduct. And I must add, that I regret that he has been so strongly assailed for the course he has pursued; while the Rational Analysis of the Gospel has been widely circulated for three months, without any one of its sentences of rancour and falsehood having been exposed by any portion of the daily press.

I should be sorry to be understood to be writing in any spirit of injustice to you; for I feel confident that had you perused these infidel tracts as carefully as you perused Callycomar Doss's silly Essay against the Christian religion, you would have exposed them with as much severity as you thought it right to use in stigmatizing that foolish publication of the President of the Phrenological Society. And I think that when I quote some parts of the infidel tracts, you will not think it too late to warn the persons who are actively circulating them, that they are disgracing themselves. Here, then, let me say, that we find our Lord and Saviour spoken of as "a melancholy enthusiast and an unskilful juggler," and the gospel termed "an Eastern romance disgusting to every man of common sense." Balaam's prophecy in the book of Numbers, which is admirable even as poetry, is styled "unintelligible jargon;" the Virgin Mary is called a prostitute; Moses is represented as a magician by trade: and the old fable of the Jews having been driven out of Egypt as lepers, is revived. "Pious straining" is said to be used in the ordinary application of the prediction that the Messiah should be born in Bethlehem, to our Lord Jesus Christ. The Holy Ghost, in one place, is stated to have, "committed a mistake." History is trifled

with without scruple, as to the council of Nice, and several events which are mentioned ; infidel authors who have been refuted are quoted as irrefragable authority, even on points which no well-informed infidel in educated society would now venture to insist on. While difficulties and objections are stated, the explanations of them which have been offered by learned and wise men, are, for the most part, wholly excluded ; and the Bible, throughout, is treated as if it were something very different indeed to the Book which contains the most ancient history, the most noble poetry, and the purest morality, in the world ; which has been received and believed as the work of inspiration by men like Bacon and Newton, Boyle and Locke, Pascal and Milton, and which is verified by presenting to view a series of prophecies which are undoubtedly ancient ; and the fulfilment of which has been proved even by infidel travellers like Volney. If the smart young Bábús who are circulating these scurrilous and wicked tracts, have examined the evidences of Christianity, and are not satisfied with them, their proper course is to assail the points which they do not consider impregnable, and to give room for fair and free discussion. But it is a mean thing to circulate exploded fallacies, disapproved assertions, abandoned calumnies, and petty quibbles, together with ribaldry and miserable jests. To circulate such trash and call it a Rational Analysis of the Gospel is every way worthy of men who believe that Hindu widows ought to marry, and yet like all the rest of their countrymen prevent them marrying ; who believe all that the *Shástras* say of *Durgá* to be fables, and yet spend on *pújás*, in her honour, the rupees which they withhold from every single object of public benevolence and every single public charitable institution ; who affect to despise caste, and yet dread the loss of it ; who talk magniloquently of patriotism, but do nothing to benefit their country ; who speechify about expanding their minds by foreign travel, and yet stand marvelling at the wonderful courage of Dwarkanath Tagore, who actually is not afraid to go in a steamer to England. I do not know whether you will agree with me, when I add, that I think such conduct just exactly what the Government might expect from the students of their colleges. Here are their alumni,—the future bachelors of arts in the Calcutta University,—so rancorous in their hostility to Christianity, that they even go the length of subscribing a few rupees, (a wonderful event indeed) to circulate Infidel tracts gratuitously ; and so ignorant of the evidence of Christianity, that they send forth nothing original against it, and confine themselves to the republication of Carlile's selection of old objections. And these are the patriots of Young Bengal, and the philosophers of Vedantism, who are to effect the regeneration of India !

Well ! let them go on. Though they mean it not so, their efforts will lead many more to read those Scriptures, which “ are able to make wise unto salvation through faith which is in Christ Jesus,” which have been the study of many of the most learned, the solace of many of the most benevolent, the guide of many of the most patriotic men, in those countries where learning, benevolence and patriotism have been displayed more remarkably than in any other countries in the world. They will also cause many more to examine the evidences of Christianity, and so will lead many who now fancy Bolingbroke or Hume, or it may be

Mr. Citizen Tom Paine, the finest of prose writers, and Shelley the most wonderful of poets, to read authors who will bring to their knowledge the fact, that not all theologians were drivellers and not all true poets were atheists. And perhaps the vulgarity of their tracts will disgust many more, and so induce them to study Christianity with a prepossession in its favor. But whatever may be the immediate effect of these tracts, I am sure they will ultimately be overruled for good, for God can and will "cause the wrath of man to praise Him." The hábus, therefore, are wasting their rupees; all their labour is in vain. Vipers sometimes, bite against a file.

Yours truly,

A. B.

Considering the aggravation of the *Star's* offence nothing could well be conceived more courteous or conciliatory than this letter. If he had had the least spark of delicacy or the least sense of justice or honour, he would at once have come forward to atone for his wanton and unprovoked assault by a candid and generous acknowledgment of his error. But, instead of this, he only redoubled the original insult, by indulging in a fresh strain of coarse and unmanly vituperation. This most unjustifiable conduct of his, then called forth the following strictures from the "*Christian Herald*."—

The *Star* has again returned, in his own peculiar style, to the subject of the Anti-infidel tracts. In controversy it constantly happens that one of the parties—by seizing on what he supposes to be weak points or inappropriate words in the statements and reasonings of an antagonist, or by dwelling on these in isolated or exaggerated forms, may have it in his power wholly to divert attention from the main subject in debate. Not to allow ourselves to be caught in the trap which our contemporary, with his wonted ingenuity, has laid for us, we shall simply restore the present subject of controversy to its true original position.

English tracts or pamphlets, of a singularly profane and blasphemous character, have recently been republished by the leaders of the Vedantic school or sect, in this city. Among the young and inexperienced these have been widely circulated. Finding the evil increasing and likely to increase still more, a few Christian men at length resolved to publish a series of Anti-infidel tracts. To the first of these was prefixed a short preface, descriptive and explanatory, by the Rev. Dr. Duff. In it he merely attempted to portray the genuine nature and character of the blasphemous publications. In doing so his sole object was to represent realities exactly as he found them, by the use of such terms as were best fitted to do so. When he met with what he, and all right-hearted Christian men, could not but regard as a "profane witticism," he simply called it so—with an "impudent distortion of fact," he simply called it so—with downright "obscenity," he simply called it so—with undisguised "blasphemy," he simply called it so—with a plain, palpable, unmistakable "lie," he simply called it so; and so, throughout the melancholy aggregate of evil qualities. It was surely no fault of his

that the qualities which he undertook to describe were so odious ; their existence was wholly independent of any doing of his. But actually existing as they did, and bearing the odious impress which they bore,—if described at all, they must needs be described in terms suited to represent their odious nature. To be obliged to do so, could not but be a painful task to any well regulated mind ; but, if the sacred interests of truth, and religious and social well-being required it, no Christian man, and least of all a Christian minister, could timidly shrink from it, however painful or unpleasant.

Now in judging of the merits or demerits of the portraiture of the Infidel tracts, given in Dr. Duff's preface, what was, or ought to have been, the real question ? Surely not,—whether certain descriptive epithets were applied by him, or whether in themselves these were strong, severe, coarse, or otherwise,—but, whether these epithets were correctly applied or not ?—whether they did or did not, with rigorous accuracy, portray the realities which they were designed to portray ?—whether they did or did not faithfully signify the things which they were meant to signify ? This, this was the real—the only valid question. Compared with this every other must be regarded as insignificant and worthless. This, therefore, is the question which the *Star* ought to have raised ; and we now challenge him to do so, if he can. Let him, by actual reference to the infidel tracts, prove that the things described are not so gross as the words employed by Dr. Duff would represent them to others ;—and then he will have done something to the purpose. But this, with the odious tracts lying before us, we deliberately defy him to succeed in proving.

To shirk, shun, or evade this main question, and to raise another and altogether minor question about the inherent coarseness of certain words, viewed abstractly by themselves, and altogether apart from the realities designed to be represented by them, is, to say the least, both logically and morally, a very unbecoming and unworthy proceeding. The terms employed in describing a putrid marsh, or filthy sewer, or pestiferous jungle, with all their noxious accompaniments, must be very different indeed from the terms employed in delineating the transparent lake, the crystal stream, and the fragrant flower garden. And, in any disputed case, to raise something like an *a priori* question about the inherent coarseness of such terms as putrid, filthy, pestiferous, &c. &c. viewed abstractly by themselves, and altogether apart from the realities intended to be represented by them, instead of at once raising the only real and relevant question, as to their being properly applicable or not—cannot fail to be regarded by all ingenuous and reflecting minds as, at the very least, a piece of egregious trifling.

Now such precisely is the course which the *Star* has not deemed it beneath his dignity to pursue. On perusing the preface to the first of the anti-Infidel tracts, he at once started the totally irrelevant question as to the abstract propriety of certain descriptive terms or epithets, therein applied to certain infidel publications—waiving, shunning, or evading altogether the only real and valid question, which respected the accuracy, faithfulness or applicability of such terms or epithets. In other words, he adopted the very opposite of the course, which as a

just critic and judge, he ought to have done. That course was clear. He was bound, in the first instance and before the delivery of any verdict, to have put himself, fairly and honestly, in possession of the means of founding a proper judgment. He was bound by the dictates of reason and the precedents of all impartial human tribunals to secure the publications described. And after having persued them, and not till then, was he entitled to pronounce a judgment on the terms employed in describing them. But instead of this, he himself tells us that he had not read the said publications at all! And yet, without having done so, and therefore without the means of forming an accurate opinion, he is pleased to launch forth into a wild strain of senseless vituperation. He witnesses against his neighbour blunderingly, because he does so in total ignorance and in the dark. He accuses and condemns, without even the means of knowing whether his accusation may not turn out, as it has done, to be most wanton, and his condemnation most unjust.

But he subsequently, in substance, informs us that it was not the describing of things by their proper names, which he reprobated, but the mode in which it was done. Now what is this but a distinction without a difference, a piece of wretched verbal quibbling? For what, in this case, is the mode as distinguished from the words employed? Nothing. It is in point of fact against one or more of the words employed, that the objection has been so blindly raised. If any of these should appear to the *Star* to be "coarse," "unbecoming," "unworthy," and so forth, to what does this amount except that to his squeamish, fastidious, or capricious taste they appear in this light? Unless, in scouting the least semblance of an assumption of infallibility in others, he wishes to monopolise all the infallibility to himself,—what is the reiteration of his opinion, not only without but contrary to evidence—but a piece of sheer unreasoning repulsive dogmatism? What more can it mean, except that the *Star* thinks so and says so? But his thinking so or saying so, does not certainly make it so. The use of certain words and the disuse of others is very much a matter of caprice, fashion, and conventional prejudice. There are some words, the employment of which, on proper occasions, is not only unexceptionable and proper, but absolutely necessary, at which individuals appear to be frightened or enraged, much in the same way, and for as good reasons, as bulls are said to be frightened or enraged at red cloth.

Again, the *Star* asks us, in substance, to search over the Calcutta Journals for the last five years, in quest of any thing like the contents of the preface to the Anti-infidel tracts. We have certainly no intention to act the part of scavenger, in raking together all the hard words to be found in the fault-finding department of the Calcutta Press; though, if we had, we have a strong impression that we need not travel beyond the records of the *Star* office, in order to satisfy ourselves and others, that they who dwell in glass houses are the very last that ought to throw stones. Even if we did collect an assemblage of words, vastly stronger than those employed in the preface, what would that be to the purpose? The real and only valid question would still arise, as to whether they were justly applied or not, and whether they appeared to emanate from a right or wrong spirit? If on the other hand, no such array of words

could be found, the real and only valid question, in such a case, would still remain, namely, whether during the last five years any publications have issued from the Calcutta Press, which needed to be described, in the way in which the misnamed "Rational Analysis" demanded to be described—if described at all, with any thing like truth and faithfulness?

And this leads us to remark on an aggravation of the *Star's* injustice in his unseemly assault. Had the author of the preface been repelling personal insults and calumnies, it might not unnaturally be supposed that his words had taken a tinge from the exasperation of personal feelings. But this was not the case. Personally, he was no more insulted by the slanders of the "Rational Analysis," than the editor of the *Star* was. It was the God and Saviour of the world whose name was blasphemed, and his truth vilified. And Dr. Duff, as a Christian man and minister, unable to stand by, unmoved and unconcerned at so fearful an exhibition, stepped forward to repel and expose the blasphemy. In doing so, he ought to have secured the sympathy and not the antipathy—the cordial support and not the opposition of every Christian editor in the land. In adopting so consistent and honourable a course, even if his words were found to be stronger and less applicable than they really are, the rectitude of his object, the disinterestedness of his motives, and the purity of his jealousy for the honor of his God and Saviour, ought to have been more than enough to convert censure into approbation.

But what course has the *Star* deemed it proper to pursue? Towards the retailers of the blasphemy he has expressed the greatest tenderness—pleading for gentleness and forbearance—without administering any thing like rebuke or even friendly counsel to abandon their erratic and dangerous ways. And thus has he, negatively, by the absence of admonition, and positively, by the introduction of sundry palliatives and excuses, done what by many of them cannot fail to be construed into a virtual encouragement of their unhappy proceedings. On the other hand he seems to have reserved all his indignation, and to have poured out all the vials of his wrath, on the man, the whole "head and front of whose offending" has been that he simply exposed and rebuked the blasphemy, in the terms best suited to accomplish that end. Verily, such zeal as this, on the part of the *Star* in behalf of the sacred claims of equity, the glory of the Redeemer and the honor of his cause, cannot but be duly appreciated by all that love the Saviour.

In expressing so much tenderness towards the retailers of the blasphemy, did it not occur to the editor of the *Star* that he ought, in consistency, to have manifested something akin to pity and compassion, towards the hundreds who are likely to become the victims of the blasphemy?—the hundreds, who by such wilful and wanton perversions and parodies of the word of God—the verities of the everlasting gospel—are likely to have their minds and hearts wholly alienated from the saving, sanctifying knowledge of "the truth as it is in Jesus?" Are all his kind words to be lavished on the blasphemers, and all his hard words on the rebuker of the blasphemy;—while, for those whose immortal interests may thereby be blighted, there are no relentings of compassion

—and for the insulted honour and majesty of Jehovah and his righteous law, no words of deep concern or holy jealousy can be found ?

We too feel—feel sincerely—for the blasphemers. We pity them with our whole heart ; for theirs is an aggravated guilt. They neither will enter the kingdom of heaven themselves, nor will they allow others, if they can help it, to enter in. But, while we pity them, and pray for them, and would fain labour in instructing them, we cannot refrain, in very kindness to their souls, from “sharply rebuking” them where they have, as now, so signally exposed themselves to the severest censure. Our rebukes, however, are really intended to be the “wounds of a friend”—calculated ultimately to heal and not to destroy. And the moment we can see any thing in their conduct to commend, it will afford us vastly greater and more heart-felt joy to be enabled to praise, than it now does to be constrained to censure.

These remarks of the *Herald* did evidently hit the nail on the right head. The *Star* could not but smart under the wholesome and justly merited castigation. Indeed, from his own account of the matter, it took six entire days before he cooled down to that temperature of mind, in which he could trust himself to commit his thoughts to writing. How he did so, when his courage sufficiently revived after the shock, will at once appear from the following remarks of the *Herald*:—

Just as we were going to press, the *Star* of this morning reached us. He has, we perceive, again returned to the subject of the Anti-infidel tracts ; but our readers will not be surprised to learn that he has not yet returned to his right mind. Illiberal and unjust in his original decision, he is resolved, for the sake perhaps of dignity and consistency, to be illiberal and unjust still. After having preached so many homilies on the sacred duties of gentleness, forbearance and charity, he has finely exemplified his own supreme concern for his own precepts, by violently breaking through all the rules and restraints of these noble virtues. So long as he was allowed to sit undisturbed on his self-appointed throne of judgment, he would hurl his censures all around. And when any one reclaimed against these, he would sing a lullaby of “gentleness, forbearance, and charity” in the ears of his insulted unoffending victims. But, the moment he himself is touched ; the moment the offensive is taken against him ; the moment his own illiberality and injustice are properly exposed ;—that instant, all his sermonizings about gentleness, forbearance and charity are tossed to the winds. He flares up into sudden wrath, and exhibits, to the wonder of some, the amusement of others, and the regret of many more, the frantic and fantastic attitudes of a man thoroughly “beside himself.” Verily, he who like the editor of the *Star*, sets himself up as censor-general, ought to be as immaculate as wise—exempt alike from the ordinary frailties of temper, the impulses of passion, and the influences of bedimmed prejudice. But how utterly devoid he is of these essential qualities, and, consequently, how utterly unfit he is for the lofty office which he has assumed, he has himself now demonstrated, beyond the possibility of doubt or mistake.

The *Star*, if we take his own certificate of his own good conduct, "never uses abusive epithets"—no, never! *Credat Judæus!* But even if he did not, it would only make the matter worse, that he should be in the habit of saying the bitterest, the most unjust, and most uncharitable things in language of seeming courtesy. Venom is venom still, when administered in a cup of gold as well as in a cup of the plainest and coarsest clay. Indeed the former method of conveyance is far the most insidious and dangerous. In proof of the *Star's* perfect freedom from the spirit of abuse and uncharitableness, he concludes his impotent tirade against us in the following mild, and gentlemanly terms:—"We grieve for their errors as we do for those of such writers as the individual, whoever he may be, whose angry-toned production we have now considered, men who might welcome death at any hour, *if they had their Maker in their hearts one thousandth part as much as they have his name on their lips—but who, unhappily, lack all the charity which he inculcated, alike by precept and example.*"

The *Star* grossly and utterly misrepresents what we have written respecting the employment of the word "lie." There are *certain pre-eminently odious things* to which this is the only fitting term that can be applied—not all things, or all differences in opinion. And if the *Star* is really anxious to learn what these pre-eminently odious things are, we shall simply propose to him, candidly, calmly, and deliberately to consider and digest the following passages from Holy Writ:

"For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, *let God be true, but every man a liar.*" Rom. iii. 3, 4.

"If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth." 1 John, i. 6.

"If we say that we have not sinned, *we make him a liar*, and his word is not in us." v. 10.

"He that saith, I know him, and keepeth not his commandments, *is a liar*, and the truth is not in him." ii. ch. 4 v.

"Who is a *liar*, but *he that denieth that Jesus is the Christ?*" ii. ch. 22 v.

If the main scope, spirit, intent and import of the misnamed "Rational Analysis" be not of the description of things here plainly characterized as "a lie," we shall cease to believe that a serpent, is a serpent or a bear a bear. In our solemn judgment the "Rational Analysis," is little else than one continued, unbroken lie against the truth of God.

Here, then, for the present, we must drop the melancholy subject—melancholy in every sense of the term;—melancholy, as indicative of the spirit that animates a portion of the public Press of this metropolis—melancholy, as suggestive of the baleful influences now at work in our Indian community—and painfully melancholy, as prognosticative of future evil, the issues of which it is impossible for any human sagacity to foresee. Of late, the Indian Press has been severely commented on by the leaders of public opinion in our native land. But, certainly, the woeful habit of constantly dealing with religious men and religious measures, in the spirit and style of "railing accusation," is calculated to endamage its reputation and credit, in the estima-

tion of the wise and the good, vastly more than all the declamations of its most determined foes. Our trust is in the overruling Providence of that God, who can make the very wrath of man to praise Him.

VII.—*Resolutions of the Missionary Conference relating to Native Christian Catechists.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The subject alluded to in the following resolutions of the Calcutta Missionary Conference was considered by the members to be one of very great importance, so far as the spiritual well-being of Native Churches, and the growth in grace of native converts are concerned. It was felt that every thing, which should, in any degree, interfere with the exercise of wholesome discipline in the infant church, or should tend, in the least, to foster a spirit of worldliness among the young disciples of our Lord and Saviour, was very much to be deprecated by all who labour in sincerity and faithfulness for the promotion of the true religion. Impressed deeply with these considerations, and being unanimous in the opinion, that Missionaries and Ministers, and all who are concerned in the management or direction of Missionary operations, should cordially unite in carrying out, as far as possible, a perfect uniformity of conduct in reference to such cases as are alluded to,—the Missionary Conference at their meeting, on October 7th, 1845, unanimously passed the second of the following resolutions, and instructed me to send it along with the resolution of March 2, 1841, for publication together in the *Calcutta Christian Observer*. Will you have the goodness to insert them, if possible, in the forthcoming number, and oblige,

Your's sincerely,

D. EWART,

Secretary to the Miss. Conf.

November 27th, 1845.

Resolution of March 2nd, 1841.

“That in consequence of certain glaring cases which have been reported to this Conference, the members of the Conference have unanimously resolved for themselves, and earnestly recommend to all their brethren in the Missionary field, scrupulously to abstain from engaging in the work, as teacher, catechist, or otherwise, any individual who has been discharged for ill conduct, by another Missionary,—without previous inquiry, and full proof of contrition and penitence. And further,

that it is most injurious to the cause of Christ to receive without previous investigation, any professing Christians that have been members of another communion.”

Resolution of October 7th, 1845.

“ It having been reported to the Conference that a Catechist and two native Christian teachers, who had separated themselves from the service of the Church Missionary Society, had been engaged by the Rev. Dr. Charles, for the mission at Ghospará, in connection with the established Church of Scotland, without any previous reference to the Missionaries under whom the young men had been acting,—and the attention of the members present having been called to the resolution passed by the Conference, on the 2nd of March, 1841,—it was resolved that although that resolution might, by fair inference, be made to include such cases as those above referred to, yet, under existing circumstances, and to prevent all possibility of mistake or evasion, it seems advisable to state more fully and clearly the opinion of this Conference on the subject; and accordingly, the members of this Conference unanimously resolve, in addition to what was agreed to, 2nd March, 1841,—That they will scrupulously abstain, and they earnestly recommend all their brethren, in the Missionary field, to abstain, from engaging in the work,—as teacher, catechist, or otherwise, any individual, who has, from whatever cause, voluntarily withdrawn himself from any Protestant mission,—without a reference to the Missionary or Missionaries, under whom he had been previously acting. And, further, that in no case can the ends of truth and justice be answered, the rules of Christian courtesy observed, or discipline in the native churches maintained, without such a reference.”

VIII.—*Profanity of the Stage.*

THE CALCUTTA PLAY-HOUSE still struggles for existence; and one of its present struggles is of a peculiarly characteristic kind. It proposes in a few days to bring out a play (*The Heir-at-Law*) of a peculiarly profane character—profane as a written play, and (we have no reason to doubt also) as an acted play, beyond most of its fellows. The selection of such a production (being gratuitous) is therefore the more offensive.

As we on a former occasion took the opportunity of exposing the profanity of Coleman’s “*Heir at Law*,” and of the Stage which exhibits it, we think that we may do service now, as

Christian Observers, by bringing again before our readers an extract from that illustration of the character of the Calcutta Play-House.

Very lately there was acted in the Calcutta Theatre the well-known comedy of the "Heir-at-Law." To the advertised bill of performance, there was subjoined an intimation, that copies of the play were to be had at a certain press. One of these is now before us*—printed for the occasion—for the convenience of the play-goers, and probably of the players themselves. We have here then a printed copy of a play identified with the Calcutta Stage, on a particular occasion—a play about which some trouble was taken to have it printed and circulated beforehand. We have also a play particularly selected, to be the second or third in a new season of amusement; and chosen of course, on account of some peculiar theatrical (if not moral) merits, above other plays passed by for the time. Whether the play was acted as it was printed, in this case, we know not;—if it was not, it does not alter our charge, which is the *published* profanity of the Calcutta Stage;—and if it was acted in full as it is printed, then does it but aggravate our charge, for it shews that the published profanity was also professionally *performed*;—and surely if there was the deliberate printing, or adoption of that printing, first—and then the studied performance of that which was printed or adopted, next—our charge would be at the full. We believe this latter to be also true; but we assert no more than we know; and in this case that knowledge is enough to found the charge of profanity.

From the above-cited production, as published for the use of the Calcutta Theatre, and adopted by it as a "copy of the play," we present the following list of profanities, as we find them successively in the book.—We record them in their order, and with their repetition, just as we find them;—with this only difference, that we have separated, and divided them under two heads: 1. *Open* profanity: 2. *Disguised* profanity; or, as they are generally termed, plain oaths, and minced oaths. We make no apology to our Christian friends for this necessary quotation of such profanity, in these pages, more than for the discharge of other duties:—our own disgust is only exceeded by our horror, on reading over the catalogue we ourselves have made.

I. OPEN PROFANITY.—"LORD help you!—Be damned to you!—Damn me!—A damned game!—Curse me!—Oh, damn it, no!—A Devil of a difference!—A wife's the Devil!—A damned sight!—Damn him! (Heaven forgive us!)—Damn that shop!—Damn it!—Faith!—Faith now!—The devil fly away with you!—By my soul!—That damned squire!—GAD!—Damn Plato!—What, the devil!—Damn me!—GAD!—Damn it!—Damned old woman!—LORD love you!—Curse me, my lad!—LORD love you!—Damn me!—Damned ugly!—Damned rascal!—Damn me!—Damn him!—Good Heaven!—By my soul!—Oh, the devil!—Good Heaven!—Upon my soul!—Damn it!—But, Damn me!—By Heaven!—A damned gig!—Damn Dido!—Damn Dido? well, damn Dido!—Where the devil is he?—Damn decorum!—"

* "Englishman Press, 1842."

Damn me!—*Faith and by my soul!*—*Upon my soul!*—*The devil fly away with him!*—*LORD love you!*—*Damn it!*—*Kick you to the Devil!*—

These all speak for themselves, and need no comment to explain their meaning, save a Christian creed!

II. **DISGUISED PROFANITY.**—This consists of certain minced or garbled terms of cursing and swearing; and which have been thus altered, in some cases, to produce greater amusement; and at other times, in order to soften down the profanity and still retain its point;—and in a few instances, it may be, in order to maintain the noble appearances of swearing or cursing, without (as such fools suppose) contracting the usual guilt. We place these in a separate count or charge, with a key; so that if any should present the plea of ignorance, they may have the benefit of their pleading and of our explanation. At the same time we must say that there are few men of education who do not know the meaning or origin of these oaths; and, above all, Players, a part of whose profession it is to study and imitate other men's profanities, surely will not plead guilty to be such *fools*, as not to understand what they glory to utter!

Ecod! or *Egad!* (God!) or, by God!—*Od rabbit!* or, *Od drab it!* (provincial, and comic, for, GOD damn it! as “Tarnation!” for damnation!)—*Dang it!* (damn it!)—*Zounds!* (ODS 'ounds, (or GOD'S wounds, on the cross.)—*Od rabbit*—(GOD, &c.)—*Dang it!* (damn it!)—*Zounds, and the devil!* (GOD'S wounds and the devil!)—*Zounds!* (GOD'S wounds!)—*Od drab it!* (GOD, &c.) *Od's Flesh!* (God's Flesh—sometimes, 'OD'S Fish! for merriment)—*S' death!* ('OD'S death, or GOD'S or CHRIST'S death on the cross.)—*Zounds!* (GOD'S—wounds.)—*Od drab it!* (God, &c.)—*Zounds!* (God's wounds.)—*Od drab it!*—*Zounds!*—*Od drab it!*—*E'cod!*—*Od's flesh* (God's flesh!)—*Zounds!*—*Od* (GOD) rabbit!—*Od rot it* (God rot it!)—&c. &c.

When summed up, these are but wicked and flimsy disguises for such awful terms as these—*By God!*—*God damn it!*—*Damn it!*—*By God's wounds!*—*By God's wounds, and the devil!*—*God's Flesh!*—*God's Death!*—*God rot it!*

We can well understand the contemptuous sneer with which some may read these lines, and how some may again say, as they have said, of the writer, on similar occasions, “What an idiot the man must be—what a fool!” aye, and *worse!*—Let that be as it may—the simple question is, are these things so? Are we “bearing false witness against our neighbour,” or are we not? Is the above enumeration of printed terms sufficient to prove that the Calcutta stage is guilty of gross profanity, or not?

We say, it is more than sufficient; and that were only the tenth part acted that is published, the charge would remain in its full force;—yea, if but *one* studied, premeditated, oath, was spoken on the boards of the “Sans Souci,” we arraign the speaker of that one oath as guilty of studied, premeditated profanity—of deliberate, professional sin—of an intentional breach of that divine commandment which says, “THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN; for the

Lord will not hold him guiltless that taketh His name in vain !"—God makes no exception ; and dares man except what God has included ?

But it is said, " why single out *one* play, thus to condemn it for profanity, seeing that it is but part of a system ;—this play may be worse or better than most others in this one point—why judge the stage by *it* ?" We reply, so we think also : and accordingly so have we acted. We have attacked the whole system for various evils which it bears on its front—we have specified profanity as one of its gross inherent wickednesses—and now by one single particular case, we bring home one specific charge to one specific spot, which may surely prevent the usual outcry of the wounded, about vague and unproven charges. We first attacked the system—now we attack a part of it. We first shelled the fort, and now we breach it.

Or it may be said, " Your selection is peculiarly unfortunate for *us*, as well as unjust to our cause :—for this play happens singularly to abound in those questionable expressions, which, in their absolute form, you with some plausibility condemn : *probably*, you would not find such another play, as to *that* matter, in our whole series !" —Be it so then—our answer occurs in the form of another most natural question :—How did *you* come to *choose this exception* ?—to select the *most* profane, out of many *less* profane ?—Does not this shew that you considered its special profanity as no bar to its professional use—and that you preferred a play which best amused man, but most insulted GOD ! Tell us why you chose an exception, and we will tell you why we attacked an exception !

It may even be said, " We simply republish or reprint an author's play, as we find it—if with oaths, or without oaths ; we assume no right to alter any such production for the sake of others—if we did, where would be the end of it ?" —The answer to this is very plain : no man has a right to publish what is bad, save for its destruction, —to publish sin for amusement, is to increase and to multiply sin. —Again, stage managers *do* alter plays and that very largely, to adopt them to the peculiarities of stage performance—and we have now before us a printed play altered, in Calcutta manuscript, to suit Calcutta boards :—why not then alter what is *profane* to suit christian ears ?—Besides, such an excuse would be peculiarly unfortunate as to *Colman's* plays ;—for, if we mistake not, when in his more advanced years he had some stage power in his own hands, this very Colman was deemed peculiarly tyrannical by stage-authors, because of a fastidious scrupulosity about every appearance of profanity in dramatic exclamations. If so, then surely faithfulness to the author of the "*Heir at Law*" would have demanded the rejection, rather than the retention, of those very profanities, which he latterly (without piety) condemned. Above all, consider the souls of such writers for the stage, now in the eternal world :—what would they, *there* and *now*, wish their successors to do ? Are there any of those authors now in HEAVEN ? would not they wish that every trace of profanity were for ever obliterated from their books ? Are there any in HELL ? are they glad or sorry that they wrote, "*God damn me !*" As ye would respect even the dead, perpe-

tuate not those blasphemies, which they themselves would now obliterate, whether they be in heaven or in hell!

It will perhaps even be said—"True, so far; there are too many of these questionable expressions in this play:—but then, they are so peculiarly arranged and scattered over a considerable surface, that in their original connexion they are not nearly so offensive, as when one strings them together, as you have done!" Yes; less *offensive*—but, far more ruinous:—the art of swearing inoffensively, is far more ruinous than the habit of swearing offensively. The man who professionally and systematically places his proper oaths in their proper place, so as to amuse and not frighten, is but as an Italian poisoner, who administers impalpable venom in the best wines—so that, with your wine, you may also have your *death*.—This is the very bane of stage profanity, that it is a matter of taste and flavour; it has a *belles lettres* of cursing;—it has a law of rhetorical iniquity.*—Thus the excuse is but the aggravation;—and the plea of justification becomes but another count in the charge of sin.—Alas! if men thus shrink from a naked catalogue of the blasphemous profanities in one single play, what will they do when they see in the Judge's hand a complete catalogue of all the profanities of a long professional life! Justice demands evidence, and evidence demands facts, and facts demand selection; but, who cry out against selection? those who cry out against justice: and who cry out against justice? the whole world answers, the GUILTY!

IX.—Last Words.

Commune with the past—Time is a deep teacher. Experience, the offspring of years, is a wise monitor. Time, swifter than the lightning, arrays in vivid and instructive panorama men and things before the mind. Experience, as a mentor, leads

* Since the above was in type, the following editorial paragraph appeared in the "*Calcutta Star*," no mean *Theatrical* authority here, as is supposed;—(the italics and capitals are ours:)

"In the second piece, though he (the amateur) had but little to do, he quite sustained his reputation. We would venture, however, to hint that we noticed one defect which cannot be too soon remedied. We allude to his introduction of certain *little imprecatory expressions*, that we do not think were to be found in the original copy; and which, however APPROPRIATE IN THEIR PROPER PLACES, have an unpleasant and startling effect upon the ear, WHEN LADIES ARE PRESENT!"—(*Calcutta Star*, August 26th, 1842.)

This surely is an impartial, and most unintentional, confirmation of our remarks. It involves the following admissions: that oaths (imprecations) are lawful on the stage:—that there is in regard to their "places," a law of "appropriateness":—that their use should be regulated by the "original copy," not by the caprice of the actor:—that the neglect of this rule (the *right use* of swearing on the stage, and in certain company) has an unpleasant and startling effect on the "ear," not on the conscience:—and finally, that any such defect is to be remedied on account of the *presence of ladies*, not on account of the *presence of God*!—thus preferring the former to the latter. Does this privilege of female-canonization extend to the stage? or does it terminate in the stalls? "HE that planted" *woman's* "ear, shall HE not also hear?"

to such a selection of materials for thought as may be consonant with taste or subservient to interest. Reflect upon the bygone year, what a kaleidoscope has it been! How changing! Now in vivid and all-glorious hues, then in shades deep and dark. Heaven has opened its fountain at the head and rolled down upon us its mercy streams fresh and vivifying. The unsatisfied last home of humanity—the grave—has opened once and again; and again, as it cried ‘Give,’ nor has it been sated with the mere passers by, the King of Terrors, has called for many of the noblest and the best of our race. Our fathers and guides have been sealed up in the tomb. Death has impressed his dark signet upon their resting place. To look into their charnel-houses would be a sad work; it would startle with its withered forms and scattered bones, One look beyond, how bright and glorious! Heaven is theirs, they are in possession of more than human poetry can realize. Inspiration, with its expressive, stirring imagery fails to yield more than a glimpse of the happiness of disembodied glorified men.

Gleams of mercy reconcile us to the darker moments through which we have sojourned. They are the golden tints of the eternal morning—the full, bright, ever-continuing day is to come. The dark days of the past have been encountered—remembered they may and must be, but not reborne. Christian, your sorrows are fast flitting away, your joys are nigh at hand.

Beloved ones have departed. They appear in our memories with pleasing forms and visions. Never was sleep of laboring man sweeter than our recollection of the departed good. Fair forms, living embodiments of the virtues and worth of New Testament grace, love and wisdom. The frail medium through which their mental and spiritual inspirations were revealed to us are broken and scattered. The tenement in which all that was of life and heaven and undying nature dwelt is left alone and cheerless. We seek, desire it not. The cup from which we quaffed the nectar of friendship and love is dashed to the ground a mournful ruin. The inspiring draught that sparkled with life is spilt.

If we who remain live in Christ, we are not lost to them nor they to us. We shall enjoy their golden privileges and be for ever with them and with their and our Lord. The earthly house shall no more incommode. The cup never more be broken. All shall be perfect and entire, wanting nothing.

Look forward Christian to the end of years,—of all things—to the unfolding of eternity and everlasting happiness—to the time when sin shall be vanquished, death trampled under foot, the grave triumphed over, Satan defeated, your sins forgiven, your soul justified, and heaven secure.

REVIEW.

Missions in Western Africa, among the Susus, Balloms, &c. being the first undertaken by the Church Missionary Society, with an introduction, containing, I. A sketch of Western Africa: with a description of the principal tribes. II. A brief history of the Slave Trade. III. Some account of the early African Churches. IV. A condensed survey of all the Missionary exertions of modern times in favour of Africa. By the Rev. A. WALKER, 1845, 8vo. pp. 572, 8 Rupees.

The Church Missionary Society has been successful of late years in having faithful and interesting accounts of its Missions in different parts of the world published—there are “Selkirk’s Ceylon,” “Weitbrecht’s Missions in Bengal,” “Wilkinson’s Sketches of Christianity in North India,” “Tucker’s letters from Madras,” “Gobat’s Abyssinia,” “Yates’ New Zealand,” and now “Walker’s Western Africa,” which professes simply to collect together the scattered fragments of Missionary intelligence which the Church Missionary Society’s periodical publications supplied, and to present them to the Christian reader in a clear consecutive form. “I aspire to be useful to the working clergy in the rural districts, where books may happen to be scarce, and to the subscribers to parochial libraries, who may find in the study of Missionary operations in foreign lands not only spiritual refreshment, but also geographical and historical information.”

We shall give a brief view of the principal subjects treated of in this valuable work. “To Africa and the East England owed a vast debt of Christian benevolence and example. The Church Missionary Society stood forward to liquidate, at least, a portion of the demand.” They selected Sierra Leone, the then centre of the slave traders, and the Suso people, whose language is spoken over a tract of country 1000 miles in circumference. They began the Mission in 1804, their view being that “the one chief Missionary settlement should first be formed, when all the Missionaries should for a time live together, until fully acquainted with the native language and *customs*, and from which they should make excursions and occasionally reside among the natives in the neighbourhood, but that in all cases of difficulty they should have the settlement to retire to.”

In 1805, forty-six children were baptized, and three new Missionaries with their wives arrived at Sierra Leone. The Portuguese had missions before them at the Rio Pongo, “their

priests baptized hundreds without any attempt to make them Christians." The descendants of these Portuguese are now *heathens*. In 1809, died John Franc, the first martyr of the Sierra Leone Mission, subsequent to that over fifty Missionaries fell victims to the deadly nature of the climate; the country was then a land of miasma, where pestilential jungle and mud creeks spread death all around. Yet the land swarmed with European slave dealers. The Committee of the Church Missionary Society very wisely directed the attention of their early Missionaries in Africa to the subject of *education*. "Take *any* children. Do all the good you can; if you can conciliate the traders by educating their children, if you should, by the blessing of God, establish any of those children in the faith, and so render them hearty friends of the Mission, you are well employed. The Committee do hope and desire, that you will open schools for the instruction of all the children, of every description, who can understand you." One of the early Missionaries, Butscher, in writing to the Committee remarks: "Our first endeavour must be to sow the good seed among the children, whose hearts are tender, and not so corrupted by actual sins as those of the more aged. *Of the grown people I have very little hope*, seeing many of them entirely given up to superstition, drunkenness and sensuality."

At Bassia, the Missionaries had a flourishing seminary of 120 African boys in 1811. The whole work of the establishment, beating out rice, fetching water, cleaning the rooms, weeding the garden, &c., was done by these boys in turn, and at certain times which did not interfere with their school studies—when will the system of *industrial schools* be incorporated into our educational machinery for Christian boys in Bengal? It has been carried out by the Church Missionaries at Benares and Agra, but nothing has been done in Bengal. The children that were liberated from the slave ships taken by the English cruisers were generally placed under the charge of the Missionaries, they could maintain and educate them at an average expense of £5 per annum for each child. In 1812, they purchased children from slavery in order to educate them, but they soon discontinued the practice, as they found it gave encouragement to slavery, and sanctioned to a certain degree the principle of slavery. The African boys were named after distinguished friends of the Society. The Government made a grant of land to the Church Missionary Society at Sierra Leone, for the establishment of a Christian Institution; the Society's plan was in it, "To train up the native youth in the knowledge of agriculture and the simple arts, and in qualifying some of them to become teachers to their countrymen,—to serve as points of

support to the exertions of the Society in their respective quarters,—to be rendered the Asylums of its widows and orphans,—these children would add rapidly to the moral influence of the colony on the natives. They should all receive a good English education. Some of them should be apprenticed;—others should be brought up within the precincts of the institution, in a thorough knowledge of the gardening and agriculture adapted to the country, while the more serious and promising youths should receive such further education as may prepare them for being sent into the interior as school-masters, catechists and ministers. Such as are likely to settle in the interior should be well instructed in their respective languages, by natives employed for that purpose. They might here receive, under proper teachers, such instruction in Arabic as might render them successful opponents of the Muhammadans, and might place them as an effectual barrier to the inroads which they have long made on the natives.”

The act for the Abolition of the Slave Trade in 1807, though it has *not* abolished slavery actually, yet proved of great benefit to the missions in west Africa, by diminishing the influence of the slave traders, who, like the Jamaica planters of former days, were violent opponents of Missionary efforts. One of the Missionaries writes on this subject, “the slave traders are more afraid of a person of my profession than they are of hell, on account of giving information against them; and therefore one of our persuasion can never come to facts, though one may have occasion to go into their houses and factories.” The slave trade, as Buxton shews, is now carried on as actively as ever, however in the neighbourhood of Sierra Leone, “the traders were obliged to send their slaves into their rice plantations, instead of selling them on the coast; and many men who made a livelihood by that horrid trade, by being dismissed from their office, took to cultivating the soil, and forming plantations for themselves.”

In 1812, a printing press was sent out from England, the Committee determining to use *every* means for evangelising the country: in this respect they followed in the same track with Ziegenbalg and the early Protestant Missionaries on the Coromandel coast. The press was a grand instrument in bringing about the Protestant Reformation—why should it not be also instrumental as a Missionary implement? Mr. Walker, the compiler of this work, is one of that class of men who would restrict the operations of God’s spirit to the sole department of preaching, and raises that which is *one* means, and a valuable means to be the *only* means. Hence he censures the early Missionaries at Sierra Leone for giving so much time to teach-

ing instead of preaching—they thought perhaps it was easier to cut clay (the young), than bricks (the adults).

In 1816, the Rev. E. Bickersteth was sent as visiter to the West Africa Missions: his report on its condition and prospects is given in full in this work. He found the state of the country in a favorable condition for Missionary work. "The slave trade is so far crippled, that many of its evils are passing away: trials for witchcraft are greatly diminished: personal security and mutual confidence are more established." Even the slave traders sent their children to mission schools." One of the Missionaries, Mr. Nylander, stated the advantages of a Missionary living in the native town to be, "he would have the natives always *near* him; he would see their miserable condition as heathens; he would more easily and quickly learn the language; he would have great opportunities of conversing with them." The disadvantages, "the want of Society; being exposed to temptations of various kinds; his time being wasted in vain talkings with the natives."

Mr. Bickersteth observes on the applicability of schools as a Missionary means, "Where the adult mind has been debased by peculiar habits, as it has on this coast, there are stronger reasons than usual for paying attention to the education of the children."

In 1816, a chaplain was stationed at Sierra Leone; the Governor M'Carthy, was a warm friend to the mission, and encouraged it both by correspondence with the Home Committee and by advice. In 1817, Goree, where the Society had flourishing schools, was given up to the French, and the Missionaries found it inexpedient to continue the schools, as they were liable to be interfered with by French priests, and as the parents wished their children to learn French and not English. The revived activity of the slave traders in 1817 not only checked the progress of agriculture and commerce on the coast of West Africa, but also seriously interfered with the progress of missions—so much so that in 1818 the Missionaries withdrew their schools from Canoffea station beyond the colony, as the native chief there withdrew his protection from the Missionaries at the instigation of the slave traders.

We do not think that Mr. Walker is justified in his remarks that the British Government should have made no effort to put down the African slave trade, because God has pronounced a curse upon Ham, that he shall be a servant of servants. The slave trade originates in the wickedness of man, and not from a decree of God. We are to use means, events rest with Providence. From the tenor of Mr. Walker's remarks on missions, we presume that he is a mere theorist on missions, one of that

class of men who can form plans for Missionary operations very comfortably in his study with a large map before him—but whether they be *practicable* is another question. Thus he observes, “That up to 1816, the Church Missionaries in Africa, instead of doing the work of evangelists, *sunk down into the inferior capacity of school-masters.*” Where has Mr. Walker learned that the *educational* department of missions is inferior to the *evangelistic*?—Mr. Walker is an *Irish* clergyman—perhaps had his predecessors in the ministry in Ireland acted more in the capacity of *Missionary school-masters*, the Irish Church would now be in a far better condition. But Mr. Walker brings forward testimony which contradicts his own statements, he remarks of one of the Missionaries that in 1817 went about preaching. “After he had preached among them, the people declared they understood and admired his speaking, but it was evident they attached little value to the instruction sought to be conveyed, ‘the sound of the drum,’ wrote Mr. Nylander (a Missionary) ‘a jug of palm wine and a few leaves of tobacco, are of more value in their esteem than *Christian instruction*,’ the school *alone* gives a prospect of doing good in the Ballom country.”

Prefixed to this work is a sketch of Western Africa,—the effect of the crusades in awaking Europe from the slumber of the middle ages, and bringing the Eastern world into close contact with christendom—the enterprise of the Portuguese under Don Henry, who first applied the mariner’s compass to navigation,—and to the gradual exploring of the shores of Western Africa by the Portuguese, until at last they doubled the Cape of Storms and landed in Calicut,—the geography, languages and customs of the people of Western Africa,—the Fongles, Mandingoes, Muhammadans, Ashantees, among whom the ordeal and human sacrifices are practised.

He gives a survey of African Missions,—the Portuguese priests in Congo, their profligacy, disunion, political ambition—the Moravians with their Christian basis—the London Society with Vanderkemp, the talented friend of the oppressed—the Wesleyans, the pioneers of Namaqueland—the French Missionaries, successors in Africa to the Refugees—the Berlin, Glasgow, Netherlands Mission Societies—Madagascar, Mauritius—the American Missions at Liberia where an American bishop has been stationed—the Baptist Missionary Society, and Hannah Kelham, a Quakeress, who repeatedly crossed to Western Africa to establish schools.

An account is given of the history of the slave trade from its commencement by the Portuguese down to the present time—the horrors of the Middle Passage—the mode of stealing slaves

—the career of Wilberforce—the measures of England for its suppression which have cost twenty-four millions sterling since 1808—Mr. Walker gives a brief sketch of the early African Church which produced such worthies as Tertullian, Cyprian, Origen, Clemens,—the persecutions it underwent—the introduction of Christianity into Abyssinia—the Jesuit Missions, &c.

This work contains much valuable and interesting matter in a short compass, and the author has conferred a high favour on the Missionary world by the labour he has expended in this compilation.

Missionary and Religious Intelligence.

I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to state that in addition to those already mentioned the following Christian laborers will be compelled to leave India during the ensuing cold season :—the Rev. W. Buyers, of the London Mission, Benares ; the Rev. J. Macallan, of the Episcopal Mission, Bhagulpore ; the Rev. W. W. Evans, of the Baptist Mission, Calcutta, leaves immediately in the *Bilton* ; and the Rev. H. Wilkinson, of the General Baptist Mission, Orissa. The Rev. J. H. Budden, Mrs. Budden, and Miss Williams, connected with the London Missionary Society, arrived in Calcutta on the *Monarch* on the 16th of November ;—the Rev. Mr. and Mrs. Burpe have arrived at Akyab, where they purpose prosecuting the study of the Burmese language, with a view to settle at Sandoway.

MADRAS.—The Bishop of Madras arrived at the Presidency on the 23d Oct., but proceeds ere long, we understand, to the scene of his labours as acting Metropolitan.

We regret to state that the Rev. W. H. Fox has been obliged to leave his station at Masulipatam, and proceed to England on account of the continued illness of his wife.

Also that the Rev. S. S. Day, of Nellore, is at Madras ill, and must probably soon leave the country. Thus two labourers of the few among the Telugus are removed from their work, and the station at Nellore is left without an ordained missionary.

2.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Union Chapel, on Monday evening November 3. The audience was addressed by the Rev. J. Jones, of the Welsh Mission at Cherra Ponjee, from 1 Cor. 15 and 16.

After Mr. Jones' remarks the Rev. A. Duff, D. D. spoke to the meeting on the attempt on the part of the Native Infidel party to circulate tracts containing the most revolting doctrines. He further announced that the friends of Christianity had commenced the publication of a series of tracts explosive of the wretched doctrines inculcated in these publications, and called upon all to aid in the work.

The devotional services were conducted by the Rev. Messrs. Boaz and Campbell. The attendance was good.—*C. C. Adv.*

3.—THE MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel, on Wednesday evening the 5th November.

The address was delivered by the Rev. T. Boaz.—Subject,—I. The difficulties and trials of the mission work on the mere ground of human reason. II. The great source of consolation and hope in the fact that it is not the work of man but of God. The present trials and encouragements of Mission labor in Calcutta were adduced in proof that the work was of God and not of man. The inference to be drawn by every sincere Christian is, that it is his duty to labor and Christ's to control and bless. The devotional services were engaged in by the Rev. Messrs. Mullens and Boaz. The attendance was very good.—*Ibid.*

4.—THE INFIDEL AND ANTI-INFIDEL TRACTS.

The *Hurkaru* quotes a passage from an address of a young Hindu, who thirsts to be distinguished as the individual who has had the *honor* of giving to the public the low scurilous blasphemies of Richard Carlile. In this extract it is stated that he intends to publish the "Rational Analysis" in one volume instead of the Tract form, with a view to ensure its permanency. There is no accounting for tastes; some men seek honor and reputation in one way and some in another, but that must be indeed a singularly vitiated taste which can boast of having palmed a wilful plagiarism of low blasphemies on the public under a new title, without one word of explanation or introduction as to whence it originated or who was the author. This new edition is to be *revised*. The object of the reviser is to make Carlile's infidel tracts as "*useful as possible to the Hindu community.*"

We scarcely know which most to mourn over, the wickedness or impertinence of these young men. We have had within a few weeks one setting up as the author of a new faith and another tinkering—and glorying in the work—the low infidel publications of Carlile. We have quoted the article from the *Hurkaru*, but have left a blank where the reviser's name appears. This we are certain is the heaviest punishment we could inflict on his ambition. His motto evidently should be:—

"Better to reign in Hell than serve in Heaven."

PLACARD.—The following announcement in large characters has lately been hung up on the walls of every street, lane, and gully of the native part of the town of Calcutta. They have amused some natives, puzzled some, and interested others.

Anti-Infidel Tracts.
Hindu Infidelity,
Met and Exposed by
Christian Men.

No. I.

Lord Erskine's

Celebrated speech on the trial of

Tom Paine,

With remarks prefatory and explanatory by the

Rev. A. Duff, D. D.

Published by Hay, Meik and Co.

To be had of all the Missionaries, and also at the
Booksellers.

Price to natives one anna.—*Ibid.*

The result of this Placard hanging and publishing the first number of Anti-Infidel Tracts, has been the issue of a letter addressed to the Hindus by _____ which we quote for the information of our readers:—

“It is intended to publish a revised edition of the “Rational Analysis of the Gospel,” to be embodied in one volume. The weekly tracts, which a few days ago I had the honor to present to the public, were not published in a form sufficient to ensure their permanency, and in their detached shape were liable to be mislaid by many of my readers. I have therefore resolved to publish the work in one volume, and disposing of it at a moderate price render it as extensively useful to the Hindu community as possible.”—*Ibid.*

5.—MRS. WILSON.

In a letter recently received from England we understand that Mrs. Wilson was a few weeks back admitted into the sect of the Plymouth Brethren by immersion.—*Ibid.*

6.—CALCUTTA UNIVERSITY.

The Council of Education have, during the last month, issued the Prospectus of a *Calcutta University*. It is to be based on the principles of the London University, and like that institution entirely omits all reference to religion. The pupils of Christian seminaries will,—if they prefer it,—be examined in the classics instead of the vernaculars.

The *Bengal Hurkaru* states that the Council of Education have determined to establish a Normal School in Calcutta. Mr. Jones, one of the present teachers of the Hindu College, is to be the head-master of the new institution.

The Council of Education, with a view we suppose, to secure a more select class of pupils, have resolved to make the pupils pay for all their school books. This is a wise and salutary regulation.

A meeting of native gentlemen was held a few days back at Krisnaghur. The object of the meeting was to thank the Government for the establishment of a college in the district. A subscription, amounting to upwards of 16,000 Rs. was raised in aid of the object.

7.—THE CAUSE OF TEMPERANCE IN INDIA.

The following circular has been addressed to us with a view of diffusing and obtaining information on the subject of temperance in every district in India. We are indeed gratified to find this or any other cause by which the interests of religion and morality can be served in this heathen land prosper. We sincerely wish our ardent friends every success. We hope that those interested in the temperance movement on this side of India will either forward their communications to us or to the Secretary of the South Indian Temperance Union direct.

“I trust no apology is necessary on my part for addressing you in this manner.

The importance of my object emboldens me to ask your attention to the following queries, and to beg of you to favor me with such replies as it may be convenient and agreeable for you to make.

In the first place allow me to detain you a few moments with some statistics of the temperance cause in India at the present time.

There are in operation regimental, station, or missionary temperance societies at Madras, Arcot and Arnee, Bangalore, Mysore, Trichinopoly, Madura, Negapatam, Cannanore, Bellary, Vizagapatam, Secunderabad, Poona, Ahmednuggur, Bombay, in Scinde, Loodiana, Meerut, Ghazepore, Benares, Chunar, Kussowlee, Dum Dum, Calcutta. and Moulmein.

With the exception of two or three, all these are established purely on the principle of total abstinence from intoxicating beverages. The number of those who do thus abstain may be estimated safely at about three thousand, *pledged*.

Two Journals devoted to the cause are published monthly, one at Madras the other at Bombay; and various other temperance publications are largely circulated. Public meetings for promoting the cause are held by the different societies mentioned. A considerable number of missionaries advocate the system. Many officers acknowledge its beneficial influence in the army, and numbers practise it themselves. The great cause appears evidently to be progressing throughout the country.

1. Is there a temperance society at your station—its condition?
2. What evidence have you to show that habits of drinking are diminishing among Europeans generally?
3. Is intemperance increasing among the Natives—if so, to what cause is this attributable?
4. What in your opinion is the best method to be adopted by the friends of temperance, to reach the Natives on this subject?
5. What kinds of liquors are most in use?

Our system, as a Christian scheme, is mainly founded on the doctrine of "expediency," *i. e.* though wine should be esteemed by some a *lawful* beverage, yet because it does, or *may* prove a cause of stumbling to others, it is "expedient" for Christians to abstain from its use for their brother's good—yet it is thought highly desirable to ascertain if possible from actual experience and observation, whether alcoholic stimulants be necessary; or at all useful, as a beverage, in India. With this object in view, I am led further to ask you, if perfectly agreeable, to furnish for publication your personal testimony as to

The general beneficial or injurious effects on the human system of alcoholic beverages, especially in hot climates.

The safety of at once abandoning their use on the part of those who may have become strongly addicted to them.

The general tendency of an habitual though moderate indulgence in the use of such drinks—particularly on the part of the *young*.

I need hardly say that any other facts bearing upon the subject generally will be thankfully received.

I am,
In behalf of the committee,
Your's very respectfully,
P. R. HUNT,
Secy. S. I. T. Union.

Madras, Oct. 1845.—Ibid.

8.—FREE CHURCH MISSION.

On Sabbath, Nov. 23d, two sermons were preached at the Parental Academy on behalf of the Mission of the Free Church of Scotland, by the Rev. A. Duff, D. D. and by the Rev. D. Ewart. The collection in aid of the funds of this excellent institution amounted, we are happy to learn, to about Co.'s Rs. 1,400.—*Ibid.*

"The friends of the Free Church, and all indeed, who can appreciate the sacred principle to which it owes its existence, will be gratified to learn,

that between January and the end of last month, no less a sum has been collected for the Mission Fund than Rs. 35,050-1-6. This is the amount received in ten months, which is at the rate of Rs. 42,000 per annum! When we consider the limited number of the Christian community in India, we think we have right to claim for it great credit for so handsome a contribution. We owe this result, no doubt, in a great degree, to the zealous exertions of the Ministers of the Free Church, and to their eloquent appeals from the Pulpit, as to two of which we published a notice yesterday under our local head, which we hope has not escaped the attention of our readers. We meant to have adverted to it yesterday, but want of time prevented our doing so."—*Hurkaru.*

9.—CHINA.—REV. W. FAIRBROTHER.

Letters have been received from the Rev. W. Fairbrother announcing his safe arrival at Shanghai. In the Formosa channel our good friends were again in peril; they were overtaken by a Typhoon, in which the vessel was almost entirely disabled, and in that state driven by the current within a short distance of a rocky shore.

On the same vessel were two American Missionaries and their wives, and an American Missionary Printer, for the Mission work in the north of China.

Mr. Fairbrother, writing of the London Mission at Hong Kong, says—"Gillespie is at Canton, where he has taken a house to commence a Mission. He has met with considerable difficulty from the prejudices of the people against foreigners, but I hope he will be able to maintain his position. The chapel at Hong Kong is nearly finished, the mission premises, including the Anglo-Chinese College was almost ready for the roof. The latter is a substantial and rather elegant building. The attendance at the Chinese chapel is good, and many come to make further inquiries respecting what they hear, but at present there is no more decided fruit."

Of Shanghai he writes—"We are much pleased with the climate. This is the hottest season and the thermometer seldom arises higher than 93 degrees, and only remains at this for a short time. The nights are very cool. There are so many English residents here who have not yet built houses that it is difficult to get even one of the better sort of Chinese houses." Of the prospects of the Mission he speaks with pleasure.

We regret to find that Dr. Hobson, one of the Medical Missionaries, is obliged to leave for Europe.—*C. C. Adv.*

10.—WORKS OF THE ENGLISH PURITAN DIVINES.

One of the most encouraging signs of the times is the publication of the works of the old divines. Next to the Bible these works are calculated to check the prevalent errors of the age, whether Popish, Puseyite, or whatever other form they may assume. We do not attach importance to the opinions of men or bodies of men further than they agree with the plain and evident meaning of the Word of God. If they accord with that word, and are fountains of scriptural thought, in that case, in an age in which error in every form is scattered abroad amongst the disciples of Christ, we feel assured their publication in a cheap and portable form is a favor conferred upon the cause of truth. On this ground we have much pleasure in commending the following plan to our readers, and shall be happy to receive and forward to the publishers the names of parties anxious to possess the works of some of the most instructive of the old divines.

Beautifully printed in foolscap 8vo. and handsomely bound in cloth. Each of the volumes will contain about 350 pages, and one will be published every three months, price 1s. 4d., to subscribers for the first four, and 2s. to non subscribers.

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| | |
|------------------------------------|------------------------------|
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The design contemplated in the present scheme is to bring within the reach of all classes of the religious public, the invaluable writings of the ENGLISH PURITAN DIVINES; and while the series will comprise works of well known Authors, such as HOWE, BAXTER, BUNYAN, CHARNOCK, FLAVEL, &c., many others will be printed now in a great measure unknown. Every work printed will be WITHOUT ABRIDGEMENT.

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London: THOMAS NELSON, Paternoster row.—*Ibid.*

11.—BOMBAY.—EXECUTION OF TWO MUHAMMADANS.

Essubji Ibrahim and Baba Fakirji were executed on the 17th of October for one of the most atrocious murders on record. They were visited by several Christians who sought to bring them to a sense of their crime and of their general guilt. But all appears to have been in vain. Even where guilt was acknowledged, it was still more emphatically denied. A man, who could count his days and hours with a fearful facility, had no scruple in broadly saying, that God himself was the author of his crime. He was about to appear before the great judgment-seat; and he made no hesitation in prefacing the appearance with the foulest crimination of the Judge! Do unbelievers ask what Christianity has done for those educated in her lessons, and brought up under her influences? We will mention one thing. She has maintained a living conscience that condemns the sinful creature and vindicates the holy and righteous Creator. This prevails in England: it has departed from India.—*Oriental Christian Spectator.*

12.—REARRIAGE OF PARSI WIVES.

The journals of October present at least the second example of the wonderful powers of the Parsi community. The members of that community in Bombay are under English law; and that law requires an act of Parliament to accomplish a divorce between a man and his wife. The Parsis undertake and accomplish this work themselves with infinite ease. They did so two or three years ago, when they handed over the wife of —, who had already become a mother, to be the wife of another man; and they have now repeated the same exploit in the case of a young man in somewhat similar circumstances.

We are happy to hear that the Panchayat is forward to disclaim any connexion with a transaction of so questionable a character.—*Ibid.*

13.—GRANT MEDICAL COLLEGE.

We are delighted to learn that, on the 20th October, no fewer than 45 candidates presented themselves for admission to the privileges of this Institution. About one fourth of them were pronounced capable of benefiting by the instruction to be imparted,—who are requested to attend at the opening of the session on the 4th of November.—*Ibid.*

14.—BAPTISMS.

Poona.—On Sabbath, 14th September, (writes the Rev. James Mitchell), I was privileged to baptize a Musalman woman. She seemed both to Mr. M. Mitchell and myself really a child of God. She is aged, and has been chiefly dependent on her daughter, a member of our Church, whom I baptized upwards of two years ago, for instruction. I could not see her often, as she lived about six miles from this, though she was in the habit of occasionally coming in here and remaining several days at a time, to secure instruction and to attend on Divine worship. She made a very full and feeling declaration of her faith in the Saviour at her baptism, and her renunciation of all false systems, especially of Islamism.—Yesterday (28th September), I had the further pleasure of admitting by the same holy rite into the church *three* individuals, two women and one man. The women are both wives of converts, members of our church; have been for a considerable time under instruction, have made good progress, and seem really serious. They are both young, the one about 15, and the other about 18, years of age. The older of the two has been brought up among the Roman Catholics. The man is aged, and rather lame, and has been for some time an inmate of our Poor's asylum. He has lately been very anxious to be baptized, and though not a person of much information, seems really one of the Lord's children.

Most of these are converts who will never shine in the world—may never be heard of among men; but I trust that the Lord will keep them as the apple of his eye, and that they will be at last found among his jewels.

Dharma seems to get on well in the village where I placed him sometime ago as a school teacher. He not only teaches the children who attend him; but reads to and converses with the people daily. They generally attend him on particular occasions for prayer. As the rains are now over, I shall be able, I hope, to visit him and his people now and then.—*Ibid.*

Nasik.—Two inmates of the Nasik Poor's Asylum, with the daughter of one of them, eight years old, were baptized by the Rev. Mr. Farrar on the 12th of October.—*Ibid.*

Ahmednuggur.—On Sabbath, the 5th Oct., three Hindus were baptized by the American Missionaries at Ahmednuggur. One was a man of the Kunbi (cultivator) caste: the two others were men of the Mahar (Pariah) caste. One of the latter belongs to a village 24 miles distant from Ahmednuggur, and is a headman, and a person of great influence among his people.—*Dnyanodaya*.

15.—BELGAUM.—CONTEMPLATED SEMINARY.

We understand that an Institution of a superior order is about to be established at Belgaum for the education of the sons of the higher order of natives, especially the Jaghirdars and Sirdars. Both English and Maráthí are to be taught, and made the *media* of teaching. Christian teaching, unhappily, is to be left out or excluded. We may, therefore, predict, with a melancholy certainty, that the Belgaum Seminary will form no remedy for the ills of the land. As for Ireland, so for India, Christianity is the only cure.—*Ibid*.

16.—BAPTISMS AT NASIK.

We have the pleasure of laying before our readers the account of the baptisms of three more at Nasik. We sincerely trust that they are indeed among the number of God's elect, and that so long as their lives are spared, they may shew that they are Christians indeed. Our desire and our hope is that the Lord will give his servants at Nasik, and elsewhere, his continual blessing; that He will cause them to sow the seed in faith, looking unto Him to bless what they do, and that in his own good time He will cause the seed to spring up and bring forth fruit an hundred-fold to His glory.

Bhika, a Sonar, about 50 years of age. Several years ago he was afflicted with partial paralysis. His relations were either not able, or not willing to support him, and he was constrained to beg for food. He visited Punderpore, Jessoree and other reputedly holy places, and at Poona he seems to have heard the preaching of the Missionaries, but without any religious impression having been made on his mind. About 9 months ago he was admitted into the Nasik Poor Asylum, since which he has been instructed daily in the blessed truths of Christianity both privately and publicly. He has been requesting baptism for the last 4 or 5 months, and satisfactory evidence having been given of the reality of his faith, he was baptized by the Rev. C. P. Farrar, on Sunday, the 12th October, 1845.

Lukhsmun, a Koolumbee, aged 45. He is the son of Huree Pateel of the village of Mookhed, and is afflicted with that terrible disease the black leprosy, which first shewed itself about 6 years ago. Oppressed with disease and poverty he left his native village, apparently from mere sorrow of heart, and came to Nasik. He came to the old Wada for alms, 4 months ago, and has been an attentive and daily hearer of the Gospel ever since. He exhibits much intelligence, and has been earnestly desirous of baptism for the last two months. He has been the more anxious for this privilege, because suffering from the ravages of disease. He was admitted, together with his daughter, a child 8 years old, on the 12th Oct. She has been received into the family of the Assistant Catechist, Ram Krishna Gundakur, where she enjoys Christian care and kindness, and is being trained up in the ways of the Lord under the superintendence of the Missionaries.—*Bombay Witness*.

THE
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