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NEW SERIES, VOL. VII. No. 74.—OLD SERIES, VOL. XV. No. 165.

THE
CALCUTTA
CHRISTIAN OBSERVER.

FEBRUARY, 1846.

*. 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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CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

1846.

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FUNDAMENTAL RULES.

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

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

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

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

Feb. 2d, at the Union Chapel.

March 2d, at the Circular Road Chapel. } Service to commence at seven o'clock.

April 7th, at the Lal Bazar Chapel.

The Committee of the Bible Society (D. V.) meet for the transaction of business on the third Tuesday in every month, at 9 o'clock in the morning.

The Committee of the Bible Association meet on the last Friday in every month at the Old Church Rooms, at 9 o'clock in the morning.

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A P P E A L

ON BEHALF OF THE

BAPTIST MISSIONARY SOCIETY.

To many who feel interested in the operations of the Baptist Mission in this and other countries, it will occasion much regret to be informed that the Finances of the Society are in a state of considerable embarrassment, so much so as to constrain the Home Committee to address their Missionaries on the subject, calling upon them not only to limit their expenditure, but to render every assistance in their power to relieve the Society from its present difficulties, and also where practicable, and as far as possible, to originate local means to provide for the expenses of their respective stations, particularly the support of Native Preachers, the erection and maintenance of Chapels and Schools, and any other operations in which they are engaged.

The following extract from the letter addressed by the Committee to their Missionaries, will show the nature and extent of the pecuniary difficulties experienced and the wishes of the Committee.

BAPTIST MISSION HOUSE,
LONDON, DECEMBER 2, 1845.

DEAR BROTHER,

In the frequent communications between us and yourself, it is but very seldom that we address you on the financial state of our Mission. The difficulties of your work, its encouragements and success, or details of business are generally the subject of our correspondence. This arrangement has been a very agreeable one to us, whilst we have felt it to be but just to you. Surrounded as you are by peculiar difficulties, often cast down by the disappointment of your hopes, and engaged in a work at all times arduous, we have felt it most undesirable to add to your anxieties by any lengthened statement of our own. Repeatedly have we struggled with difficulties of which you have never heard. It

has even proved an alleviation of our trouble to feel that it was not shared by you, and that though oppressed with your proper work, you were not oppressed yet more by knowing that the Society at home was well nigh overwhelmed with embarrassments. Our general resource under such circumstances has been to appeal to our friends for extra aid, and for many successive years they have most willingly responded to our appeals. It is, indeed, not too much to say that the instances of devotedness which we have witnessed in our brethren abroad have had their counterpart in the offerings of our friends at home.

We feel persuaded, therefore, that in writing to you now on the financial state of the Society, you will believe that we do it only because we feel it to be inevitable. Your help is required to extricate us from our present embarrassments. If we could in any way have done without it, we should have acted on our old rule and have helped ourselves.

You may, perhaps, remember that at the beginning of our financial year in April last, the amount due to the Treasurer was upwards of £2000. This deficiency, during the first four months of this year, has been increased to £6000. This is altogether irrespective of the final grant to Jamaica of £6000, only a part of which has been contributed by our friends. This deficiency is not owing to any falling off in our receipts, in which indeed there is an increase of more than £1000. It is owing entirely to the increase of expenditure at different stations, chiefly in India and Africa.

What then, under these circumstances, can we do? We cannot appeal to our friends to relieve us. Most of them have given very liberally to our Jubilee Fund: many of them have contributed considerable sums, too, towards the fund for Jamaica. An appeal to them for help would be ungenerous, and we fear unavailing. The income of the next year may be as large as the income of the present, though from the state of the country, this is by no means probable. There is, at any rate, no hope of its being so much larger as to enable us to support our stations and pay our debt. Our only resource, therefore, is to appeal to you, not so much in the way of dictation, but of earnest and persuasive entreaty. We ask your help under the conviction that without it the Mission (your cause and ours) must seriously suffer, and its efficiency in future years be impaired.

Let us, therefore, hope that in all your arrangements for the next 12

months after the receipt of this letter, you will be as economical as possible, and incur no expense in increasing or extending your labours, without first obtaining our sanction. Let your Drafts be for salaries and such expenses only as are absolutely necessary; and we hope it may not be necessary to diminish the number of our Agents; but the utmost care must be taken if we would avoid this very undesirable course.

May we also suggest that the state of our funds should be made the ground of an appeal to your people for additional contributions for the support of the Ministry among them, and to the funds of your Missionary Society. We especially suggest that Native Agents be, as far as practicable, supported by local contributions. Indeed it would be well to lose no opportunity of enforcing upon your charge that they are to become independent of us for pecuniary support as soon as they can. We are willing to aid them as long as it is necessary, and as far as our means will allow; but we rely on your co-operation in bringing about what we cannot but regard as a more scriptural and healthy state.

Once more assuring you that nothing less than the necessity of the case reconciles us to this course, and trusting that our mutual exertions may, under the blessing of God, relieve the Society from its embarrassments,

We remain,

Your's very sincerely,

W. B. GURNEY, *Treasurer.*
JOSEPH ANGUS, *Secretary.*

It will be borne in mind that the Baptist Missionary Society has been in existence more than 50 years, having been formed in 1792, and that during the whole of this period it has had a considerable number of its agents in India, and has expended a large portion of its funds in carrying on evangelical labours in this country, but, though often in difficulties, it has never before instructed its Missionaries to apply to the Indian community for special contributions to relieve its wants; it does so now, and it is confidently believed that many who have been familiar with the respected names of Carey, Marshman, Ward, Chamberlain, Mack, Yates, Pearce and Penney and other worthies, who were sent out by the Baptist Missionary Society, and who in their day occupied the foremost rank among those who laboured for the moral, intellectual, and religious improvement of the people, and to whom under God many are indebted for the hopes they entertain of

eternal blessedness, will now gladly come forward with their contributions to relieve the Society from its embarrassments, and prevent that reduction of its very important operations which the low state of its finances must render imperative, unless timely aid be afforded.

It may not be uninteresting to many to be informed that the Society has at present in India twenty European and twelve East Indian Missionaries and assistant Missionaries; about fifty Native Preachers, beside of a number of School-masters, and that there are twenty-six Churches, containing upwards of eleven hundred communicants, of whom 130, natives of this country, were added during the past year.

Christian friends, you will not allow this appeal to be made in vain, but considering the amount of good already done, in numerous translations of the Word of God made into the languages of the country, Churches raised, Schools put into operation, and the vernacular literature enriched with numerous publications prepared by the agents of the Society, and considering also the multitudes in this heathen land perishing for lack of knowledge, as well as your own responsibility to him who spared not his own Son but delivered him up for you, you will not suffer the operations of this Society to be retarded for want of the necessary funds. "Freely you have received, freely give."

A. LESLIE,
J. THOMAS,
G. PEARCE,
J. WENGER.

Contributions to assist the Society in the present emergency will be thankfully received by any Missionary of the Society in Calcutta or at the Mufassal stations, or by the undersigned.

J. THOMAS,
Baptist Mission Press.

Calcutta, January 31, 1846.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VII. No. 74.—OLD SERIES, VOL. XV. No. 165.

FEBRUARY, 1846.

I.—*The Government System of Education.*

Several recent circumstances have forcibly recalled the attention of the friends of the Gospel in India, to the errors and evils of this system; and we think that the time has come for a searching examination of it. We therefore propose in the following pages to make some remarks on it, and as we hope that these remarks will reach English readers, we beg our Indian friends to excuse us if we commence with some facts which though familiar to them, are not so well known at home.

We premise, therefore, that much has already been done or attempted in the work of Native Education. It is computed that about four thousand Hindu youths are receiving an English Education in Calcutta alone; of these about six hundred are in the Government Hindu College; upwards of a thousand in the Free Church Institution, about four hundred in the London Missionary Institution and its branches, and about four hundred more in the Church Missionary and Baptist Missionary Schools. In Seal's College, (the College founded last spring in opposition to the Missionary Schools,) we believe that the attendance may now be estimated at four hundred. And the rest of the four thousand youths are in different private native schools, in which usually a small payment is made to the teachers.

The degree to which instruction is carried is, for the most part, high. In Mathematics, Natural and Moral Philosophy, Geography, History, and the Evidences of Christianity, the students at some of these schools, particularly in the Free Church Institution, are acknowledged to have obtained high proficiency. In the Native and Government schools all scriptural instruction is excluded; but in other branches of Education, the attainments of a large proportion of the elder pupils are very considerable.

The youths now under instruction, do not by any means form the only class of educated natives in this city. Education has

been given to thousands more, who are now engaged in the active pursuits of a commercial life, or are employed as teachers in distant schools, or in other departments of useful labour. By this large body of persons, the follies of Hinduism are (generally speaking) despised, European books and daily newspapers are read, European habits are imitated, and very much of the practical machinery of mercantile enterprise in Calcutta is arranged and worked.

In the country parts of the Bengal and the North-Western Presidencies, many schools and colleges for a long time have been and are now, rapidly adding to the number of intelligent Hindus whose minds have been emancipated from the prejudices of superstition. Such colleges are those of the Government at Hughly, Delhi, and Agra, &c.; the Church Missionary Society's large school at Benares, and its minor schools at Burdwan, Kishnagur, &c.; the London Missionary's schools at Chinsurah, Berhampore, Mirzapore and Benares; the Free Church schools at Baranagar and Culna; the American Mission schools at Allahabad, Furruckabad, &c. &c.; the schools of the Baptist Missionaries in several districts, and the school lately established at Goruckpore, by Mr. H. Carre Tucker. The number of such schools is rapidly increasing. At Agra a proposal has been made, and well supported, to establish a Christian College in connection with the Church Missionary Society, and Government has established a College at Kishnagur and other places. In all the principal schools and colleges, English is taught, and in many of them is taught well. To these must be added several private schools, in several of which much sound knowledge is conveyed. Considering all these various means of usefulness, we estimate the number of Native youths who are now receiving an English education in Bengal and the North-Western Presidency, at about 15,000. In a great many other schools, by a vernacular education, the intellects of some more thousands are in a measure improved, and a capacity is acquired to read the Scriptures, tracts, and school-books, which are now so plentifully distributed in the vernacular languages. Thus a large body of well-informed natives is yearly being added to the class by whom British literature is already in a measure understood and admired, and to whom the truths of the Christian religion are in some degree known. A new generation is therefore rising up around us of whom some thousands are superior in their knowledge to any of their progenitors, and are involved in all the grave and fearful responsibility of those, by whom has been heard that Word, which is a savour of life unto life, or contrariwise, of death unto death. The number of these thousands is already increasing rapidly, and by the multiplication of schools

and colleges, the Government, Missionary Societies, and private individuals are taking means to make it grow still faster. The result is, that Bráhmánism is shaken ; old prejudices are overthrown ; the humbler classes see in the upper and better informed classes, examples of contempt for ancient ritual observances ;—and, would that we could add, the idols are thrown to the moles and to the bats, and many educated natives are seeking admission into the Christian Church !

But, in truth, there is a canker in this promising system of Native Education. The Government scheme of education, is, as the Bishop of Madras lately publicly declared, “ *Godless.*” It excludes the Bible ; it pulls down the strongholds of Hinduism, and builds up nothing in its stead but intellectual pride. Its morals are based on the works of Jeremy Bentham. The imaginations of the youths under its influence, are excited by poets like Byron and Shelley. All information regarding the Evidences of Christianity is withheld. Christian ministers and Missionaries, and truly Christian men, for the most part, feel themselves constrained to refuse all share in the management of it ; and thus its schools are frequently under local Committees, consisting of men entirely worldly in their pursuits and character, and whose example frequently is pernicious.

Who then can wonder that the Missionaries at Kishnagar, instead of hailing the proposal to establish a Government College there with pleasure, as an additional means of clearing the way of Gospel truth, have expressed the greatest solicitude and alarm ? And is any one surprized to hear, that Educated Natives of Calcutta have raised a subscription to print and circulate blasphemous tracts under the name of a Rational Analysis of the Gospel, in which the impurities and fallacies of Carlile’s worst writings are re-published, with most obscene additions from the prurient fancies of men already corrupted in feeling by their Hindu shástras ? Such is the case. The Missionaries who are toiling in this city to spread the pure and everlasting Gospel,—that Gospel which the rulers of the land profess to believe as the revelation of the only true God—have to thank those Governors for giving such an education, as has issued in the production of heady, high-minded, seditious young men, of infidel principles, who spend part of their time in preparing for the press, or circulating, tracts, calculated to taint the morals, and to pervert the understandings of the young men who have been educated, or are now being educated, under happier auspices, and on a wiser and better plan.

We regard the fact, that the Government of India provides for the people an unscriptural system of education, as a proof of *great delusion, great moral cowardice, and a radical enmity*

to the truth of the Bible. It is a proof of delusion : for on what plea is its system supported? Mainly upon this:—that the natives would not receive any better system of education. And this is said by men, who know, or ought to know, that the *most* numerous attended schools, and the schools that have the most attached scholars, are the Missionary schools, wherein it is openly and boldly proclaimed, that not merely mental food, but spiritual food too, will be liberally supplied. It is a proof of delusion : because when this plea of necessity or popularity is overthrown, the system is then supported by the equally false and shallow plea, that the Government would violate its pledge not to interfere with the religions of the country, if it introduced the Bible into its schools, No such pledge was ever given ! If it had been given we could not have prevented child-murders at Saugor, as we did under Lord Wellesley ; we could not have abolished the horrible rite of burning widows, as we did under Lord William Bentinck ; nay more, we never could have punished those systematic murderers, the Thugs ;—for the murderers of children, and of widows, and the Thugs, acted on the principles of their creed, in perpetrating their atrocious crimes.

Again, we say, no such pledge was ever given ! When it was contended that the payment of a yearly sum from the professedly Christian Government of India to the hideous and bloody priestly worshippers at the shrine of Jagannáth, should cease, the answer was, that the sum could not be withdrawn because the faith of the Government was pledged to it. But those who abhorred connection with idolatry, demanded proof of this pledge, and after inquiry it was frankly confessed that no proof of it could be adduced ;—the whole allegation was found to be nothing better than the product of a lively fancy, if it were not a deliberately wicked invention. Instructed by this discovery, we ask now, for *proof* of this “pledge,” that the Government of India never would interfere with the religions of the people. We say that plain indubitable facts contradict this pretence that such a pledge was ever given. When the British Government obtained the sovereignty of Bengal, it found the Musalmán laws, which were part and parcel of the Musalmán religion, established everywhere, and all Hindus subject to them. Most wisely, it disregarded the religious prejudices of the Musalmáns, and abolished those laws so far as related to Hindu contracts ; yet it imposed Musalmán laws on the Hindus for the purposes of criminal justice ; and it introduced many new regulations entirely contrary both to the Hindu and Musalmán laws and religion, and particularly the three to which we have referred already, namely, those for the abolition of Saugor Murders, and Suttees, and Thuggism ; and this it

did in the face of numerous threats (especially at the time of the abolition of Suttees), of sedition and revolts, on account of the violence done to the religious prejudices of the people.

But we treat the Government refusal to introduce the Bible into its schools as a delusion, for another reason. It is quite plain that if the pretended pledge had been given, the teaching of Christianity to such as were willing to be taught it, (and no one asks for more,) would have been no violation of that pledge. It would have been no breach of justice, or of Toleration. No one contends that the bráhmans should not teach what they please. However much we regret that they teach error, we never contend that they should be forcibly compelled to cease. Nor, on the other hand, does any one contend that the children of Hindus should be constrained to leave the schools of the bráhmans, and to enter Government schools, and there be taught to regard their gods as idols and their priests as impostors. We ask for no more than this: that in every Government College and school, Government should provide for those who wish to obtain it, information respecting the evidences which *prove* the Bible,—that Bible on which the Governors of the land are sworn to do their duty,—to be that which can alone make known the way of salvation, because it is the only revelation of the only God. The policy which hides these evidences and this Bible, from the youths who are instructed at the public expense, appear to us to be mere infatuation. The absurdities and contradictions it involves are numberless; they are such as its warmest advocates cannot palliate unless they avow themselves infidels.

Let us take, as an example, the study of History. The youths under instruction, read much of Babylon, of Egypt, of Tyre, and of Jerusalem, in some works on Ancient History. But from the book that supplies to these works their earliest details, and that contains an exact account in the form of prophecy, of the present state of these places, the young students are debarred. Why? Because that book must be assumed to contain only fables? No, for the Governors who support these colleges and schools declare their belief that it is the Word of God. Why then, we ask, is this book excluded from the schools? Its historical statements are exceedingly ancient, and they are authentic. What then is the reason? Simply this, the Government regards the Bible as the Word of God! Being such, it is kept back from the people! Were it not such, they might freely use it, and refer to it in their classes, as they now do to Gibbon or Hume. But because it is the Word of God, *therefore* it is excluded from schools supported by a Government calling itself Christian!

And yet further : we say that the conduct of Government is characterized by delusion, because in excluding *all* instruction in the Evidences of Christianity, and in refusing even to introduce the Bible, and in doing this on the plea that it is bound to such a course of conduct by a pledge of non-interference with the religions of the people, it does in fact adduce in its defence an argument, which is not only based on gratuitous assumptions, but is also radically unsound and insufficient. Because it is idle to pretend that such a pledge, even if it had been given in the most solemn manner, would bind the Government to refuse to give information respecting Christianity to such as desired such information. Such a pledge, if it had been given, would certainly prevent the Government paying Missionaries or others to expose Hinduism or Muhammadanism, but to contend that it also would bind the Government to refuse all information respecting Christianity, is just the same as to contend that an agreement by one trader not to entice away the customers of another, bound him not to expose his own goods for sale in the ordinary manner to all such persons as wished to see them, lest in the number there might be some who had once dealt with his neighbour. Hundreds of those who wish for information respecting Christianity, have virtually ceased to be Hindus ; and yet even to these men the Government refuses to give any information on religion, because some assert (without proving) that it once pledged itself not to interfere with the religions of the people. Let this argument of the opponents of scriptural education be carried to its legitimate results, and it would follow, that the Government should not in any manner whatever exhibit the Christian system in its principles, or its practical development, even in its own conduct, lest the superiority of that system should render the Hindus and Muhammadans disaffected to their own religions.

Take another practical illustration of the subject : It is well known that part of the Hindu religion consists of certain revelations of physical facts, regarding the geography of the earth, astronomy, &c. Let the Government act out its principle, and it must refuse to teach the sciences of Europe, because the physical facts which the study of these sciences develop, are entirely different to the revealed scientific facts of Hinduism, and prove Hinduism in all revelations of physical science to be an imposture, and not, what it pretends to be,—divinely true. Yet the Government does teach the sciences of Europe ; and even allows those parts of these sciences to be taught which directly contradict both the statements of the *shástras*, and the traditions of the *bráhmans*. What is this but “interference with the religions of the natives ?”

And so with morality. The Government teaches something of moral philosophy. It does not indeed go to the fountain-head of pure morality, and give to its pupils the best, the simplest, the purest system which it possesses, or the world ever knew, but it does teach the principles of morals. Many of these are so entirely opposed to the morals both of the Hindu and Musalmán religions, that they cannot be received without a renunciation of an analogous portion of those religions. What is this, again, but “interference with the religions of the natives?” What is it, when viewed as stopping short here, but delusion or infatuation? Such a system necessarily destroys all confidence in the native religions, but provides no other religion as a substitute, and it is tainted with this great and shameful defect, that it practically teaches the youths not to avow a better faith;—to be content to hold what they do not venture to teach; and it follows that as Christians are found, who set an example of holding Christianity, and of acting as though they held it not; so on the other hand, Hindus continue to call themselves such, and to set an example to others of apparent belief in the shástras, long after they have reached the conviction that there is no truth in them. Christians treat the Bible which they believe to be divinely inspired, as if it were entirely fabulous or wholly unnecessary as a Revelation; and the Hindus, who are taught by these Christians, imitate the principle of this example, and affect to regard as true, the shástras and the traditions, which they know to be ridiculous and false.

We say, then, that the Government system is based on a delusion. If any still doubt this, let them consider the impolicy of this conduct. Can loyal, moral, sincere, and upright men, be expected to arise from a system, in which Christian morals are not taught; sincerity and uprightness on the part of the Government are not displayed; and the great and main motive of attachment to the British rule is kept out of sight,—we mean the consideration, that it may be designed in the hands of God to introduce into India that divine religion, which has elevated Europe in the scale of refinement, knowledge, power, and happiness, and which must be the principal means of regenerating the moral condition of the Indian people, fitting them for civil liberty, and raising the female sex from social bondage? No one who is acquainted with the facts of the case is ignorant of this: that the young men who are educated in the Missionary schools are those who most highly esteem the British nation. It is not among them, that the noisy declaimers of seditious harangues, any more than the angry writers against Christianity, are found. It is among those that have not known and appreciated the blessings of Christian instruction,

that the chief enmity to the British Government exists; just as it is those who have never studied the evidences of Christianity who speak and write most against them. The restless and discontented class of infidel young men, now so numerous in India, comes almost entirely from the Government schools, and schools conducted on similar principles, and if it be not delusion on the part of Government which can alone account for it systematically rearing such a class in all its chief cities, we know not by what other name its conduct can be justly and truly characterized.

But we have said that there is something more than delusion; there is moral cowardice too. On all hands, it is said that Government is "most anxious" to introduce a scriptural system of education, but it "cannot," it "dares not." Even when the chimera of the imaginary pledge is forgotten, still we are told of "dare not" and "cannot." Who hath hindered? Strange! that the Government which abolished Suttees, which has its schools crowded with youths to whom it imparts such scientific and moral instruction, as completely overthrows Hinduism,—that this Government "dares not" teach the evidences of Christianity, dares not give even to inquirers such information regarding the religion which this very Government believes to be alone divine, as will place them fairly in a position to determine whether to accept or reject it! Dare not! Cannot! This was the reason given for refusing permission to Robert Haldane and his friends fifty years ago, to leave their home, and kindred, and to preach the everlasting Gospel in India. This was the cuckoo cry which accompanied the order to drive such Missionaries as Judson, from the shores of India, when they sought to land here. Dare not! Cannot! The Government has dared *nothing* for God, in this land which He has given it, except when Lord Wellesley and Lord William Bentinck disregarded the warnings and the predictions of their colleagues in Government, and boldly interfered on behalf of the long neglected claims of suffering humanity. It is not to the spontaneous justice of the Government of India that we owe the free admission of Missionaries: for the Parliament of England compelled the East India Company to throw down all impediments. It is not to the religious zeal of the Government of India that we owe the cessation of its connection with idolatry:—for it was the force of public opinion in Great Britain and the self-devotion of pious men, that constrained that Government to alter its shameless regulations, that homage should be paid by Christian troops at heathen festivals, that heathen shrines should be endowed and supported, and that the degraded and deluded pilgrims to Jagannáth should be a source of profit to their

rulers. Courage of a certain kind, undoubtedly, has been displayed in the administration of Indian affairs; the courage that has been manifested in war, and the courage that marks men who fear not God. But where has been the moral courage which adorns the man who is not ashamed to avow his faith and to act boldly in accordance with it? Where has been the courage of men who dare to do right, and who can patiently and calmly trust God's promise in calamity? Except in Lord William Bentinck's administration, there has been very little of such courage in India. Yet experience might have been expected to afford some encouragement to its display. Which of the melancholy forebodings of revolutions and massacres, as the results of Missionary enterprize in India, have been fulfilled? There was a time when the press constantly sent forth most elaborate and most alarming predictions, of terrible consequences to arise from the circulation of the Scriptures, and from the preaching and teaching of men who were likely to express their horror of abominable idolatries, to expose the wickedness of Hinduism, and to refute the fallacies of the Musalmáns. Yet Missionaries have since that time been admitted; natives have been publicly baptized; the Scriptures and tracts have been largely distributed; in open places of public concourse, Missionaries have preached to the people and exposed their false gods; yet not one of these Missionaries has fallen a victim; and the British Empire in India is now firmer than ever. Nor is this all; the Government itself has, as we have shown, done violence to some of the religious prejudices of the people. In the case of the abolition of Suttees particularly, the threats of discontent and insurrections were loud and common; and if Lord William Bentinck himself had not been resolute, humanly speaking that great act of humanity would have been postponed through fear. But what followed it? Scarcely a murmur; not a single disturbance; and the prophets of disorder whose busy minds had imagined conspiracy upon conspiracy, were silent and abashed. Well now we ask, has not this experience been useful? Are we to continue to hear incessantly the same woeful predictions of evil consequences from just, and reasonable, and Christian conduct? Is every project of mercy, is every embassy of truth, to be met with lamentations of perils and hazards precisely similar to those which the old generation depicted so often, and as the event has proved, so foolishly? Are we not at all the wiser and bolder from the instruction past events have afforded, or are we to wait patiently till all who love not the truth cease to treat it as dangerous, before we go forward a single other step in obedience to its simple dictates? Impossible! So long as there are unconverted men, the preach-

ers of the gospel will be regarded as those, "who turn the world upside down." So long as Satan fears the effects of sincere obedience to God's command, he will suggest to the timid and unfaithful, sufficient plausible reasons for their sloth and their indifference. But let all men know assuredly, that imaginary dangers will not release them from imperative obligations and scriptural responsibilities. Let governors practically disown their God in one of the most important of their functions—the education of the young,—and they may be assured that they must answer for it at a time, when imaginary hazards to their power will avail them nothing, as excuses for their grave dereliction of duty.

But let us suppose these hazards real. What are they, and how are they to arise? Is it contended that the great danger at present is, that if Government introduced scriptural instruction into their colleges and schools, all the pupils would be withdrawn; and is it inferred from this, that scriptural instruction must be withheld? The premises are unsound, and the conclusion is absurd. There is no hazard of the pupils being withdrawn, for we have already shewn that Hindu youths crowd to the Missionary schools without objecting to the scriptural instruction they receive there. But if it were true that they would be withdrawn, that all would go away, and not return, what then? Does it follow that it is a duty to keep them together by giving them such an education as will add to their responsibilities, leave them ignorant of true religion, and send them forth into society a race of scoffers, to taint their fellow-countrymen who have received a better education in better schools, and who are almost persuaded to be Christians? Is the education by Government of some four or five thousand youths, an object of such vast importance to the empire, that we must consent to its accomplishment by a system which shall send forth just so many intelligent and elated infidels?

In truth, there is no hazard of any kind attending an entire change in the Government system of education, and the feeling that is affected by the imaginary dangers of which so much is said, can only be accounted for by the consideration which we have mentioned already, namely, that the conduct of Government in this matter is marked not only by delusion and by cowardice, but also by an enmity to the religion of the Bible. This is the secret of the whole evil. This is its source and spring. They who talk of the danger of introducing the Bible love not the Bible. They deny it to the pupils they teach, because they do not value it themselves. They leave those pupils in ignorance of the way of salvation which it reveals, because

they do not believe with their hearts, that that way is what the Bible declares it to be, the *only* way. They are content to leave the Natives ignorant of Christ as a Saviour, because they themselves, except nominally, are not his disciples, and have not ever felt his preciousness. What is it to the gay, the giddy, the ambitious, the covetous, and the profane, that the young believe not the Word of God;—that word which galls such men as themselves, by its revealing the wrath of God against all ungodliness and unrighteousness of men? Their own motives are, “Let us eat and drink, for to-morrow we die;” and “Our lips are our own, who is Lord over us?”—how then can they desire to place in the hand of the young, the Bible? How can they be expected to employ persons to exhibit those evidences of its authenticity and inspiration, which irrefragably prove that to be true, which they must wish to be false? This may be unpalatable language, but it is truth, and it becomes men to speak boldly on this subject, because the eternal interests, not merely of the youths in the Government schools, but also of the youths in other schools whom they pervert, are concerned. It is high time that this language should be loudly spoken, and widely echoed, because the evil consequences of the Government system, and the delusion through which it is defended, are now more than ever apparent. But is it, as some pretend, a breach of charity thus to speak? Not at all. We speak, it may be, an unpalatable truth, but yet the simple undeniable truth of the Bible; and that, in Bible language, when we say, that all unconverted men are “haters of God,” and that though their enmity may be cloaked, and a specious veil of amiability may cover it, that enmity is a principle in Satan’s hand which he brings into practical operation in some form or other continually. And the knowledge of this radical evil in the heart of men, should teach us the real motive of those actions of theirs, by which they oppose the progress of gospel. They may plead public policy, they may talk of expediency, they may affect to be aiming at the same ends as Christian men, but endeavouring to attain them in a more gradual and in a wiser manner; but stripped of all sophistries and disguises, they stand forth still to view as haters of God, labouring in their vocation, against the Lord and his anointed. In no other manner is it possible to account for such conduct as the resolution to give to perishing heathen an education, in which the Bible and all instruction in its evidences are withheld. Let us not be deceived in this matter. “In malice,” we are indeed to be children, but adds the apostle, “in understanding, be *men*.” Let us exercise our reason about this matter; and we shall see that no other explanation whatever can be given of conduct so fully fraught with

wrong to the eternal interests of the young. What is the Bible that is thus disowned? Is it a book of doubtful authenticity; relating to unimportant matters; unadapted to the young; unsupported by evidences? No, no. It is a book which contains prophecies which the testimony of infidels has helped to prove fulfilled. It is a book which has "God for its author, and good without any mixture of evil for its matter." In it we find the purest morality, the noblest poetry, the most ancient history, the sublimest eloquence, the most attractive examples of heroism, devotion, and benevolence; and in it, above all, is revealed the one only way of salvation whereby God can be just and yet the justifier of the ungodly. Educate Hindus, destroy their Hinduism, fill their minds not merely with Bentham and Byron, but also, if you will, with something higher and better, with Bacon and Newton, and then leave them ignorant of the Bible, careless regarding it, uninstructed in its evidences, regardless of the way of salvation it reveals; and the consequence is, that you do, in fact—(because that Bible teaches so, and that Bible has been proved to be divine, and is acknowledged to be so by the very Government that practically disowns it)—you do, in fact, prepare those unhappy young men for an eternity of woe and banishment from God. Is this not so? Let cavillers produce their strong reasons, and contradict if they can, the express testimony of Scripture on this vital point. We speak the words of truth and soberness; let men hear or let them forbear. Whoso does not believe this truth, that there is none other name given under heaven whereby men *can* be saved, except the name of Jesus Christ, let him read the alternative in the apostle's declaration: "he that believeth not God hath made Him a liar; because he believeth not the record that God gave of his Son."

If, irritated by this woe, the Bible be denied to be true and be declared to be false, as we, who repeat its words, are declared to be uncharitable, then a new question arises. We are ready with our evidences to prove the Bible true, and are ready once again to fight that good fight in its defence, which so often has been fought victoriously already. But no! ere you disclaim the Bible, you rulers who withhold it from the young, throw down your staffs of office, resign your emoluments, and confess that you swore to fulfil the obligation of your power, on a book, which you did not believe. There must be no mistake in this matter. We ask for common honesty at least; and we contend that if the rulers of the land did not believe, as they affected to believe, that the oaths sworn by them as conditions of their being inducted into their offices, were sworn on the Word of God,—if, in fact, they held themselves bound by no reli-

gious obligation to the public, while the public have been led to understand that they solemnly assumed such an obligation—then let them first clear themselves of their present hypocrisy, and let us know them as Infidel rulers, and this will sufficiently explain their pertinacious defence of their godless system of education. But, if they do not disown the Bible, then on the other hand, let them stand in awe of it; and trifle with, and disown it, no more. Let them then meet as best they can, its distinct and emphatic and undeniable testimony, regarding the eternal condition of the unbelieving young men whom they are training. If they say that they do not take so unfavorable a view of that testimony regarding the state of the heathen who act up to the light of their conscience, and are ignorant of a written law, as some others do, then we must pursue them through this evasion, and unveil still more the enormity of their responsibilities and the real spiritual state of the pupils in their schools. For what is the utmost that any one, who takes a favorable view of the case of the unenlightened heathen can assert? He may say that the heathen who never heard the gospel, who live in a state of superstition or of delusion and act up to the light of their natural conscience, may yet be saved. This is the utmost that any one can pretend to be warranted by Scripture; but for ourselves we need scarcely say, that we can see no such doctrine there as this, which would go far to prove the great scheme of redemption and the one great sacrifice for sin, unnecessary. But suppose this doctrine true. How does it affect the case of men who *were* Hindus, more or less regular in their services, and in their oblations to what they called and thought to be Gods; but who have since been so educated by the Government as to cease to be Hindus and to despise their former idols; who are surrounded by men proclaiming another religion, which these educated youths see to be a religion of most potent influence, and to be the religion of their rulers? How, we ask, does this doctrine affect the case of men who are stripped of Hinduism by the Government's instruction, and are unprovided, so far as that Government's provisions go, with the means of forming a judgment on any other system; and who live on, unbelievers in every thing, unrestrained in their actions by any religious principles whatever, and having no settled rule of conduct? These young men are in a position wholly different to those who never heard of the gospel. They do hear of it from others, they frequently have it presented to their view, but their minds are steeled against it by their education, they are not supplied by their instructors with the means of forming a candid judgment of it; they are left to the prejudices of their minds,

which naturally are repelled by the gospel's strict morality, and finally they die without believing it. Viewed in the most favorable light, it cannot be pretended that the condition of the young educated infidels of India is hopeful in the slightest degree. Even if there be the possibility of salvation for pure and conscientious heathens, the exceptions extend not to them. Nay more, if the loose principle of "heathen salvation" be held by the Government, then it should in common mercifulness, leave the Hindus untaught altogether, rather than give them such scientific instruction as destroys their former faith, and supplies nothing whatever in its room,—such instruction, in fact, as heightens their responsibilities, without affording them any means of discharging their obligations.

But our space forbids us to dwell on this part of the subject longer. We turn to some considerations of practical importance in the present state of public feeling. First of all, then, we bid the friends of scriptural education be of good courage. The opposition of Government to their righteous principles and plans, need not dishearten them. Such opposition, be it well remembered, was encountered by all the friends of every good work in this country and in Europe, in every single effort made by them to rescue others from oppression, or to impart the blessings of knowledge and religion to their fellow-countrymen or to strangers. These things should not be forgotten, nor should the remembrance of former triumphs fail to animate our hearts in present trials. It is false charity that hides the historical proof of the embittered enmity of the rulers of this world to the progress of divine truth, as well as to the cause of human liberty. Such concealment leaves succeeding generations unprepared for resistance to their philanthropic plans, and ignorant of the most powerful devices of their ever watchful adversary. It is far wiser and far better to imitate the Israelites of old, who in obedience to inspired commands, regarded as worthy to be had in everlasting remembrance, and suitable to be commemorated by frequent public solemnities, those days whereon the Lord triumphed gloriously over the enemies of His people and His cause. In conformity to this system of continued gratitude and sustained hope, let us remind one another and tell to generations to come, how the cause of Christ in latter days has triumphed over enemies who, by means different indeed to those of Pharaoh or Balak, and accommodated to the spirit of the present age, have set themselves together in war against the Lord and His anointed. Let us bear in mind how the fetters of the slave were broken, how the horrible slave trade was abolished, how the right of toleration was secured, how the duty of educating the poor came to be acknowledg-

ed, how the Missionaries obtained free access to India; let us remember how our predecessors were tried by reproach and calumny, and by persecution of various kinds, in their efforts against the opponents of truth in all these cases; let us not forget that they had to contend, as well against specious arguments and plausible pleas of expediency, as against ridicule and force. Let us look back to the day when success seemed very doubtful, and faith itself almost wavered, and to those other days when the people of God in the contemplation of unexpected deliverances could take up the song of Israel, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler; the snare is broken and we are escaped!" Truly in vain has Truth hitherto been resisted. In vain will it be resisted now. Sadducee and Pharisee, Jew and Greek, the wise and the unwise, the bond and free, the mighty and the mean, may all confederate, but they cannot conquer in their warfare; for "the Lord is with us, the God of Jacob is our refuge."

But our confidence must inspire zeal. We know that the Lord will work—and who shall let him? We must not, however, sit inactively by, and leave the enemies of the Cross of Christ to work unopposed. Their measures now call for most earnest resistance; the mischief already effected by them, as developed in the activity of the educated Infidels of Calcutta, is now so apparent, that we must call for far more energetic conduct than any which they have yet encountered. We advise, therefore, that all who are convinced that the Bible and Scriptural instruction should be introduced into the Government schools, and still more we call on all who contend that Christianity should be the sole basis of the whole education afforded by a professedly Christian Government, to make a firm stand, and refuse every kind and degree of sanction to the present system. We know that there are some excellent persons in various parts of the empire, who have connected themselves with Government schools, in the hope and expectation of doing good, and gradually introducing improvements into them; and no doubt there are some schools in which some Bible lessons have been taught, and some superior arrangements established. But the compromising spirit which has thus displayed itself has utterly failed in the main point; and we hesitate not to say,

that if it had been equally displayed in other cases, many most important changes which have since been effected in the administration of Indian affairs would have remained to this day unattempted. Let two particular cases serve as illustrations. What gave the final blow to the connection of the troops of the Government of Madras with heathen festivals? Surely, no one will deny that it was the conduct of Sir Peregrine Maitland and other Christian men, who resigned their appointments, rather than "touch the accursed thing"—idolatry. What again caused the Government to alter its regulation regarding the administration by its civil servants of heathen oaths to witnesses in their courts? We answer that it was the determined stand made by some resolute and faithful men, who also resigned their appointments rather than be partakers of other men's sins. Let these things teach others, that decision in their character and conduct will effect far more than all their policy. God will honor it. Their enemies themselves will honor it; or if they honor it not, they will feel themselves compelled to submit to it. The public mind will be awakened by the united testimony of many who are known to be able and conscientious men; timid and feeble men who are now halting between two opinions, and know not whether to condemn or to applaud the Government, will reach a sound conclusion; and by the blessing of God who turneth the hearts of rulers whithersoever he will, there will soon be seen, (as in other cases already has been seen,) a prosperous issue of temporary conflicts and trials. The disgrace of poisoning the minds of the young will be taken away from the Government; the fearful consequences of multiplying still more, the race of active Infidels, will be averted; the Government system of education will be turned into a blessing, and become a powerful auxiliary to the preachers of the everlasting gospel, in this benighted land.

We speak with deep seriousness on this important subject. We are convinced that the Christians of India must make a firm and decisive stand, *Now*. The evil already done and the evil that is now being done, are immense. Government schools and colleges are being increased. If we are inactive in exposing and resisting; Satan is not inactive in praising and extending. Blasphemy is shouted around us, by men who have learned to blaspheme in the seminaries of the British Government. Vile and polluting tracts, full of obscenity, ingenious distortions of Scripture, and awful ridicule of the glorious Redeemer, are widely circulated; and the chief source and spring of all the wicked agency which now is employed against the gospel, is found in the schools of that so-called Christian Government. What need is here for a decisive stand; what need for courage and decision, *Now*!

We call on the Christians of England to aid us. Some of them have visited India, some of them know the truth of our representations, and some are bound to help us by peculiar obligations of gratitude, for it was from the lips of India's Missionaries they first heard the glad tidings of the gospel. While Christians here in India struggle in this great and important cause, let their brethren at home not be slack to help them. The voice of public opinion in Great Britain, the voice of the press, the voice of those in Parliament and in the India House who fear God, must be heard, and on all hands there must be a demand in strong and emphatic language, for a total reform of the present system of Government education.

Are motives wanted? Let all who believe the Bible to be true, think of the fearful effects of this system. Hundreds, nay thousands of young men are living now in heathen Society, tainted by its impurities, sharing in its orgies, and indulging in its excesses—guilty of polygamy and of idolatry,—yet knowing that idolatry is wicked, that the female sex should not be degraded, and that Hinduism is of all systems of idolatry the most absurd and revolting. All around these young men are ministers of the gospel and disciples of the Cross, who tell them of a more excellent way. But this is heard for the most part, too late. Their education has inflamed them with intellectual pride, they have grown up in evil habits and the indulgence of evil affections, and now the pure and simple gospel is hateful to them, they love darkness rather than light because their deeds are evil. They do not *wish* to know, or to believe that the gospel is true. Such knowledge or such belief would be a burden to them; it would constrain them to abandon vices to which they are wedded, and to renounce the favor of heathen relatives whose riches they covet. They set themselves therefore to the task of proving the gospel to be false, and having learned some of the more specious objections to it, they not only cherish infidelity but endeavour to obtain their revenge on the Christians around them, by proclaiming these objections, and perverting and corrupting the minds of all who are educated in Christian schools. Thus they live on, nominally Hindus and actually debauchees and infidels; or it may be, stupified by their wanton trifling with conscience, they are given over to a reprobate mind, and after resting for a while in Infidelity, but finding no comfort in it, they fall back on gross idolatry once more, and worship with increased ardour the stocks and the stones which they have often ridiculed and scorned. And yearly, large numbers of them die,—die here to enter on the second death; die amidst fellow-countrymen who are led in a holier path to a happier end.

What can be pleaded by Christians, for a system which tends to produce, and actually does produce such results? Christians plead for it! No;—"let Baal plead." It is a system which in future days will justly excite the astonishment of all reasonable, as well as all Christian men, and which will then appear as completely indefensible as the infamous slave trade. Let every man who sees anything of its iniquity shun it; let no plausible pretexts tempt them to any connection, direct or indirect, with it; "for whoso walketh uprightly walketh surely." It is a system which to many, perhaps to many thousands, has proved the direst curse they have ever suffered. It poisons the stream of knowledge, it stains the character of the Government, it impedes the progress of Divine Truth, it flows onward laden with immortal souls to the awful judgment seat of that King of kings and Lord of lords, before Whom the rulers of this world must appear, to answer for public as well as private sins.

II.—*The Fifteenth Annual Examination of the Free Church of Scotland's Institution.*

The course of studies pursued in this Institution, and the character of the scholarship acquired therein, had become so generally known, that, of late years, we did not deem it necessary to enter into any minute details respecting its varied operations. This year, however, there are special reasons why such details should be furnished. In consequence of a rapid succession of baptisms amongst its more advanced pupils, the native community became alarmed for the safety of Hinduism. Public meetings were held and various projects were started, with a view to destroy Missionary schools generally, and the Free Church Institution in particular. The grossest misstatements and the most unscrupulous misrepresentations were circulated far and wide. In the midst of such determined opposition on the part of a heterogeneous confederacy of bigoted idolators, illiberal vedantists, and infidels of every grade, backed by the support or connivance of some unprincipled Europeans, it is no small matter to be enabled to report that the Institution, most vehemently assailed, has nobly withstood the shock. That this has been the case, both as regards the numbers now in attendance, and the nature and the amount of their studies, cannot admit of any doubt. And in order to put this fact on record we shall here reprint, *verbatim et literatim*, the following authentic statement, alike of numbers and of studies:—

Programme of the Fifteenth Annual Examination of the Pupils attending the Free Church of Scotland's Institution, Dec. 1845.

The system of education heretofore pursued in this Institution continues unchanged. A single glance at the course of studies delineated

in the following programme, will at once point out the comprehensive nature of the range which it embraces. The great object aimed at is harmoniously to develop all the faculties of the mind, intellectual and moral; and to enstamp on the faculties so developed the impress and the bias of a right direction. In order to accomplish these noble ends, in so far as instruction is concerned, no really useful branch of literature or science is neglected; while special attention is devoted to the inculcation of Christian truth as the mightiest instrument of individual, social, and national regeneration. *Education, based on true religion—education, intimately combined throughout with true religion—is the grand rallying point and distinguishing symbol of our Institution.*

Great pains have been taken, as in former years, in keeping correct registers of the attendance of the boys. The first thing done in every class daily is to call over the list to ascertain the names of those who may be present or absent. In this way, at the end of the session, the precise number of times that any boy has been present, or absent, or late is indisputably fixed. At the beginning of every month, a new class list is made out for every class; and the names of any who may have been absent during the preceding month, without a satisfactory reason assigned, are systematically erased. Consequently the number of names in the *corrected* register for any one month, gives us the total number of *bond fide* pupils. The number thus recorded in the *corrected* register for the present month (December) is 1049—being *upwards of a THOUSAND of bond fide pupils*; viz. 973 in the school department, and 76 in the college department.

On every Saturday, the lessons of the past week are regularly revised; and on the first Monday of every month, there are examinations, in the form of written questions, on the various subjects that have been learnt during the preceding month. During the past session all the higher classes have had regular weekly exercises in English composition.

The numbers in some of the classes, particularly the lower, are large; but all inconvenience is avoided by having them broken up into separate divisions, which, in the case of the lowest or last class, are taught by different monitors.

A suitable number of prizes for general eminence is given in every class, as well as one in each class for the most regular attendance and general good conduct. Prizes also have been awarded to those who distinguished themselves most in the searching examinations regularly held on the first Monday of every month. Besides these, the following special prizes have been proposed and competed for.

SPECIAL PRIZES.

I.—Mr. Hawkins' gold medal to the best competitor on the following branches:—

Theology, Christian Evidences, Bible History, Natural Theology including Animal Mechanics, Ancient and Modern History, Logic, Rhetoric, Moral and Mental Philosophy, Geometry, Trigonometry and Algebra, Natural Philosophy, including Astronomy, Mechanics, &c. &c. Milton, Young's Night Thoughts, Campbell's Pleasures of Hope,

Thomson's Castle of Indolence, Bacon's Novum Organum, Advancement of Learning and Moral Essays.

II.—Mr. Templer's prize of one hundred rupees for the best Essay shewing—Whether the savage state be the original and natural state of man or not.

III.—Dr. Leckie's prize of eighty rupees, for the best Essay—on the enquiry—What is meant by conscience, how does it operate, how may it be injured, and how improved ?

IV.—Capt. Van Heythusen's prize of one gold mohur for the best Essay—on the eternal marks of falsehood in the Hindu Shástra.

V.—For the best Essay—on the merits and demerits of Locke's method of inquiry, in his Essay on the Human Understanding.

VI.—A prize for the best competitor in an examination, on the Scripture passages in Mundy's Evidences.

VII.—A prize for the best notes on Milton.

VIII.—A prize for the best notes on Mechanics.

IX.—A prize for the best voluntary Geometrical Exercises.

X.—A prize of ten rupees for the best Bengálí Essay—on Veracity and its sacred obligations, given by Bábu Gauri Shankar Bhattá-chárjya.

XI.—A prize for the best extemporaneous Bengálí translation of a passage to be prescribed.

XII.—A prize for the best extemporaneous Hindustání translation of a passage to be prescribed.

Class prizes for general eminence and regular attendance, as usual.

SCHOOL DEPARTMENT.—*Total number at present* 963.

Sixteenth (or Lowest) Class.—No. of Boys 215. First Instructor, 17 pp. ; Bengálí, No. 2. Barnamála, 13 pp.

Fifteenth Class.—No. of Boys 65. First Instructor, whole ; Bengálí, Gyánarunodaya, whole.

Fourteenth Class.—No. of Boys 80. Second Instructor, whole ; Elements of Grammar, Syntax ; Bengálí, No. 3, Nitikathá, whole.

Thirteenth Class.—No. of Boys 90. Third Instructor, 50 pp. ; Elements of Grammar, whole ; Bengálí, School-Book Society's Barnamála, No. 2, whole.

Twelfth Class.—No. of Boys 77. Third Instructor, 149 pp. ; Grammar, Lennie's, 27 pp. ; Geography (Clift's), Asia ; Bengálí, Gauriya Byákarana, 18 pp.

Eleventh Class.—No. of Boys 56. Third Instructor, whole ; Grammar, Lennie's, 37 pp. ; Geography (Clift's), Asia and Europe ; Bengálí, Manaranjan Itihás, whole.

Tenth Class.—No. of Boys 62. Third Instructor, whole ; History of Bengal, 116 pp. ; Grammar, Lennie's, 104 pp. ; Geography (Clift's), whole ; Bengálí, No. 3, Nitikathá, whole ; and Gauriya Byákarana, 50 pp.

Ninth Class.—No. of Boys 47. No. III. Instructor, whole ; History of Bengal, 144 pp. ; Grammar, Lennie's, 110 pp. ; Geography (Clift's), whole ; Arithmetic, Compound Multiplication ; Bengálí, Gyánarunodaya, whole.

Eighth Class.—No. of Boys 42. No. IV. Instructor, 75 pp.; History of Bengal, 193 pp.; Grammar, Lennie's, 117 pp.; Geography (Clift's), whole; Arithmetic, Compound Division; Bengálí, Gauriya Byákarana, 48 pp.

Seventh Class.—No. of Boys 30. No. IV. Instructor, 108 pp.; History of Bengal, whole; Grammar, Lennie's, whole; Geography (Clift's), whole; Arithmetic, Vulgar Fractions; Bengálí, Proverbs of Solomon, 24 pp.

Sixth Class.—No. of Boys 33. No. IV. Instructor, 123 pp.; History of Bengal, whole; Grammar, McCulloch's, 103 pp.; Geography (Ewart's), 51 pp.; Arithmetic, Vulgar Fractions; Bengálí, Gauriya Byákarana.

Fifth Class.—No. of Boys 42. No. IV. Instructor, 133 pp. and Part II. whole; Brief Survey of History, vol. i. 78 pp.; Grammar, M'Culloch's, whole; Lennie's, whole; Geography (Ewart's), 86 pp.; Arithmetic, Vulgar Fractions, whole; and Single Rule of Three; Bengálí, No. IV. Instructor, 89 pp.

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Third Class.—No. of Boys 30. No. IV. Instructor, whole; Brief Survey of History, Part I. whole; Grammar, M'Culloch's, whole; Geography (Ewart's), from the beginning to 62 pp.; and from page 216 to page 240; Use of the Globes from Keith, Def. and 20 Problems; Arithmetic, Vulgar Fractions; Bengálí, No. IV. Instructor, 137 pp.

Second Class.—No. of Boys 30. New Testament, Matthew's Gospel, 26 chap.; No. IV. Instructor, 240 pp.; Brief Survey of History, vols. I. and II. whole; Grammar, M'Culloch's, whole, and Murray's beginning from Syntax to Rule 15; Geography (Ewart's), Europe, 117 pp. and Asia, 221 pp.; Use of the Globes from Keith, Def. all, and 30 Problems; Arithmetic, Compound Proportion. Bengálí, No. IV. Instructor, 143 pp.

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COLLEGE DEPARTMENT.—*Total number at present 76.*

First Year's College Class.—No. of Students 25. New Testament, John's Gospel, whole; and Acts 10 chap.; Evidences of Christianity (Horne's Manual), 61 pp.; History of India, whole; M'Culloch's Course of Reading, whole, except the poetical pieces; Poetical Instruc-

tor, 224 pp. ; Geometry, 3 Books, whole ; Algebra, Simple Equations ; Arithmetic, whole course ; Bengálí, No. IV. Instructor ; Hindustání, Spelling Book, Part II. 30 pp.

Second Year's Class.—No. of Students 16. Bible, the Books of Moses ; Evidences of Christianity (Horne's Manual), whole ; Assembly's Shorter Catechism, without proofs, down to 5th Commandment ; History, Pinnock's, England, to the reign of Charles II. ; M'Culloch's Course of Reading, whole ; Poetry (Cowper), Table Talk, whole ; Geometry, 6 Books of Euclid ; Algebra, Affecting Quadratic Equations ; Bengálí, Hitopadesh (Mritunjaya), whole ; Hindustání, Fables in Urdu, whole.

Third Year's Class.—No. of Students 10. Bible, from Joshua to 2 Samuel ; Evidences of Christianity (Horne's Manual), whole ; Assembly's Shorter Catechism, without proofs, whole ; Church History (Barth's), nearly whole ; History, Goldsmith's, England, nearly whole ; Milton's Paradise Lost, first three Books and 560 lines of the IV. Book ; Bacon's Novum Organum, 114 Aphorisms of the 1st Book ; Cowper's Truth, and beginning of the first book of Task ; Political Economy (Cliff's), whole ; Mathematics, Plane Trigonometry ; Application of Trigonometry to Mensuration of Heights and Distances ; Algebra, Quadratic Equations ; Bengálí, Hitopadesh (Vishnu Sharma's), whole ; Sára Sangraha (Dr. Yates') translation of the Vernacular Class Book Reader, 120 pp. ; Hindustání, Fables in Urdu, and Bible History.

Fourth Year's Class.—No. of Students 8. Bible, from Ruth to the end of 2 Kings ; Theology, Assembly's Shorter Catechism, without proofs, whole ; Christianity and Hinduism contrasted (Mundy's), 2 vols. ; Church History (Barth's), nearly whole ; Natural Theology (Paley's), including Animal Mechanics (Library of Useful Knowledge) ; Mental and Moral Philosophy (Dr. Abercrombie's), whole ; Logic (Whately's), whole ; Bacon's Novum Organum, 104 Aphorisms of the 1st Book ; Poetry, Milton's Paradise Lost, first three Books, and 560 lines of the IV. Book ; History (Robertson's), Charles V. six Books ; Principles of Natural Philosophy (Scottish School Book Association), three No. ; Mathematics, Mensuration of Heights and Distances and Levelling ; Mensuration of Plane Surfaces, Mensuration and Quadrature of the Circle ; Algebra, (Lacroix's) ; Student's Manual (Todd's), English Composition ; Bengálí, Hitopadesh (Vishnu Sharma's), whole ; Hindustání, Reader VI.

Fifth Year's Class.—No. of Students 9. Bible, 1st and 2d Kings, Ezra, Nehemiah and Esther ; Theology, Shorter Catechism (Assembly's) ; History of Redemption, (Pres. Edwards) Period 1st ; Pilgrim's Progress (Bunyan's) ; Natural Theology (Dr. Paley's) ; Evidences of Christianity (Mundy's), 2 vols. ; Mental and Moral Philosophy (Dr. Abercrombie's) ; Estimate of the Human Mind (Davis), 1 vol. ; Moral Science (Wayland's) ; Bacon's Moral and Civil Essays ; Rhetoric (Dr. Whately's) ; Poetry, Milton's Paradise Lost, eight Books ; Young's Night Thoughts, first two Books ; Mathematics, Solid and Spherical Geometry and Spherical Trigonometry (Bell's) ; Algebra, Lacroix's ; Natural Philosophy, Astronomy (Herschell's), Principles of Natural

Philosophy; (Scottish School Book Association), three Nos.; Animal Mechanics (Library of Useful Knowledge), Part 1st; Student's Manual (Todd's), English Composition; Bengálí, Sára Sangraha (Dr. Yates' translation of the vernacular class book Reader), nearly whole, and translation; Hindustání, Reader, Vol. I.

Sixth Year's Class.—No. of Students 8. Bible, 1st and 2nd Kings, Ezra, Nehemiah and Esther; Theology, Shorter Catechism (Assembly's); Pilgrim's Progress (Bunyan's); History of Redemption (Pres. Edward's), Period 1st; Analogy of Religion (Bp. Butler's); Reasonableness of Christianity (Locke's); Veneration due to God, and Style of the Holy Scriptures (Rob. Boyle's); Evidences of Christianity (Haldane's), vol. I. chap. V.; Moral Philosophy—Estimate of the Human Mind (Davis'), vol. I.; Moral Science (Wayland's); General Literature, Bacon's Moral and Civil Essays, and Advancement of Learning; Poetry, Pleasures of Hope, Theodoric, &c. (Campbell's); Castle of Indolence (Thompson's); Mathematics, Differential Calculus (Wallace's)—Trigonometrical Problems (Bland's); Natural Philosophy, Astronomy (Maddy's); Chapter on Refraction and Optics; Natural History, Meteorology, Hydrology and Geognosy; Student's Manual (Todd's); English Composition; Bengálí Translation; Greek, Grammar (Matthiæ's Abridged); New Testament, Acts of the Apostles, chapter XIV; Xenophon's Institutions of Cyrus, Book 1st chapter II. and Exercises on Grammar.

The young men who constitute the Monitorial or Teachers' Class have gone through most of the preceding subjects, with several others besides—such as Brown's Mental and Moral Philosophy, Lieber's Political Ethics, Taylor on the History of Civilization, Locke's Letters on Toleration, &c. &c.

BARANAGAR BRANCH SCHOOL.

English and Bengálí.—The number of boys about 250. This school which is in a highly flourishing condition has been examined on the premises at Baranagar; and the best boys will appear in the Town Hall to receive their prizes.

Such is the exact statement of the numbers and studies of the pupils and students attending the Free Church Institution. The presence of upwards of a THOUSAND boys and young men proves what a firm hold the Institution has obtained on the Native mind, and what an ascendancy it has acquired in Native Society, despite all the irrational clamours of the bigoted and the illiberal. The catalogue of studies amply proves that the high and comprehensive range hitherto embraced has in no way been entailed, or let down to a lower level. It is now as high and comprehensive as ever, in spite of the infatuated efforts to destroy the Institution which so freely affords it. As to the manner in which the youths acquitted themselves at the last examination, it is needless for us to say any thing. We have much greater pleasure in quoting the testimony of a co-temporary, whose fair, candid, and impartial bearing in such matters, for years past, has obtained for it a distinguished name. Long may it continue to deserve the name, by maintaining the character which has earned it!

“THE EXAMINATION OF THE FREE CHURCH INSTITUTION.

“The examination of the pupils attending this Institution took place, at the Town Hall yesterday. There were present the Bishop of Madras, Archdeacon Dealtry, the Hon'ble F. Millett, D. C. Tucker, Esq., D. Elliott, Esq., R. Williams, Esq., the Revs. Dr. Duff, R. B. Boswell, W. Whitehead, J. Stuart, and a large number of Missionaries of various denominations, Drs. Nicolson, Finch, Mouat, &c., and a great many European gentlemen and a large company of ladies; Bábu Rámgópal Ghose and many other natives. The Missionaries of the Free Church for the most part conducted the examination; but the Bishop of Madras assisted on several occasions. We need scarcely say that the whole resulted in a still higher development of the importance of this noble Institution, and of its prospects of usefulness to this country. The number of pupils on the corrected register is 1049, being 973 in the School Department and 76 in the College Department. This, considering the evident shocks sustained by the Institution last spring, at the time when the Hindus attempted to establish a large opposition school, and re-modelled and strengthened Seal's College, is a very great number, and proves the firm hold which the Institution has in the respect of the young natives.

“In the course of the examination, three excellent Essays were partly read, one on the question ‘Whether the savage state be the original and natural state of man or not,’ for which a prize offered by Mr. Templer was awarded; another on Conscience, for which a prize offered by Dr. Leckie was awarded; and a third on the internal marks of falsehood in the Hindu Shástras, for which Captain Van Heythusen had offered a prize. The gold medal given by Mr. Hawkins to the highest pupil in the whole Institution was gained by Lál Behári De, and we cannot better give an idea of the range of studies pursued by the first classes, than by mentioning the subjects on which proficiency was tested in the competition for this prize: ‘Theology, Christian Evidences, Bible History, Natural Theology including Animal Mechanics, Ancient and Modern History, Logic, Rhetoric, Moral and Mental Philosophy, Geometry, Trigonometry and Algebra, Natural Philosophy, including Astronomy, Mechanics, &c. &c. Milton, Young's Night Thoughts Campbell's Pleasures of Hope, Thompson's Castle of Indolence, Bacon's *Novum Organum*, Advancement of Learning and Moral Essays.’

“Considerable interest was excited by an examination pursued with much animation by the Bishop of Madras, on the subject of caste, its origin, and the distinctions between it and professions and rank in European Society. This led on to some very clear and satisfactory elucidations of the difference between the Doctrines of Hinduism and of Christianity; and the various effects of these doctrines on human conduct.

“On no former examination of these pupils, some of whose teachers have been under Dr. Duff since his arrival 15 years ago, and several of whom have been several years under the immediate instruction of himself and his colleagues, was there greater evidence of the beneficial tendency of the system which we believe he was the first to apply to

India. And at no former examination was there a larger, or, we believe, we may say, so large an attendance of influential and respectable Europeans. May the good work prosper in the hand of its faithful friends, and may this great and good Missionary Institution flourish more and more year after year. We believe that it is destined to effect great results in India; it supplies other schools with teachers, and a model; it prepares young, acute, and highly educated Christian converts for the Christian ministry; it sends forth annually about two hundred pupils who have been thoroughly well instructed in morals, and in the evidences of the Christian religion, as well as in much of the science and literature of Europe; and its influence, therefore, must be widely felt, and may be immense, on the social improvement and on the conversion of India. We, therefore, can now only repeat our advice to the friends of religion and of knowledge to support it liberally and with zeal."—*Bengal Hurkaru, 1st January, 1846.*

The most decisive way perhaps of enabling those who were not present to understand the nature and amount of that proficiency to which some of the senior pupils have attained, is to present them with a veritable specimen of what they have been able actually to achieve. It will have been seen that a gold medal was awarded to the best competitor on the varied branches of Literature, Science, Philosophy and Theology specified at the bottom of page 91. The mode in which the candidates were examined was as follows:—For several successive days they were assembled in a room with no implements whatever but paper, pen, and ink—not even a grammar or a dictionary being allowed. Written questions on the different subjects were then dictated, taken down, and answered extemporaneously in writing. The medal was awarded to the student whose answers, *on an average view of the whole*, were found to be the best. This year the prize fell to the lot of Lál Behári De. It is but due to others, however, to state, that, on *particular* subjects, their answers were fully equal, and often even superior to his. Omitting the questions and answers in the more abstract and abstruse sciences; the following are those that were given and received on the branches of a more popular and generally intelligible character. And let it be distinctly understood that these answers are now given, with the exception of a few verbal corrections, *exactly as they proceeded from the pen of the author*:—

1.—CHRISTIAN THEOLOGY.

Question.—Explain briefly what is meant by justification by faith alone?

Answer.—Man at first was created in the moral likeness of God—the fount of holiness, i. e. in righteousness, truth and moral purity. But sin, the great deteriorating principle in the universe, defaced this fair image. Thus man—fallen man became subject to condemnation, to the righteous wrath and indignation of an offended God, to death itself, and to the pains of hell for ever. Adam being the representative of the whole human race, all mankind therefore fell in him and became subject to eternal death. Now there is nothing in man to make amends for this his first transgression. Granting it possible for man in his advanced years, when his faculties are fully developed, to pursue a course of action of the utmost moral rectitude by the strength of his good resolutions, yet the dead weight of past sins hangs heavy upon him. But it is not only not possible for a man

in a state of nature to be holy by the effort and efficacy of his good resolutions, but every day he adds to the list of his former iniquities. While man could not merit salvation at the hand of God, God could not (with reverence be it spoken) in consistency with his immutably, unchangeably, and eternally holy character, with his infinite aversion against sin, with the rectoral holiness of his righteous Government, and with his conspicuous attribute *justice*,—God could not in consistency with all these—pass by sin without punishing it. Then the question how can God be both just and the justifier of the ungodly comes to be asked. This question is marvelously answered in the Christian Revelation. Jesus Christ, the eternal son of God steps out, as it were, from the portal of heaven and says “In the stead of man I will both keep the whole moral law and suffer the punishment due to his transgression of it, and let man only believe in me and live.” Jesus Christ came into this world, obeyed the law and magnified it, became subject to death, the death of the cross, was buried, rose up from the dead, and at last ascended up into heaven. Thus the *perfect satisfaction* given to the law and justice of God by the death and sufferings of the Lord Jesus Christ is the only procuring cause of man’s justification. Man has nothing conceivable to do in this act. In virtue of the *imputation*, and not the *infusion* as the Romanists say, of the righteousness of Christ is a man justified. The medium of this imputation is faith. The efficient cause of man’s justification is the love of God. Justification is an *act* and not a work, that is, it is external to man. Its effects are, a man is accepted as righteous in God’s sight, and has all his sins pardoned.

2.—CHRISTIAN EVIDENCE.

Question.—Point out briefly the impossibility of imposture in the Scripture miracles.

Answer.—The impossibility of imposture in the Scripture miracles may be evinced in the following manner:

(1.) The Scripture miracles were not wrought in a *corner*, but publicly in the open face of day.

They were therefore subjects of examination; and if any imposture were in them it could be easily detected.

(2.) They were of such a nature that the *senses could take cognizance* of them. Thus in restoring sight to the blind, life to the dead, vigor to the withered arm, in unstopping the ears of the deaf, and in making the dumb to speak, &c., it could easily be ascertained infallibly both by the *subjects* of the miracles and others whether there was any imposture in them.

(3.) The impossibility of imposture is further manifest from the very *nature* of most of the miracles. Thus it would be utterly impossible for a man to convince four thousand hungry persons that their bellies were filled with food when in reality they were not; to convince a whole nation that they crossed dry-shod a sea which in reality they did not; to persuade a blind man that he sees whereas the truth is that he does not see, &c., &c.

(4.) The Scripture miracles, and especially those of our blessed Lord and his apostles, were not wrought before *friends* only but also before *enemies*. They were performed before the Jews, whose sole design was to detect any imposture they could find, wherewith to accuse Jesus and his apostles. Unable to deny the fact that Jesus performed miracles, the Jews attributed them to Beel-zebub, the prince of devils;—thus proving the impossibility of imposture in the Christian miracles.

(5.) The existence of monuments commemorating the performance of certain miracles proves beyond dispute the fact that they were really performed. Thus to mention *one* instance out of many, the feast of the *Passover* is still celebrated among the Jews: and were they questioned by

any one as to the reason of the thing they would tell him, that this feast commemorates the deliverance of the Israelites out of Egyptian bondage, and especially the miraculous deliverance of the Israelitish houses in Egypt, from the stroke of the destroying angel.

(6.) Further, the above argument receives additional weight when we consider that these monuments were established at *the very time* when the miracles were performed. Thus it can be proved by historical evidence that the feast of the passover commenced at the very time when the Israelites were delivered out of Egypt.

(7.) Moreover, the utter failure of some impostors to gain credence for pretended miracles may be brought forward as an argument to shew the non-imposture of the Scripture miracles, since the lapse of more than two thousand years has not overturned them. The false miracles alluded to are those, for example, of the Abbe de Paris, and others.

(8.) No Deist or Atheist, or any sort of infidel, dare attempt a like imposition by miracles, supposing the Scripture miracles to be false, which shews that it is no easy thing to impose upon men by pretended miracles.

3.—Natural Theology.

Question.—Describe briefly the structure of the eye, and point out the nature of the evidence which it affords of the being of a God.

Answer.—The outermost part or white coat of the eye is called the *sclerotic* coat. In the middle of this coat the *cornea* is attached or sewed, for the junction very much resembles a *seam*. The next coat is termed the *choroid* coat; and the innermost is called the *retina*, which is an expansion of the optic nerve. There are three humours the *aqueous*, the *vitreous*, and the *crystalline* humour or lens; which serve the purposes of lubrication. The middle of the black part of the eye is called the *pupil*, which is an aperture through which the ray of light enters, in consequence of which an image is formed on the retina, which last is essential to vision. The eyelid is admirably calculated to protect the eye from extraneous hurt. The eye is constructed in optical principles.

The substances of the lenses of the eye are not one and the same; if it were so, a confused and indistinct vision would be the result; for the rays of light possessing different degrees of refrangibility, would refract unequally and thus produce a distortion of the image. To remedy this, the lenses in the eye are made of different substances, i. e. substances of different refractive powers, which contrivance is admirably calculated to remedy the inconvenience. It may not be amiss to state that the remedying of this inconvenience had long been a desideratum in the art of making telescopes; till the celebrated Dolland remedied it by consulting how the thing was managed in the eye. This gave rise to *achromatic* telescopes. There are two other contrivances in the eye which the most ingenious of philosophical instrument-makers must pronounce to be exquisitely beautiful. They are as follows:

(1.) A certain quantity of light is sufficient to produce vision. But the eye may be and is always exposed to places where there is either an excess or a deficiency of light, now excess of light has a tendency to confuse the image and deficiency of light to make it dim and imperceptible. How is this difficulty to be overcome? It is overcome by the contraction or dilation of the pupil. When there is excess of light the pupil contracts and takes in less light; and when there is a deficiency of light, it dilates, and accumulates as much light as it can. Thus is the difficulty overcome.

(2.) But how is the eye adapted to different distances? Now we have said that an image in the retina is essential to vision. But when an object is very close to the eye, the focus of the rays emanating from it must fall

beyond the retina; and on the contrary, when the object is at a great distance, the focus of the sensibly parallel rays emanating from it must fall without the retina: in both of which cases there would be no vision. How is this obstacle got over? It is got over by the following three very simple processes; (1) by the prominence and protuberance of the cornea, (2) by the pushing forward of the crystalline lens, and (3) by the elongation of the axis of vision or the depth of the eye. What an exquisite organ then is the eye? How admirably calculated to answer all the purposes which its nature and situation demand? What skill, what wisdom, what intelligence is displayed in the adaptation of its several parts! now here is an effect, and a wonderful effect it is. The soundest philosophy and our own consciousness teach us that every effect must have a cause, and a cause adequate to the effect. This is an indisputable axiom in the physical sciences. Without this axiom the physical sciences were a mockery.

This being admitted, if there be any truth in logic, the conclusion irresistibly and demonstrably follows that there must be a cause or author of the eye. And since the cause must be adequate to the effect, and since the eye exhibits design, and design indicates a designer, the cause of the eye must be a *designing cause*. And since again the eye shews intelligence and beneficence in its author, the cause of the eye must be intelligent and benevolent. The eye could not be the work of chance or of necessity. There is no efficacy in these principles or rather non-entities to produce things. No one looking at a telescope would say that chance made it, much less necessity. Why then is it said of natural things that they are made by chance? The human eye indicates more intelligence than the telescope. Therefore, much less ought it to be said of the eye that it is the work of chance.

4.—SCRIPTURE HISTORY.

Question.—Delineate briefly the leading features in the life and character of the Apostle Paul.

Answer.—The Apostle Paul was a marvellous monument of Divine grace. Born a Hebrew of the Hebrews,—a descendant of Abraham,—a Pharisee, bred up and educated at the feet of Gamaliel,—animated with the prospect of advancement before him,—profoundly versed in Jewish and Grecian lore,—practised in the observance of the mosaic rites and ceremonies,—and inflamed with the zeal of serving the God of his fathers, and of putting down all error and falsehood. Saul goes on his way to Damascus to seize and imprison any Christians whom he may find there. At mid-day on the road an over-powering blaze of light shines round about him. He is struck blind. The very Lord Jesus Christ, whose disciples he had persecuted, appears before him.

He is led into the city. He is converted. What a change! After several years' meditation and prayer in the wild solitudes of Arabia he comes to Judea as a preacher of Christ crucified. The Church of which he had made havoc before, he now edifies. Full of the Holy Ghost,—actuated by the highest of motives,—filled with holy energy,—captivated by the overwhelming love of Christ,—electrified with sanctified zeal,—and desirous of making known the glad tidings of salvation to the remotest corners of the earth,—Paul traverses the whole of Asia Minor, ploughs the briny deep, and preaches the gospel in Greece and Macedonia. He returns to Jerusalem, is caught hold of by a mob, is sent to Cæsarea, pleads his innocence, appeals to Cæsar, embarks on ship-board, sings to the praise of God on the mid ocean, is wrecked near the island of Malta, benefits the inhabitants of the island, arrives at Rome, preaches there Christ crucified,

writes edifying and thrilling epistles to the Churches, suffers martyrdom, and ascending on high (of this there is no doubt) enjoys the beatific vision of the Lord Jesus. He was the holiest of men. His humility was remarkable, he called himself the "least of the saints" and "not worthy to be called an apostle." His zeal in the cause of Christ was marvellous, and his patience under sufferings all but exhaustless.

5.—MENTAL PHILOSOPHY.

Question.—What is the power of taste, is it simple or complex, if the latter analyse it?

Answer.—Taste is that peculiar power of the mind which enables its possessor to take exquisite pleasure in sublime and beautiful objects, and to ascertain the fitnesses or aptitudes of these objects to excite corresponding emotions in the mind. The older philosophers took this susceptibility of the mind, we presume, to be a distinct, primary and original faculty of the mind. But Dr. Brown has we think successfully analysed it into its constituents. In order to exhibit the analysis we take an example. Suppose we stand at the base of the stupendous Himálaya. We look up and the perception of the immense height overwhelms us. We look on this side, and on that, and are overpowered. The scene is electrifying. We stand in dumb silence. The idea of sublimity fills us. While this feeling is beating high in the breast we contemplate the fitnesses or aptitudes of the objects to excite the emotion of sublimity. We dwell with exquisite pleasure on the several scenes, this is *taste*, now let us see what is involved in all this.

In the *first* place it is indisputable that we cannot have the emotion of either the sublime or the beautiful without a sensible perception or a mental conception of a sublime or a beautiful object. But that this alone does not constitute the whole thing is evident from the fact that the horse beside me does not feel the emotion of sublimity, although the whole scene is painted on his retina. It is evident in the *second* place that there is implied in the process a comparison of several ideas, an ascertainment of the fitness or aptitude in the object to excite the emotion of either sublimity or beauty. We confess that this process of comparison or act of the judgment or reason so coalesces with the emotion that rises after, that it is scarcely discernible, nevertheless it exists as a separate element in the whole process. And in the *third* place there is the emotion of sublimity or beauty itself.

Thus we see that taste is virtually compounded of a sensible perception or mental conception of judgment, which is the power in the mind that compares relations, and of a peculiar emotion either of sublimity or beauty. Rejecting the sensitive part as too gross and evident, Dr. Brown analyses taste into *judgment* and the *emotion* of sublimity or beauty.

6.—MORAL PHILOSOPHY.

Question.—Point out and illustrate the nature and workings of the paramount principle or law in practical morals?

Answer.—The paramount principle or law in practical morals is *love* to God. This principle, like every other emotion, is more easily felt than described. It is of a very *diffusive* kind.

Whenever it takes possession of the soul, it diffuses a spiritual fragrance throughout all its faculties. It is the highest principle on which a man can act. It rises or ought to rise from the following considerations:

- (1.) God is our *Creator*. This alone ought to lead us to love God.
- (2.) God is the bountiful giver of all good. Love when directed to such an object is generally termed *gratitude*. It is strange that people in general, aye, even some theologians have suspected the virtuousness of this principle. They think it to be a selfish principle; because, say they, its exciting cause is a benefit. They who are of this opinion would do well to reflect that the

object of true gratitude is not the *benefit* so much as the *love of kindness* in him who confers the benefit. The *morale* and not the *materiel* of benevolence is the object of gratitude.

(3.) God is morally excellent, is unchangeably and eternally holy. He who loves God in this sublime and high principle has attained the very heights of piety.

(4.) We ought to love God because he is the author of our Salvation.

This principle of love is said to be the fulfilling of the law. A man actuated by this principle would "live soberly, righteously and godly." He would hate what God hates and love what God loves.

7.—LOGIC.

Question.—Define and otherwise describe a syllogism, explaining its component parts, its structure, varieties and uses.

Answer.—A syllogism is an argument *fully* and *formally* expressed in words. Every syllogism has three propositions, the *major* and *minor* premises, and the *conclusion*.

It contains three terms and three only; the *major* the *minor*, and the *middle* terms; the *major term* is the *predicate* of the conclusion, and the *minor term* its *subject*. The *middle term* is that which is compared with the *major term* in the *major premise*, and with the *minor* in the *minor premise*. The foundation of every syllogism is what is called Aristotle's *Dic-tum*. "Dictum de omni et nullo," *i. e.* "Whatever is predicated affirmatively or negatively of a certain class may be predicated affirmatively or negatively of the particulars included under that class."

Every syllogism ought to observe the following laws:

- (1.) Every syllogism ought to contain *three* terms and not more.
- (2.) Every syllogism ought to contain *three* propositions.
- (3.) A term which is not *distributed* in either of the premises must not be distributed in the conclusion.
- (4.) From two negative premises no conclusion can be drawn.
- (5.) If one of the premises be *negative*, the conclusion should also be *negative*.
- (6.) If one of the premises be *particular*, the conclusion should also be *particular*.

Syllogisms are divided into two grand divisions, *Categorical* and *Hypothetical*; the former being those which are not involved under any *condition* but are either direct affirmations or negations, and the latter those that are involved under a condition. The *categorical* syllogisms are subdivided into two the *pure* and *modal*; the latter kind expresses the *mode* of the affirmation or negation, while the former does not. The hypotheticals are again divided into two great classes the *conditional* and the *disjunctive*. The *conditional* are further subdivided into the *constructive* and the *destructive*, and both these again into *simple* and *complex*. The *constructive* is formed on the axiom, "If you admit the antecedent the consequent may be inferred;" and the *destructive* on the other axiom, "If you deny the consequent the antecedent may be denied."

There are several sorts of imperfect and disjunctive syllogisms, some of them are the following:

- (1.) *Enthymeme*, that is, a syllogism in which either the *major* or the *minor* premise is suppressed.
- (2.) *Sorites*, *i. e.* a series of syllogisms in which the *predicate* of the first is made the *subject* of the second.
- (3.) *Dilemma*, both *constructive* and *destructive*.
- (4.) *Epichirema*, *i. e.* a kind of syllogism where the proof is given.
- (5.) *Induction*.

The uses of syllogisms are manifold ; they exhibit the real process through which the mind goes in reasoning ; they simplify reasoning (not in the sense of lessening the number of steps in the reasoning process, but of bringing it down to the level of the comprehension of the lowest capacity). They are, moreover, of the greatest practical use in the detecting of fallacies ; which is even confessed by the opponents of logic.

It is reported of the celebrated Lord Mansfield, when a pleader at the bar, that on being non-plussed by the subtle reasonings of another advocate, he got rid of the difficulty by throwing the argument into the syllogistic form.

8.—RHETORIC.

Question 1.—Describe the various kinds of *arguments*, especially arguments considered purely as such, with the great branches and subdivisions of the latter, as set forth in Whately's Rhetoric.

Answer.—The following are some of the various kinds of arguments :

(1.) *Regular* and *irregular* ; (2.) *moral* or *probable* and *demonstrative* or *necessary* ; (3.) *Direct* and *indirect*. (4.) Arguments from *cause to effect*, from *effect to cause*, *example*, &c.

Arguments *as such*, as set forth by Archbishop Whately, are primarily of two sorts :

(1.) Those arguments which may be employed to *account* for any fact on the supposition of its truth ; these he calls *a priori* arguments ; and (2.) those arguments which are *not* so employed. This second class of arguments he subdivides into two, viz. *sign* and *example*. *Sign* is an argument the analysis of which is that as far as any circumstance is a *condition* of the existence of a certain effect, so far may the existence of the circumstance be inferred from that of the effect. This kind of argument therefore has to do with *causation* properly so called, *probability*, *plausibility* and *testimony*. Dr. Whately enumerates several divisions of *example*, some of them are as follows :—

(1.) *Example* in a restricted sense.

(2.) Argument from *experience*.

(3.) *Analogy* or resemblance of ratios and *parity of reasoning*.

(4.) *Induction*.

Question 2.—What does Dr. Whately consider rhetoric to be, and what are the great branches into which he divides the subject ?

Answer.—Unlike the extreme theorists on the subject of rhetoric who on the one hand limit its province to *persuasive speaking*, and on the other widen it indefinitely including under it *prose compositions* of every sort. Dr. Whately considers the province of rhetoric to be *argumentative composition*. He considers rhetoric to be a method of finding suitable and appropriate arguments to prove a given point. The great branches into which Whately divides his subject are ; (1.) *conviction*, i. e. the finding of suitable arguments in order to produce conviction in the mind ; (2.) *persuasion*, or the influencing the will ; (3.) *style*, its *energy*, *perspicuity*, and *elegance* ; and (4.) *elocution*.

9.—HISTORY.

Question 1.—Narrate the leading events connected with British History, in all parts of the world, during the eighteenth century.

Answer.—Some of the leading events connected with British History, in all parts of the world, during the eighteenth century are as follows :—

(1.) The campaigns of the Duke of Marlborough on the continent, and the consequent battles of *Blenheim*, *Oudenard*, *Ramilies*, &c., in the beginning of the eighteenth century.

(2.) The capture of Gibraltar by the British.

(3.) The union of Scotland with England in the reign of Queen Anne, and the *Act of Security*.

- (4.) *Peace of Utrecht.*
- (5.) The first mention of *Whigs* and *Tories* in English History.
- (6.) The rebellion of Scotland in 1745, in favor of Charles Stuart the young Pretender.
- (7.) War with the French in the time of George II., and the battle of *Fontenoy.*
- (8.) War in North America between the British and the French,—surrender of Quebec,—and the death of General Wolfe.
- (9.) The *American War.* It originated with the mother-country's desiring to tax the colonies. Many battles were fought, and many thousands killed on both sides. General Washington commanded the Americans. At last the declaration of independence of the United States was made in 1776.
- (10.) The rise and consolidation of British power in India. Colonel Clive defeated Suraja Dowlah, the nabob of Bengal, in the plains of Plassey in 1757. The battle of Buxar.
- (11.) The improvement of the Steam Engine by James Watt, the researches of Sir H. Davy in Chemistry, and the establishment of manufactories of linen and woollen cloth.

Question 2.—Is there not a striking parallelism between the histories of Scipio Africanus and the Duke of Wellington? If you think so, exhibit it in all its parts, and some of its leading influences.

Answer.—There is a very striking parallelism in the history of Scipio Africanus and that of the Duke of Wellington in some of the following particulars :

- (1.) Scipio Africanus had to fight with Hannibal, the bravest general perhaps of antiquity ; so had the Duke of Wellington to fight with Napoleon, the greatest warrior of modern times.
- (2.) Scipio fought on a foreign shore, so did the Duke ; the one in Africa, the other in Belgium.
- (3.) The battle fought by Scipio proved decisive, so did that fought by the Duke.
- (4.) The hero of the battle of Zama ruined the fortunes of Hannibal ; the hero of the battle of Waterloo ruined the fortunes of Napoleon.
- (5.) After the battle of Zama Hannibal went to banishment, so did Buonaparte after the battle of Waterloo.
- (6.) The battle of Zama spoiled the cause of the Carthaginians ; the battle of Waterloo spoiled that of the French, and taught them not to think of founding a universal despotism throughout all Europe.

10.—POETRY.

Question 1.—Explain the following passage from the beginning of the 9th book of Milton's "Paradise lost," and clearly point out the scriptural, mythological and historical allusions.

"No more of talk where God, or angel guest,
With man, as with his friend, familiar used
To sit indulgent, and with him partake
Rural repast ; permitting him the while
Venial discourse unblamed. I now must change
These notes to tragic ; foul distrust, and breach
Disloyal, on the part of man, revolt,
And disobedience ; on the part of heaven,
Now alienated, distance and distaste,
Anger, and just rebuke, and judgment given,
That brought into this world—a world of woe—
Sin, and her shadow Death, and Misery
Death's harbinger. Sad task ! yet argument

Not less, but more heroic than the wrath
 Of stern Achilles on his foe pursued
 Thrice fugitive about Troy wall; or rage
 Of Turnus, for Lavinia disespoused;
 Or Neptune's ire, or Juno's, that so long
 Perplexed the Greek, and Cytherea's son."

Milton's Paradise Lost, Book IX. 1—19.

Answer.—I conceive the meaning of the above first five lines to be this; Milton treated before in the preceding books of the direct and rapturous communion which Adam in his unfallen state had with God, and especially of his long and instructive conference with Raphael the "sociable spirit." He has not now to record such conferences any more. The day for such discourse is past. He must use "tragic" notes, for he is about to describe the fall of man. The note of the music must in every case suit the nature of the song. Milton would not talk of God or angel visiting man, if he could not find scriptural authority for it. The author undoubtedly had in his mind the fact of the appearance of God in the tent of Abraham as related in the book of Genesis, and of the multitudinous appearances of angels at sundry times and diverse places as related in the historical books of the Bible. The transition from the preceding to the succeeding part of the poem is indeed painful to the poet, for he has to record man's "disobedience," "disloyal breach," "foul distrust," and "revolt" on the one hand, and God's just "anger and rebuke," &c., on the other.

The sin of man which provoked the wrath of God brought an ineffable amount of misery.

"Brought into this world a world of woe." In this sentence there is a different application of the same word "*world*." It is first used in its literal acceptance, and then in its figurative, as denoting an enormous quantity. The poet represents "Death" to be the shadow of "Sin," intimating thereby, we suppose, that death is a necessary and invariable attendant and follower of sin, inasmuch as every object casts a shadow which goes whenever it goes. Misery or affliction is represented with much beauty to be the "harbinger" or messenger of death.

The recording of such things is indeed a painful task.

But the theme is more heroic than the theme of either the Iliad and Odyssey of Homer or the Æneid of Virgil. "Turnus" was a king of Italy whose wife was Lavinia. By "the Greek" the poet means Ulysses, who met with disasters on the ocean as he was returning home from the Trojan War. In the last two lines is exhibited a peculiarity in Milton's construction of sentences. When filled up the lines would run thus; "Neptune's ire, which so long perplexed the Greek, or Juno's ire which so long perplexed Cytherea's son."

Question 2.—Explain the following passages from Dr. Young's "Night thoughts." Night IV.

- (1.) "Fond as we are, and justly fond of faith,
 Reason, we grant, demands our first regard;
 The mother honored, as the daughter dear,
 Reason the root, fair faith is but the flower:
 The fading flower shall die, but reason lives
 Immortal, as her father in the skies!
 When faith is virtue, reason makes it so."

In these lines the poet gives a true representation of faith. Reason is the "mother" of Faith. Reason is the "root," and Faith the "fair flower." Faith not grounded on reason is *enthusiasm*. "Faith," saith the Scripture "is the substance of things hoped for, the *evidence* (which must

be grounded on reason) of things not seen." The objects indeed of faith are invisible and future; but the truth of the revelation that discloses those objects must be investigated by "Reason." Faith has been analysed by philosophers into *judgment*, i. e. *reason, attention, and conception*. "The fading flower shall die," i. e., according to scriptural language faith shall be swallowed up in vision. When the objects of faith are within sight and visible, it is no more faith but actual vision.

"When faith is virtue, reason makes it so;" for otherwise, as we have said, faith that is not based on reason is not faith but enthusiasm.

- (2.) "Talk they of morals? O thou bleeding Love!
Thou maker of new morals to mankind!
The grand morality is love of thee.
As wise as Socrates, if such they were,
(Nor will they bate of that sublime renown)
As wise as Socrates might justly stand
The definition of a modern fool."

These lines are very beautiful. "Bleeding love" is the Lord Jesus Christ the Saviour of the world, who bled on the cross of Calvary for the sins of men. The poet tells us of the only true source of morality, viz. the love of Christ. Without this last (love of Christ) morality is an empty sound. Morality disjoined from the love of Christ is a non-entity. Let love to Christ prevail, and an ethereal morality will be diffused throughout the world.

Such a revolution has Christianity produced on the face of the earth, that the phrase "as wise as Socrates" might be employed as the definition of a "modern fool;" i. e. "Socrates was, as it were, a fool compared with an enlightened Christian man:" Just as our blessed Lord said "that the least in the kingdom of heaven is greater than John the Baptist."

In conclusion, it affords us great pleasure to be enabled to add that the author of the foregoing answers is a *Christian*—and that he is now qualifying himself to become a Catechist and preacher of the gospel of his own benighted countrymen. He, in common with other three of his companions have, with this view, already passed several examinations before the Calcutta Presbytery of the Free Church of Scotland. May their example be speedily followed by scores and hundreds more! And may the Free Church and other kindred Institutions become increasingly the nurseries of those who shall be privileged "to turn many unto righteousness," and thus attain through grace to the distinguished honour of "shining as the stars for ever and ever."

III.—*The Twenty-fourth Annual Meeting of the Calcutta Bible Association.*

Was held at the Town Hall, on Friday evening, the 2d of January. Rev. H. Fisher presided.

The meeting opened with prayer by the Chairman, after which he offered in substance the following remarks:—

Such anniversary meetings as this, in addition to their other important uses, are interesting and useful, as reminding us constantly of the rapid flight of time. As one year after another passes away, we are

called to review the past, and consider how we have improved our opportunities of doing or receiving good. In such a retrospect how little is there on which we can rest with satisfaction. Deep regret and humiliation before God, all Christians must experience when they compare what they have done with what they might have done; yet if a bright spot do rise up here and there, it is the memory of those hours and those efforts that have been devoted to the service of God. The work to which we are called in connexion with this association is beset with difficulties and discouragements; but let us be cheered by the recollection of the declaration that whoso shall give but a cup of cold water for the Lord's sake shall in no wise lose his reward. If this be so, how blessed must be the lot of those who labour to open up the fountain of living water to perishing multitudes, to invite all to the fountain to which they may come, and drink freely without money and without price. May the effect of this meeting be to stir us all up to greater earnestness in this labour of love.

The Secretary, C. N. Cooke, Esq., read the following Report:—

“It may appear to some a work of supererogation, at this date, to explain the principles or enforce the claims of the Bible or Bible Societies. Such a work may not, however, at the present time, be altogether needless, or without its advantages, both to the friends and foes of the Word of Life, or to societies instituted and organized for its distribution.

The age in which we live is rife with infidelity and scepticism—religious vagaries and heresies—evils which the Bible and the Bible alone can correct.—Hence the necessity and importance of an extensive and prayerful distribution of its conserving, corrective, healing and saving truths: and hence too the importance of endeavouring to discharge that distribution in the most salutary and effectual manner.

The Bible is the only—the sole—revealed will of the only wise God and our Saviour to the fallen and erring children of men;—the chief defence and safeguard of the Divine honor and glory in our guilty world. It contains all that men ought to believe and practise in order to secure their conversion, sanctification and complete salvation. It is the chief agent, in the hands of faithful men, in promoting the Redeemer's kingdom and glory in the world. Through the teachings and appliances of the Eternal Spirit, it becomes mighty to the pulling down of the strongholds of sin, and building up the saints in their most holy faith. When received and obeyed, it is the power of God unto salvation. By it are the servants of God warned, reprov'd, guided, instructed and made meet for the intelligent enjoyment of the inheritance of the saints in light. It furnishes the man of God for every good word and work; and, in possession of its truth, he becomes a workman that needeth not to be ashamed. It will be the centre and basis of all true union in the Church of Christ. It is the chief boon of God to a guilty world, and to a redeemed but probationary and conflicting Church. Wherever there is sin to be pardoned, misery to be alleviated, or men to be saved, there it is surely the duty of the faithful Church of Christ to send the tidings of free grace and mercy, the balm of Gilead and the hope of salvation.

With a view to effect this benevolent object, the head of the Church, Christ Jesus, stirred up the minds of his people in Christian countries—under direction from on high—to think and act in this responsible work. This impulse issued in the formation of the British and Foreign Bible Society, one of the noblest and most Catholic institutions by which the age has been distinguished.

The object of the Bible Society is to send the inspired volume faithfully translated to all the families of the earth. It was designed to aid heaven in its work of love and mercy—to give to every man the wonderful works of God, in the language familiar to him from his birth. This it proposes to do in the simplest—and to the bulk of the Christian Church—the least objectionable form,—to send forth the Word of Life without note or comment, leaving the interpretation to the Spirit of God and the instruction of enlightened and faithful Christian men.

This work of mercy it has not failed to prosecute for the last half century, and not without visible and extensive tokens of Divine approbation. Thousands in all lands have been brought to the knowledge of salvation through its instrumentality. To the Lord Jesus be all the praise.

It will be evident, that however benevolent the object or well-ordered the plan for its accomplishment, it would be impracticable for the Parent Society to effect so vast a purpose without auxiliary aid. In this need originated what have been designated

AUXILIARY SOCIETIES.

The object of these auxiliaries is to provide for the Bible wants of extensive districts. Such an institution is the *Calcutta Auxiliary Bible Society*. This institution in the first stages of its existence cared for the Bible wants of almost the whole of the East Indies. Since its establishment, many similar societies have, in the good providence of God, been instituted in different parts of our Eastern empire, such as the Ceylon, Madras, Bombay, and other similar societies. Now the Calcutta Auxiliary is enabled to bestow its almost undivided attention on the densely populated districts of Bengal and Behar. The object of the Auxiliary has been and still is, to provide the Scriptures in the vernaculars of the country, for the falling and erring natives of these districts, and, in a great measure, it has succeeded in its benevolent enterprise.

It would, however, be impracticable for a society like the Calcutta Auxiliary or any similar society, limited in its pecuniary means and agencies, to supply and attend to the wants of every city, town, and village. To remedy this defect, and to render the operations of the Parent Institution as complete as possible

ASSOCIATIONS

Have been formed—such as the *Calcutta Bible Association*, the twenty-fourth anniversary of which we are now met to celebrate. These associations are, or ought to be composed of agents of both sexes, conversant with the Bible wants of their immediate localities. To those agents is entrusted the work of visiting and examining into the condition

of their immediate neighbourhoods, and especially in reference to their need of the word of God. This to the utmost of its ability, the Calcutta Association purposes to do. Associations are also designed to collect funds for defraying all local expenditure.

In this direct and useful department the Calcutta Bible Association has laboured for upwards of 23 years. Some of the holiest and best men who have lived and died in the cause of religion in North India, have been attached to its principles, and engaged in its labours. Nor has it been without many and signal tokens of success. Since its commencement, it has distributed in whole or in part, in the languages of Europe to our sojourning brethren of the West, and in almost all the vernaculars of India, to the children of the soil, volumes of the sacred scriptures. It has raised and paid into the treasury of the parent society many thousands of rupees. It embraces, in the sphere of its labours, a circle of nineteen miles in and around Calcutta, all the village stations in that circle.

It includes in the objects of its benevolence, Christians of all sects, Romanists, Jews, Heathens, and Musalmáns. It supplies the wants of ministers and people, sailors and soldiers, Sabbath and other schools, Jails and Hospitals. To the Missionaries in Calcutta and its neighbourhood, it affords large grants of Scriptures for distribution in connection with their labours of faith and love. The object of the Association in a word, is to supply all the Bible wants of Calcutta and its vicinity.

The labours of the Association, with the exception of peons' wages, printing, and other incidental expenses, are all rendered gratuitously. It has no paid agent or *dépôt*. The funds are almost all devoted to the purchase and gratuitous distribution of the Holy Scriptures. Prayerful caution is exercised in the distribution of the blessed record.

During the past year the Association has distributed, in whole or in part, 1213 copies of the sacred scriptures: which, added to the last year's issue, makes a grand total of 81,943 copies of the Bible, in whole or in part, circulated since the formation of the Association.

All institutions, however worthy, are subject to fluctuations and trials, and the Calcutta Bible Association has not been exempt. The past year, owing to the various changes in its officers, and other causes over which the Committee could have no control—has been especially one of trial. The general affairs of the Society languished and for a while were almost suspended. Thanks to the merciful care of a gracious God, this state of things was not permitted to continue long; a renewed general interest in the welfare of the association was excited in the minds of the Committee. They determined, in the strength of Divine grace, to arouse themselves and their fellow-Christians to greater and more enlarged exertions in connection with the object of the Society. In this renewal of labour the Committee are, as they have been in former years, under obligation to the Rev. Messrs. Duff, D. D., T. Boaz and others. In the pecuniary difficulties of the Society, its friends will be gratified to learn, from the following report of the Cash Secretary, that it has been under deep obligation to the Archdeacon of Calcutta.

FUNDS.

At the close of the past year—i. e. up to December 1844—there was a balance due by the Association to the Bible Society of Rs.....	1274 10 4
Which added to the cost price of Bibles and Testaments purchased from 1st Jan. to 1st July,	711 13 0
Increased the claim of the Auxiliary Society to,	1986 7 4
Which was reduced by payment of the collections of the year,	648 6 9
Leaving still due,	Co.'s Rs. 1338 0 7

A result which compelled the Committee temporarily to suspend all grants of Scriptures. The state of the Association was submitted by the President to the kind consideration of the Christian public, and it is gratifying to the Committee to say, that the appeal has been most liberally responded to. The first five hundred rupees collected were made over to the Auxiliary Bible Society, which institution, at the instigation of the President, has remitted the balance remaining due, Rs. 838 0 7 thereby leaving the Association to start again unincumbered. The relief was most opportune and considerate, and demands the warmest thanks of the Association, which is now in a position to put forth all its energies. The total amount collected, since the adjustment of the Bible Society's claim is,

Rs. 1941 8 0
From which deduct
Paid for Scriptures..... Rs. 180 1 0
Peons' wages and contingent,..... 31 4 0
211 5 0

There is, at credit of the Association at this date,
a sum of..... Co.'s Rs. 1730 3 0

The Committee are grateful for the support which has been accorded to the Association in its depressed circumstances, and trust that the same liberality will be shown to the institution during the coming year, in order that they may be in a position, not only to prevent the recurrence of pecuniary embarrassment, but to enable them to disseminate a larger number of scriptures, with a view to meet the wants of a daily increasing, inquiring population, and to counteract the evil influence of those infidel principles, which, the Committee regret to find, are being so widely and industriously propagated.

The object of the Bible Society ought ever to be dear to the Christian, and if ever he felt solicitous for its accomplishment, the times in which we live ought surely to render that object still more dear, and the obligation to prosecute it, if possible, still more binding. The infidel, the Romanist, the Sceptic, the Idolater, and the disciples of Mahomet, have all risen up as from deep sleep. Their object, like their principle, is one—the overthrow of righteousness and the destruction of the human family. In whatever form, the adversary of God and man may

make his approach to or attack upon the children of men or even upon the very elect; it is the privilege of Bible Christians to know, that the cynosure of their hope, the palladium of their rights, and the only hope of their salvation is in the Word of God which liveth and abideth for ever. In the strength of the Lord God of truth, with the teachings of the Eternal Spirit, and trusting in an all-sufficient and complete Saviour, let the friends of the Bible Association resolve in the coming year, and in all the future to spread abroad that Word which shall not return void unto the Lord, but accomplish the thing whereunto he sends it."

It was moved by the *Rev. R. B. Boswell*—

"That the Report, now read, be approved of by this meeting and that it be printed and circulated under the direction of the Committee."

The report now read contains much that is exceedingly satisfactory, and some things that only require a little explanation to make them perfectly satisfactory too. One of these is, what some may object to, that the association is too rich. But this is purely owing to the circumstances of distress in which the association was in the course of the year. Their funds were so much exhausted that they were obliged to suspend their operations altogether: the wants of missionaries and others were not supplied, and these wants must be supplied now: so that not only will the funds now on hand be speedily exhausted, but there will be calls for liberal contributions.

One object of such meetings as these is to bind our hearts more closely together. There are various objects in connection with Christianity which have this tendency. Our blessed Lord himself is the great object that binds his people. He binds them first to himself, and then, by their common union to him, they are united to each other also. So the participation of joys and sorrows is a great bond of union. And so this ought to be one great object of our meeting to-night, that we may have more sympathy with one another in assailing the throne of Grace with fervent and united supplications for a blessing upon our labours. Our first duty is to look after our own souls, and our next is to look after the souls of our neighbour. These are very simple rules, yet they are very comprehensive. Our riches were not given us to be kept for ourselves alone, and least of all our greatest and noblest possession, the Word of the living God. I approve of caution; but I approve also of a wide distribution of the Bible, and of not being very nice as to the distribution when there is any hope that it will be read at all. *The Bible is worthy of all circulation.* Let us be thankful for these two things,—*first*, that we have a Bible, and *then* that we have the means of distributing it. Assuredly these are no small privileges. What would the first Christians have given for such free access to the Word of God as we enjoy! The Bible is the only certain cure for the sins and sorrows of the human heart. It is called in the Report the balm of Gilead, and it is truly so. There are those who direct men to the priest and the church for a cure, but we come to the Bible, and we there hear a voice saying to us, "Come unto me all ye that labour and are heavy laden, and I will give your rest." *What has the Bible done?* It overthrew the idolatries of Greece and Rome; it overthrew also the

bloody and horrid idolatry of the British isles. And at the Reformation too what was it that shook Rome to the foundation? It was not the Augsburg Confession; it was Luther's version of the Holy Scriptures. And is the book changed now? Is the spirit of God that wrought by its instrumentality, less able to work now? No. The book is the same: the Spirit of the Lord is not straitened: the throne of grace is as near to God's people as ever. India is waiting for a blessing. How many houses are there in Calcutta in which like those of the Israelites in the land of Egypt there is light? and how many in which like those of the Egyptians, there is darkness? Let us not rest until we see all India's people possess the Bible in their own tongues, and thankful for the blessing. The less desire there is for the blessing now, the more need there is that it should be given. As for difficulties, let us remember that nothing good can prosper till it falls into great and apparently insurmountable difficulties, and the reason is obvious. We cannot prosper unless we be thoroughly impressed with the conviction that all our instrumentalities are absolutely useless in themselves unless they be accompanied by the Holy Spirit's blessing. Now if difficulties drive us back to this conviction, then they will tend directly to forwarding our work. An officer in the Peninsular war was asked by the Duke of Wellington if he would venture on an expedition of great difficulty and danger—"Yes," was his reply; let us grasp that conquering right hand, and I will go." Let us also grasp the right hand of our victorious Leader, and let us go forward.

The *Rev. T. Boaz* in seconding the motion, expressed his thankfulness at Mr. Boswell's re-appearance with renovated health, and unabated zeal in the midst of us. He would only suggest one theme to the prayerful consideration of the audience. The native population of this city are at present in a most interesting state. Regarding this he is well qualified to speak, for he has just been in the midst of them. He had spent a great part of the day in visiting schools completely unconnected with missionary influence. In the course of his visit he was struck with the remarkable effect of the recent partial dismemberment of the Free Church Institution. The conductors of the schools that he visited, declared that there was no religion taught in them: yet he soon found that the events to which he referred had been the means of introducing among them some pupils who knew well the great truths of the gospel and were not ashamed of stating them. He had found this in two instances in two different schools; and who shall tell what may be the ultimate effect of this? He had also had a long and earnest conversation with a native who may be considered as one of the leaders of the movement in opposition to Christianity, and he confessed, in regard to himself and his associates, that they know in reality hardly any thing about the Christian system. That they have only read the other side of the question. Altogether he had been more convinced than ever that the present circumstances of the natives loudly call for exertion on the part of all who love the Lord. Let us pour in the Bible into every house; if we make a personal effort, he added, I am persuaded it may be conveyed.

The *Rev. Dr. Duff* moved the second Resolution as follows:—

“That this Meeting recognizing the influence of the Divine Spirit as that alone which can give any of our evangelizing labours success, record their solemn conviction that the peculiar circumstances of the times impose on the different branches of the Christian Church an enhanced obligation to closer union and co-operation, as one of the surest means of drawing down the Divine blessing.”

It is impossible for us to give any thing more than a meagre outline of a long and eloquent speech, of which however the main purport was as follows. The first point of the motion announces a truth which is humiliating to us but glorifying to God, that without the operation of the Spirit of God all our efforts are in vain. We may secure all the co-operation that all Christendom can supply. We may enlist all the critical lore in translating the Bible into every tongue, and may apply every mechanical art in multiplying copies indefinitely. We may gain the favour and the approbation and the patronage of all the great and noble and mighty in the land ; but though we came forth to our work with all this mighty and formidable array we could no more convert a single soul without the influence of God's Holy Spirit, than we could reverse the laws of gravitation, and mount up by our own unaided effort into the heavens and accompany the monarch of the day in his career across the sky. The other point stated in the resolution is one that has been often incidentally alluded to in meetings like this, but has never till recently been made the subject of a specific resolution. The subject of Christian union and co-operation is one of the greatest importance, but its attainment is beset with special difficulties. In looking back on the events that have recently occurred in the church, there is no feature more marked than the sudden uprising in the hearts of all true Protestant Christians of an earnest desire and longing after more intimate union and co-operation. We may be assured that God has not put this desire and longing into the hearts of his people in vain. As he has not given us eyes to see and ears to hear, without giving us also objects of vision and hearing on which to exercise them ; so he has not given us reason and conscience, without giving us subjects for their exercise ; as even heathen have been able to argue from the longing in the hearts of all men after immortality that the soul is not destined to die with the body,—so we may be well assured that God has not put this ardent longing into the hearts of his people without having a mighty purpose to accomplish in connexion with it. This is a mighty encouragement to all of us to take up the subject. There are many crude notions afloat on the subject, and on an occasion like the present it is impossible to do more than state a few particulars in regard to the union that is desirable and the difficulties that are in the way of its attainment. The circumstances of time require closer co-operation. Our success in spreading the gospel must depend under God, on a recognition of the whole of divine truth and on a lively affection or love to God, flowing forth in love to one another. If any man hold any doctrine that is not truth, and be zealous in propagating that doctrine, if he refuse to admit or to propagate any portion of what is Divine truth, then he is acting in opposition to God, for God is a God of truth and he is opposed to falsehood and error in every form ; or if a man cherish in his heart any portion of

malice or uncharitableness, then he is acting in opposition to God, for God is a God of love. It is only then when the mind can embrace the whole truth of God, and the heart can respond to the whole love of God, the spirit of God can be poured out. Such then is the absolute indissoluble connexion between success on the one hand and union in truth and love on the other. Is there this union among the churches now? alas! it might be supposed that the question could only be asked in derision. Now as preparatory to the ascertainment of what is to be done, we may ask what are the causes of the present disunion. Their name is legion, for they are many. One of the chief is that from imperfection of education and from various circumstances—we all take up too much with partial views, and allow one truth, or what we suppose to be truth, to absorb or swallow up all other truth. One thus magnifies the importance of one fragment of truth and another that of another fragment; and it is evident that thus there might be as many separate communions as there are truths or fragments of truth, that may be thus unduly magnified. The brāhmins illustrate well this effect of partial and incomplete views. They suppose a number of blind persons discussing the form and shape of the elephant. An elephant is introduced, and one gets hold of his leg, and declares that he has fully ascertained that the elephant is a large cylinder like a cocoa-nut tree. Another has got hold of the trunk and he declares that his brother is perfectly in error, for he has fully ascertained that the elephant is twisted like a crooked bamboo; a third has hold of the ear and he has as fully ascertained that the elephant is flat like a plantain leaf, and a fourth who has hold of the tail as strenuously maintains that the elephant resembles nothing so much as a serpent. Now all these were partially right, but yet no one of them had formed any correct notion as to the shape of the elephant. Now this has a very serious application. Probably all the different protestant denominations have laid hold on some portion of truth and magnified and extended it till they have persuaded themselves that it is the whole truth. The proper remedy for this evil is for all of us to betake ourselves to study the Bible in its entire fulness, and to earnest self-examination, in the course of which we will probably find that all of us have been thus giving undue comparative importance to some portion of truth or of what we believe to be truth. Another great cause of disunion is that men have hitherto shewn a disposition to look at the points on which they differ rather on those in which they agree. This is wrong in every respect: it is wrong in philosophy as well as in Christianity. How do men classify the objects of the natural world? By regarding those particulars on which they differ from each other? No! for thus each individual object would form a separate genus, since no two objects in nature are perfectly alike; but by regarding those particulars in which the various objects resemble each other. It is in the very nature of opposition to sever and to snap, and it is in the very nature of agreement to bind and unite. All real hearty Christians would find that they are essentially at one regarding all the great doctrines and principles that must form the basis of Christian union on earth, as they will form the basis of perfect blessedness in heaven. But what then, it will be asked, are we to do

with those points on which we do confessedly differ? Shall we bury them altogether and form a compact to leave them out of our creeds or be altogether and for ever silent respecting them? This will not do. In regard to these points of difference we surely cannot be all wrong. The truth must be somewhere. Take for example the question between our Baptist brethren and us. The Baptist believes his views to be in accordance with the word of God; and the pædobaptist in like manner believes his to be in accordance with that word. Can the one then call upon the other to give up for the sake of mere courtesy that which he believes to be part of Divine truth? No. For this would be to ask him to violate his conscience. Perhaps the day may come when it will be found that on many such questions both parties are partly right and partly wrong. But in the mean time what are we to do? Let us come to friendly converse and discussion with the word of God in our hands, and earnest prayer going out from our hearts for direction and guidance. We should find at once that we are all agreed on the main points, for all orthodox Christians hold the divine authority of the Holy Scriptures, the doctrine of redemption through the sole merits of Jesus Christ, and of sanctification by the Spirit's work in the heart, &c. &c. Is not this then a foundation for proceeding to friendly conference on other points? The great matter is that no man should seek from his neighbour any concession or giving up of what he conscientiously believes to be truth. In regard to ordinary things no two men see exactly in the same way. There are the extremes of long-sightedness and of short-sightedness, and between these extremes there is every gradation and degree of vision. How then should I expect that in regard to doctrine all men should see exactly as I do? or suppose that because any one does not that therefore he is dishonest or unconscientious. All this calls not for compromise, but for mutual forbearance, for friendly conference and for fervent earnest prayer. See the differences of physical configuration that subsist among the different nations and families of men. By looking only at these differences men have supposed that they could not be all of one origin, and have drawn from this what they supposed a confutation of the Mosaic records. But it has been anatomically demonstrated that notwithstanding all these points of diversity the race is essentially one. When we examine our own creeds and confessions of faith, and compare them with those of others, let us bear this fact in mind, and we shall find that there is essential unity subsisting among all real Christians, notwithstanding all the diversities that are to be found among them. There are causes of disunion also arising from the natural evil feelings of the human heart, and especially from that pride which is natural to us all. We reckon our honor bound to stand up for that church or that system in which we have been educated or to which we are attached. This principle of pride is in its very nature unsocial. We must therefore examine our own hearts, and ascend to the mount of communion and hold converse with the lowly Saviour, and when we have walked with him and held soul-refreshing converse with him we shall not be in a mood to quarrel with one another.—If it be found then that in regard to the great and essential points we are as one, why should we not unite in them as a basis on which to march

forward against prevailing error? Something has been done in this way; first by the Bible Society; then a little more by the London Missionary Society; then again somewhat more by the Tract Society; and now a further step is to be taken to define what are the great points in which Christians are agreed and to act so upon them. If this were done we may hope that cloud and darkness would gradually be dispelled, and that the points of disagreement would gradually lessen and those of agreement gradually increase. Idolatry and Muhammadanism and Popery and Infidelity in its legion-headed forms we have to contend against; and surely it is a time for all bible-hearted Christians to come forward and inquire what are the great points on which we can go forward unitedly to repel the aggressions of this mighty adversary. This would serve to remove the foulest blot from the fair face of Christian profession; for surely it is the greatest stain on the holy name of the Church of Christ that we permit such differences to rend us asunder. If we do not consider this subject more, God will scourge us into the doing of it. He will send us into the furnace and then he will teach us what we have refused to learn otherwise. As two pieces of metal cannot be joined together until they be subjected to furnace heat, so will God fuse in the furnace of persecution those of his people who refuse to be united by gentle means. There is a night of thick darkness coming upon us. Are we prepared for it? The sooner it comes the better, for immediately after this night of storms then will burst upon the world a day of glory such as has not been seen since the morning stars sang together and all the sons of God shouted for joy; then the light of the moon shall be as the sun and that of the sevenfold Blessed Jubilee! Then shall the orb of day see at his rising the myriads of eastern nations. As a bringing of their offerings of praise and stretching out their hands unto the Lord. As he gradually rises upon the various nations the morning song shall arise from the Arctic to the Antarctic pole. The loud chorus shall be resounded by the intelligent Europeans and the renovated Africans; it shall be wafted across the Atlantic, and shall re-echo from the mighty western continent and from every isle on the bosom of the wide-spread Pacific. And every morning the native songs of the West shall join on to the vespers of the East, and a song of praise shall ascend continually from the renovated Earth. Blessed Jubilee! Who would grudge any sacrifice to hasten by a single hour the consummation of such a Jubilee.

The *Rev. J. Wenger* in seconding the Resolution made only a very few remarks. The necessity for union is easily made manifest. It is only the spirit of God that can convert the soul; the spirit of God will be given only in answer to prayer; and our prayers will not be heard if we be disunited in our hearts. Christian union is practicable. Jesus has commanded it, and he has not commanded impossibilities. If there is to be union, the first question is who are to be united? It must be between converted men and them alone. There can be no real union between converted and unconverted men.—If we are to look on each other as members of the same family we must admit that there is equality between us; without this there may be subjection, but there cannot be union. This requires great spirituality of mind. I have been in

many parts of the world, and have always found that when the church is persecuted, then it is united. There are at present great encouragements to union. Although we find Popery strong in some places, yet we find it weak and divided in others. We find also Muhammadanism, as it were, falling to pieces.

M. Wylie, Esq. moved the third Resolution, appointing the committee, which was seconded by *C. Congreve, Esq.*

That the Christian Friends, whose names are appended, be appointed as the Committee, with prayer that they may be the instruments, under the blessing of the Lord Jesus, of effecting much good to the cause of Christian truth, in the distribution of the Word of God. *Revs. C. C. Aratoon, T. Boaz, D. Ewart, J. Innes, J. Long, J. Macdonald, J. Parker, George Pearce and Thos. Smith; Messrs. H. Andrews, W. Byrne, A. G. Coles, M. DeRozario, E. Edmond, J. J. L. Hoff, C. Schorn, and T. W. Smyth. Treasurers—The Bank of Bengal. Minute Secretary, Geo. Galloway, Esq. Cash Secretary, C. N. Cooke, Esq.*

A hymn was then sung and the meeting dissolved.

The meeting was well attended by the laity, but by comparatively few ministers of the gospel. We are rejoiced to find the association so prosperous in the matter of funds. It will we trust endeavour in every way, and to the utmost of its ability to spread far and wide the Word of Life and Salvation. We are indebted to the *Standard* for the report of the speeches delivered at the meeting.

IV.—*Seventh Annual Examination of the London Missionary Society's Christian Institution, Bhawanipore.*

It affords us sincere pleasure to record the continued existence and prosperity of our Christian Educational Institutions. This month we have the gratification of presenting our readers with accounts of the Annual Examinations of two of the most prominent, the Institution of the Free Church of Scotland in the north, and the London Society's Institution in the south of Calcutta. Both are evidently in a prosperous state, and need only the effusion of the Divine Spirit to render them effectual to the conversion of many souls to Christ. O Lord, hasten on this good and blessed consummation of Christian labour amongst the youth of India.

We append a proposal for the erection of a *Central Institution* in connection with the London Missionary Society's Christian Institution at Bhawanipore, to which we hope the friends of Missions will respond promptly and liberally. The prospects of the Institution, after long and trying experience, the uncertain tenure on which the present building is erected, not less than

the frailty of the building, show the necessity and importance of at once erecting an efficient and permanent Central Institution.

We shall be happy to receive subscriptions for this laudable undertaking.—Eds. C. C. O.

The Seventh Annual Examination of this establishment was held at the Institution, Bhowanipore, on Tuesday, the 23d December, 1845.

The Christian Institution is situated at the southern extremity of the Chowringhee road, in the midst of a large and respectable native population. It has now been in existence upwards of eight years, and has been the means of educating in the truths of Christianity and in all the departments of western science, hundreds of intelligent Hindu Youth.

It would be difficult to ascertain the average of attendance. The inhabitants in and around Bhowanipore are chiefly bráhmans and others more or less connected with the temple of Káli, or respectable clerks employed in government and mercantile offices in Calcutta. When conversions take place, the number in attendance fall off materially. Such blessed results of the labors of the Missionaries have not been unfrequent, and recurring at periods of from six to twelve months, have more or less affected the numbers in actual attendance. This however we may state in proof of progress, the institution commenced with about fifteen pupils—there were present on Tuesday upwards of *four hundred*. From the commencement the Missionaries have fully and openly declared their purpose to be chiefly one—the, in their estimation, one great object of life—the salvation of the soul through Christ. The success in conversion which has attended the labors of the institution should induce those more immediately interested to thank God and take courage.

The examination was conducted by the Rev. Messrs. Campbell, Dr. Duff, Mullens, Boaz, Macdonald, Lacroix, and Paterson. The pupils evinced a good practical acquaintance with the branches of education in which they had been engaged during the year. Their ample knowledge of Scripture truth, acquaintance with the most useful branches of western learning and their own language, not less than their evident progress in some of the higher departments of science, must have been gratifying to all interested in the right development and direction of the native mind.

Several Christian friends from Calcutta were present on the occasion, and appeared deeply interested in the proceedings. And what can be more delightful to the Christian heart than to witness faithful christian labor issuing in the salvation of some, and in the instruction of others, in all that can render them good citizens and amiable members of the social circle.

At the close of the examination the pupils were addressed by the Rev. T. Boaz, after which prizes to the worthy were distributed, and the Divine blessing implored on the past and future labors connected with the institution.

The following is the Programme of subjects on which the pupils were examined together with the list of prizes :—

PROGRAMME

Of the Seventh Annual Examination of the London Missionary Society's Christian Institution, Bhowanipore.

1st Class.—Evidences of Christianity ; Horne's Compendium, the whole ; Milton ; Animal Mechanics, first part ; Lardner's Mechanics ; Geometry, 6 Books ; Algebra, Quadratics.

2d Class.—Evidences of Christianity ; Philaethes's Letters ; Scripture, Genesis and Acts ; McCulloch's Course of Reading ; History of England ; Poetical Instructor ; Terrestrial Globe ; Geometry, 3 Books ; Algebra, Equations, simple ; Sanskrit Grammar, and Hitopadesa.

3d Class.—Scripture, Gospel by Matthew ; History of England, to the reign of Charles the 1st ; History of Rome, whole ; History of the Jews, pages 88 ; Mechanics, whole ; No. 4 Instructor, pages 126 ; Geometry, 1 Book ; Algebra, Equations, simple ; Hitopadesa ; Rám Mohun Roy's Grammar.

4th Class.—Scripture, Matthew ; Brief Account of the Jews, pages 88 ; Brief Survey of History, 36 pages ; Grammar, whole ; Geography, Europe and Asia ; Arithmetic, Rule of Three ; Bengálí Grammar ; Hitopadesa.

5th Class.—Brief Account of the Jews in Bengálí ; History of Bengal, Section 3d ; Grammar, Syntax ; Geography, Asia ; Arithmetic, Rule of Three.

6th Class.—History of the Jews in Bengálí pages 64 ; No. 3 Instructor, pages 68 ; Grammar, as far as the Verbs ; Geography, pages 6 ; Arithmetic, Division.

7th Class.—No. 3 Instructor, pages 27 ; Grammar, pages 15 ; Gyánkiranoday, pages 51 ; Arithmetic, Multiplication.

8th Class.—No. 2 English Instructor, pages 20 ; No. 2 Bengálí Instructor, whole ; Bengálí Arithmetic.

9th Class.—No. 1 Instructor, pages 26 ; Bengálí Gyán-arunoday.

10th Class.—No. 1 Instructor, beginning ; Bengálí.

BYÁLÁ BRANCH SCHOOL

1st Class.—History of the Jews, 100 pages ; History of Bengal, whole ; Brief Survey of History, 50 pages ; Grammar, Lennie's, whole ; Geography, Clift's, whole ; Arithmetic, Rule of Three ; Bengálí Upadesh Kathá, whole ; Bengálí Translations.

2d Class.—History of Bengal, 48 pages ; History of the Jews in Bengálí 68 pages ; Grammar, as far as Syntax ; Geography, Clift's, 19 pages ; Arithmetic, Reduction.

3d Class.—No. 3 Instructor, 110 pages ; Grammar, as far as Syntax ; Geography, Clift's, 9 pages ; Arithmetic, Compound Addition ; Bengálí Upadesh Kathá, 23 pages.

4th Class.—No. 2 Instructor, whole ; Grammar, Lennie's, 23 pages ; Arithmetic, Simple Multiplication ; Bengálí Instructor, No. 2, the whole.

5th Class.—No. 2 Instructor, 56 pages ; Elements of Grammar ; Arithmetic in Bengálí ; Bengálí Instructor, No. 1, whole.

6th Class.—No. 1 Instructor, in English and Bengálí.

KIDDERPORE BRANCH SCHOOL.

1st Class.—History of Bengal, 48 pages; Lennie's Grammar, 42 pages; History of the Jews in Bengálí, 10 pages; Clift's Geography, 6 pages; Arithmetic, Multiplication.

2d Class.—No. 3 Instructor, 16 pages; Lennie's Grammar, 17 pages; Manoranjan, whole.

3d Class.—No. 2 Instructor, 19 pages; Bengálí Instructor, No. 2, 8 pages.

4th Class.—No. 1 Instructor, 16 pages; No. 1 Bengálí Instructor, 18 pages.

5th Class.—No. 1 Instructor, English; No. 1 Instructor, Bengálí. Total Number of Boys 485.

LIST OF PRIZES.

1st Class.—1. Chunder Mohan Dhur, Macfarlane's India and the Bible; 2. Jadob Chunder Mukurji, Maunder's Treasury of Knowledge; 3. Padda Lochan, Bible, Dictionary, and Concordance; 4. Prannath Bose, Bacon and the Bible.

2d Class.—1. Rusik Chunder Dutt, Fletcher's Scripture History, 2 volumes; 2. Prasanna Chunder Ghose, Cowper and Abercrombie; 3. Srináth Ghose, Cowper and Abercrombie; 4. Ananda Náth, Cowper and Abercrombie.

3d Class.—1. Kheytra Mohan Mitter, Natural History; 2. Prasanna Kumár Dut, Cowper and Abercrombie; 3. Chunder Chakrabati, Evidences and Abercrombie; 4. Onunga Náth Mitter, Evidences and Abercrombie.

1st Scripture Class.—1. Rusik Chunder Dutt, Elements of Christian Truth; 2. Prasanna Chunder Ghose, Harmony of Christian Faith.

2d Scripture Class.—1. Chunder Chakrabati, Cowper's Poems; 2. Onunga Náth Mitter, Cowper's Poems.

4th Class.—1. Joynárayan Das, the Bible and Evidences; 2. Harendra Misri, Cowper's Poems; 3. Nibáran Chatarji, Cowper's Poems; 4. Umácharan Bose, British Quadrupeds; 5. Gones Chunder Misri, Young's Night Thoughts; 6. Paul Christian, Doddridge's Rise and Progress; 7. Jadob Chunder Mukarji of Byalá, History of Insects; 8. Jadob Chunder Halder of Byalá, History of Light; 9. Gris Chunder Chatarji of Byalá, Doddridge's Rise and Progress.

5th Class.—1. Hirálál Roy, Bible; 2. Harish Chunder Ghose, Bible; 3. Dwárkánáth Mukarji, Baxter's Saints' Rest; 4. Kheytra Mohan Dás, Cabinet for the Young; 5. Boláram Dás, Evidences of Christianity; 6. Jadob Chunder Chatarji of Byalá, Advice to a Young Christian; 7. Bhoýrab Chunder Banarji of Byalá, Johnson's Dictionary.

6th Class.—1. Luckhy Náráyan Gupta, Doddridge's Rise and Progress; 2. Dinonáth Chatarji, Anxious Enquirer; 3. Gobinda Parsad Sen, Juvenile Kaleidoscope; 4. Bonamali Day, the Young Man's own Book; 5. Dinonáth Ghose of Byalá, The Young Man's own Book.

7th Class.—1. Rám Kumár Chatarji, Johnson's Dictionary; 2. Srinath Dás, Johnson's Dictionary; 3. Shárodá Chatarji, Johnson's Dictionary; 4. Kaylás Chunder Das, Considerations for Young Men; 5.

Bhagabán of Byalá, Flowers of the Forest ; 6. Koylás Chunder Mukarji of Byalá, Frank's Nicodemus.

8th Class.—1. Umbiká Charan Das, Johnson's Dictionary ; 2. Umbiká Charan Mukarji, Daily Expositor ; 3. Bilas Chunder Bánarji, Johnson's Dictionary ; 4. Kenárám Chatarji, New Testament ; 5. Koylás Chunder Chatarji, Plants ; 6. Haris Chunder Roy of Byalá, The Philosophy of Things.

9th Class.—1. Mádhob Chander Mukurji, Fraternal Appeals ; 2. Kisory Mohan Dás, New Testament ; 3. Sáth Kouri Sen, New Testament ; 4. Dinonáth Bánarji, Sunday School Catechism ; 5. Umes Sen, Sunday School Catechism ; 6. Srináth Das of Byalá, Sunday School Catechism.

10th. Class.—1. Ramlal Dey, Sunday School Catechism ; 2. Gopal Das, Sunday School Catechism ; 3. Mutylal Gánguli, Sunday School Catechism.

The managers of the Bhawanipore Institution have during the past year extended their operations in the establishment of branch schools. One has been commenced at Byala, in which there are upwards of one hundred and sixty pupils. The inhabitants, chiefly bráhmans, solicited the missionaries to establish this school. For a while it was held in the house of a wealthy bráhman—a site for the present school was granted by the proprietor.

A second school has been opened at Kidderpore. For this an excellent school house has been provided by a Christian friend. The Christian residents in the immediate neighbourhood have subscribed in part towards its support.

A third school is in course of erection at Ballygunge. An esteemed Christian friend resident in the neighbourhood has taken the liveliest interest in the establishment of this school.

The prospects of the Christian Institution never were brighter. All that the managers require are funds ample to meet all demands, and to enable them to listen to the calls that hail them on every side. They hope, during the ensuing year to make an effort to consolidate their exertion in this important sphere of labor.

PROPOSAL FOR THE ERECTION OF A CENTRAL INSTITUTION IN CONNECTION WITH THE LONDON MISSIONARY SOCIETY'S CHRISTIAN INSTITUTION, BHAWANIPORE.

The Christian Institution was established at Bhawanipore under the auspices of the Bengal Auxiliary Missionary Society in the year 1838. The objects contemplated by the establishment of this Institution, were—1st. To train up pious natives of good abilities as catechists and evangelists. 2d. To teach the Scriptures and the doctrines of Christianity, with a view to the conversion of sinners. 3d. To give a liberal education, founded on Christian principles, to all sects and classes of natives free of expense. It has from the beginning been attended by Christians, Musalmáns and Hindus of all classes and castes, from the Kulin bráhman to the poor shudra. The blessings of the Institution have been already experienced by many who are now filling situations of responsibility in various parts of the country—young men who having

here acquired a taste for knowledge and appreciated its advantages, are, in a variety of ways, promoting the progress of education in their different spheres.

From the commencement of the Institution to the present time, it has been attended by 1500 lads. Some of these attained to a knowledge of the higher branches of science and literature, others were removed before they had passed half through the prescribed curriculum of studies. The Institution has thus been the means of spreading over the face of Society a large amount of Scriptural knowledge, as well as the knowledge of History, Geography, Mathematics, Natural Philosophy in its various branches, Moral Philosophy and Logic, and general literature in English and Bengali. Besides this, the Institution has been made instrumental by God's blessing in the conversion of many to Christ. Several of the students have renounced idolatry and professed their faith in Christ, others who have been educated in it are now engaged as useful preachers of the gospel, and efficient Christian teachers. But the good which has been effected through its instrumentality will be only known on that great day when the secrets of all hearts will be revealed. The Institution has been principally supported by the Bengal Auxiliary to the London Society with some assistance from the Parent Society. It has hitherto been conducted in a thatched Bungalow built on hired premises, from which it may be removed at the shortest notice. The committee of the Auxiliary Society are anxious to secure the permanency of an Institution which has already effected so much, and which they regard as one of the most promising branches of their operations in the evangelization of this country. In order to secure this, it is necessary that a permanent Central Institution be built, on ground purchased for the London Missionary Society, and secured as its property so as not to be subject to the risk of removal, and the consequent failure of the School. The committee, deeply impressed with the necessity of such a measure, appeal to the Christian public by whom the Institution has hitherto been so liberally supported. The character and utility of the Institution have been now well tested; it requires to be fixed on a permanent basis, but its permanence cannot be secured until suitable buildings are raised which the Society can call its own. The friends of Christian education, the committee are aware, have already contributed liberally of their substance, and a considerable share of their patronage has been enjoyed by the Institution, still the committee confide in the increased liberality of their friends to enable them to render permanent an Institution which through their assistance has been continued so long. The committee feel confident that the friends of Christian education in India will not allow so efficient an Institution to languish or die away for the want of sufficient funds to render it permanent, and therefore they deem it unnecessary to say more on the subject, but leave it to the conscience of each to contribute of his substance as the Lord has prospered him, towards an Institution whose blessings may be experienced by generations yet unborn.

The sum required for the purchase of ground and the erection of suitable premises will amount to from 10 to 12,000 Co.'s Rs.

V.—*Spirit of the Native Press.*

The Christian public have of late heard much of the attempts on the part of the wealthy native community to establish an Anti-Missionary Seminary in the north of Calcutta. The first effort in connection with this work was made in June last. Up to the present moment little or nothing beyond promised subscriptions has been done. The actual amount realized does not, we believe, exceed 30,000 Co.'s Rs. Lest it might be thought that we report partially on the subject, we have this month had articles from the native press bearing on the subject, translated. We now present them to our readers. They afford a fair specimen of the opinions of the editors of the native papers of the wealthy natives of India, and of their conduct in matters affecting the educational welfare of the country. The article from the *Bhaskar* is a bold, manly, exposé of native inertness. The other native papers are bitterly antagonistic of all Missionary labour. The articles selected from these journals show with what apprehension they look upon the supineness of the wealthy natives. The Missionary body have nothing to fear from the efforts of such agencies. Their chief difficulties arise from the want of energy on the part of all natives, both friends and foes. Open, manly effort, is all they seek and desire.—EDS. C. C. O.

THE HINDU HITÁRTHE VIDYÁLAY, OR BENEVOLENT INSTITUTION.

The wealthy natives of this country grudge to bestow on objects of public utility the hundredth part of the money they squander on sports and shows. Many indeed are in the habit of spending large sums of money on religious occasions, such as, pujás, festivals, marriages, &c., but even among them we hear there are few who are not disinclined to incur expense for the benefit of the public, the highest of all religious duties. On the other hand, liberality in the matter of amusements, processions, games, &c., is carried to such an extent, that many wealthy men expend immense sums even on occasions when no pujá or religious rite requires it. For instance, how much wealth will not be lavished this cold season by the fortunate Bábus of this city in *bulbul* fights! whereas for an object of public utility, such as the erection of the Hindu Benevolent Institution, the great and wealthy residents of this large city and its vicinity, have not to this day been able even with their combined efforts to raise a sum sufficient to begin operations! our readers will also remember that a short time ago, in the letter which we published from our Dacca friend, the writer laments that many rich men in that quarter too are spending large sums of money on *bulbul* matches, when for want of pecuniary aid works of public interest are put a stop to. It is certainly a shameful thing that in a neighbourhood where the rich residents unnecessarily squander away great sums of money, they cannot unite together effectually for the speedy accomplishment of even

one object affecting the welfare of the public. We, therefore, earnestly entreat the wealthy natives of this country to lavish their munificence no longer on the unworthy objects to which we have referred, but on objects of real importance to the public, otherwise the disgrace of this land will be indelible.—*Purnachandroday, 25th December.*

At the meeting which was held on Sunday last, 3 P. M., for the establishment of the Hindu Benevolent Institution, it was resolved that with the money already collected the business of the school be commenced forthwith, and that for the present two hundred boys be admitted for education. Afterwards, as the money obtained will permit, the operations of the school are to be enlarged. A public meeting will be held on Sunday, the 29th Paush, (11th January) to determine the day and place when and where the school shall be opened. We presume this will not take place before the first day of the year 1253 (12th April proximo), for seats for the scholars and several other things have to be provided yet. If all, indeed, were but to exert themselves earnestly as they ought, it might certainly be set in train before then; but judging from the delay which has occurred since the proposal was first mooted, we do not conceive there is any great necessity for hurrying the business, so as to bring it within the current year. In the course of the ensuing three months some more money may be collected, and we ought not to feel ashamed of the delay which will thus be occasioned. The General Assembly's large Institution in Cornwallis square has for many days been a place of resort for cows and other cattle, though they have boundless wealth at their disposal. We have heard that in the first month of the English year ensuing it is intended that it shall be re-opened for the instruction of the young. If therefore the General Assembly, with all the means requisite in their hands, have yet so long delayed in their benevolent design, why should it be a matter for us to be ashamed of, that want of funds, and want of zeal in the minds of many friends, and other various obstacles should have occasioned delay on our part? We must act as our means will permit. The reproaches of our enemies at this juncture ought not to grieve us. Let us bear with, let us even laugh at their censures, and in dependence on (*lit.* remembering) God let us strenuously exert ourselves for our own welfare! just in proportion as the people of this country harmoniously and friendlily unite in earnest defence of their own religion, shall we, seated on the tower of knowledge, contend face to face with our enemies, the revilers of our faith, and overcome them by the weapons of right reason, argument, and the evidence of the shástras. Though our opponents have both wealth and power on their side, we shall not on that account fear them in the least; for as the sparkling of crystal is only contemptible when put in comparison with pure gold (or the diamond), so will the glare of falsehood be esteemed, when brought into contact with the truth.

Friends and fellow-countrymen! shall indolence and inactivity occupy rent-free the field of your mind for ever? Cast them out, even now, and let energy, toil, zeal, and courage, take possession of your souls, and show yourselves earnestly desirous of the welfare of your country! As for those Hindus who calumniate their own country, and caste, and

religion, let them reflect on the habits of birds of prey and jackals !* —*Prabhūkar, 30th December.*

—We have heard that as the principal required for the above Institution has not yet been all realized, though the subscriptions already obtained would suffice for educating 1000 boys, the managers have determined on opening the school with 200 only, thus evidencing their zeal for its organization at least. Our opponents, the Missionary sáhibs, may laugh for some days, it is true, when they see so few scholars at first entering the Institution which the rich and munificent natives of this country have for nearly a year back been unitedly endeavoring to establish ; but all men of discernment will applaud the managers for this step. Our rich countrymen are not *niggardly* in their expenditure, but unfortunately their liberality is swallowed up in other directions, otherwise we should by this time have seen many such Institutions established. However this may be, an auspicious event, whenever it may take place, is always acceptable ; and from the unwearied energy of the managers of the Institution it is to be hoped that the principal requisite for enabling them to impart instruction to 1000 children will now soon be realized.—*Purnachandrodáy, 3d January.*

THE GENERAL ASSEMBLY'S INSTITUTION, AND THE HINDU BENEVOLENT INSTITUTION.

We are happy to find that the above Institution, which has so long been closed, is again about to be opened for public instruction. The gentlemen now in charge of it have fixed on the 12th of this month as the auspicious day, and as they have publicly advertised this in the newspapers, there can be no doubt that (unless something unexpectedly occur to prevent it), the time of re-opening will not be postponed. We beg to call the attention of the public to the promptness of the Missionaries in fulfilling their engagements. Some time ago we but hinted at the delay which has occurred, when the managers themselves kindly obliged us by explaining the obstacles which had till then prevented them, and shortly after appeared their notice regarding the commencing anew of the labors of the Institution. The *Missionaries'* promise then is a promise that can be depended on, as it will to a certainty be observed, should no insurmountable obstacle stand in the way. The Missionaries are but men, as we ourselves are ; and the rich men of this country laugh at the smallness of their number in comparison with that of their own adherents ; but yet, wonderful to say, the resolution of these Missionaries kicks ours up to the very ceiling !

The Missionary Sáhibs are foreigners, and as such are hated by the people of this land, for their caste, language, dress, and habits. There are many men (more than we can tell) among the Hindus, men so holy, that if, on some fine auspicious evening while enjoying a saunter along the banks of the river, the dust of an Englishman's carriage or palanqueen passing by should light on them, will on their reaching home bathe in the Ganges, even in the night, to purify themselves from the defilement so contracted ; and others there are in the service of Europeans, who doff their garments and purify themselves with the holy water before returning home. Such men, we say, are common ;

* *Scotticè.* " It's an ill bird that 'files its ain nest."—OLD PROVERB.

strict observers of all the punctilios of caste, at least ; but as it regards keeping a promise, less to be depended on than the very slaves of the English. The very Uriyá bearers, on whose shoulders the rich men of this country are borne, put their masters to shame in this matter of regard to their word. These *pálkí* bearers we repeat are to be preferred to them in this respect ; they have energy, and they also work together. The *money* bearers of this country are not only wanting in energy, but in all sense of shame even. Should Englishmen call the Bengálí a *beast*, Bengálís will tamely suffer it ; but were *they* to call a European (mehtar) sweep, a “ d——d rascal,” the very sweep would soon revenge himself to their cost. The reason of this is want of energy, of unity, and of taste for objects of real importance. To this alone can be attributed the degraded dishonored condition of the country ; for in what else are we deficient ? There is no want of wealth, no want of men,—so far from it, we abound in both ; but for the reasons above stated we are constrained to wait on others with folded hands !

Our readers we request to notice one remarkable evidence of the worthlessness of the people of this country. The principal men of wealth and note among the Hindus assembled in council and resolved on building a Vidyalay. Only two or three lacs of rupees were thought necessary for carrying on this institution, which these men of money agreed to establish in an assembly held in the month of June last. In that assembly were several millionaires, men boasting the possession some of lacs and others of crores of rupees, who with one accord *resolved* to open the said Institution for the instruction of pupils on the *first* day of July, but the month of December has gone by, and yet their Institution has not even been begun. The managers published an advertisement, calling a public meeting of the friends to the cause, to be held on Sunday, the 15th day of Paush, (28th Dec. ultimo,) but on making inquiries next day in order to give an account of the meeting in our paper, we ascertained that the house of assembly wept the absence of the expected visitors, only the Rajá Bahádurs of Bhúkailás, some members of the Thákur family, the friends of all men whatever, and the benevolent Bábu Pramathanáth Deb attended, and by their presence consoled the mourner. Rájá Satyacharan Ghoshál and his brother Bahádurs, whose residence at Bhúkailás is upwards of six miles off, managed to attend ; but the Rájá Bahádurs* of Shobhá-bázár, though only at half a mile's distance, could not find leisure to go to the assembly. It ought also to be observed, that even Rájá Rádhákánt Bahádur, who had accepted the office of President of the Assembly, was not present on the occasion ; and therefore we regret to say that those who had come left in disgust. We suppose that in future they will not attend a meeting called by advertisement of the managers of the Institution.

It is with sorrow that we thus perceive the natives of this country are regardless to their promise, even when perfectly *able* to keep it. But we must in fairness make one exception : Bábu Debendranáth Thákur has *all* along taken great pains, going about from door to door, to induce people to support the Institution, nor has he to this day ceased his efforts on its behalf. Our special thanks are therefore due to this worthy Bábu.—*Bháskar*, 6th Jan. 1846.

* Káli Krishna, Apúrbbá Krishna, &c.

VI.—*The Muhammadan Controversy.*

We have been favoured with the last number (VIII.) of the *Calcutta Review*. It contains able articles on the following subjects:—Indian Budhism; the Cape of Good Hope; the Urdu Language and Literature; Rám Mohan Ráy; Married Life in India; the Muhammadan Controversy; Notes on the Right Bank of the Hooghly, and Miscellaneous critical notices. Without pledging ourselves to every statement in the *Review*, we most sincerely rejoice in its success and commend it to all our friends. It is a vast acquisition to our local Literature, and will, we hope, do good service in the cause of education, morals and religion in India. We had been invited to notice Mr. Pfander's works on the Muhammadan Controversy now reviewed in the *Calcutta Review*, which we should have had time and opportunity been at our command. They have been noticed so much in accordance with our own views in the *Review*, that we have at once transferred a considerable portion of the article to our pages, confident that it will be as acceptable to our readers as any thing we could have penned on the subject.—
EDS. C. C. O.

We pass on to the consideration of Mr. Pfander's writings, which consist of three separate treatises;—the *Mizan ul Haqq*, which embraces the general argument for Christianity and against Islamism; the *Miftah ul Israr*, in proof of the divinity of Christ and the doctrine of the Trinity; and the *Tarik ul Hyat*, on the nature of sin, and the way of salvation. These books were originally written in Persian, but they have also been published in Urdu, excepting the last which is in progress of translation. Mr. Pfander, from his residence and travels in Persia, possesses peculiar advantages, which fortunately qualify him in an unusual degree for the great controversy with our Muhammadan population. He was attached for ten or twelve years to the German Mission, at the Fort of Shushy, on the confines of Georgia, from whence he made frequent and protracted visits to Persia, penetrating as far as Bagdad, and returning by a circuitous tour through Isfahan and Teheran. In 1836, the Russian Government, which could not tolerate the presence of any foreign ecclesiastics, put a stop to the mission, and thus proved the means of providing us with labourers, who, in the field of Persia, had acquired so valuable a knowledge of its language and so intimate an acquaintance with the religion and tenets of the Muhammadans. Mr. Pfander joined our Indian Missions in 1838.

Our author has not been backward in improving his peculiar privileges, or in availing himself of the help which the previous controversy and Dr. Lee's remarks afforded him. His first and most important work is the *Mizan ul Haqq*, "resolution of the controversy between Christians and Muhammadans;" and as this is a book of extraordinary

value, we shall endeavour to present our readers with a complete account of it. The first Persian edition was published at Shushy in 1835, and the Urdu translation was lithographed at Mirzapore in 1843. The argument is prefaced by asserting the insufficiency of the objects of sense for the soul, and that it can alone be satisfied with the knowledge and favour of God, to which, however, man in his present state is unable of himself to attain. A revelation being thus proved necessary, it is premised that a true one must fulfil the real desires, and satisfy the spiritual wants of man's soul; coincide with the principles of right and wrong implanted in his heart; exhibit the Deity as the just and holy, omniscient and unchangeable Creator; entirely agree with itself in all its parts; and not contradict, though it may transcend, human reason.

The choice is next shown to lie between the Bible and the Qurán, and it is proved that the divine origin of the former is admitted by the latter. The notion that each revelation has successively abrogated its predecessor, is reprobated as unfounded, and unworthy the Divine Government; and the hypothesis that each advancing stage of society requires a suitably advanced revelation, is refuted. The argument for the integrity of the Scriptures follows, and occupies a considerable space, but we have merely time to remark that it is sound, able, and satisfactory.

About half of the volume (Chap. II.) is now devoted to the development of the doctrines of the Bible and the scheme of Christianity. In this are treated the attributes of God; man's condition; the nature of the great atonement, its proof from prophecy, and practical benefits; the influences of the Holy Spirit; and the character of the true Christian; the truth of the whole system being enforced by a variety of proofs. It is difficult to say what is best done here, but the doctrine of the atonement and the spread of Christianity may be specified as remarkably well discussed. The quotations under the head of commands are, perhaps, too long; it is, no doubt, necessary to show the Muhammadans that we have a code of morals fully developed in our Scriptures; but when the extracts cover a very large space, and there is nothing to mark their beginning or their end, they become tedious and obstruct the flow of the argument.

The last chapter is reserved for the direct refutation of Muhammadanism. The first and second marks given for recognizing a true Prophet resemble those adopted by Dr. Lee, except that miracles are admitted: they are as follows,—his teaching must not oppose previous revelations; it must be supported by proper evidence as miracles and prophecy; his conduct must befit that of a prophet of God; and his doctrines must not be enforced by violence. Several pages are now allotted to prove that Muhammad was not foretold, and a variety of prophecies advanced by the Musalmáns are shown to have no reference whatever to their prophet. This portion of the work is very ably executed; indeed the wonder is, that after its persual any one could ever again have recourse to such absurd arguments, but unhappily a brazen face is not an article which a Muhammadan has far to search for. The contents of the Qurán are next examined, and, while it is acknowledged that it inculcates some excellent precepts and correct

doctrine, it is asserted that these are plagiarized from the Bible, while the grand and all-important truths of the Sacred Scriptures are denied, omitted, or perverted. The mode of atonement through Muhammad and God's mercy is shown to be insufficient; and the sensual rewards, intolerant precepts and blind predestination set forth in the Qurán are shown to be opposed to the dictates of reason, as well as to the express teaching of the Gospel. A few canons of correct interpretation are laid down, to obviate the far-fetched, absurd and cabbalistic explanations, by means of which opponents avoid the contradictory and unfavourable conclusion which may reasonably be drawn from the text of the Qurán. Muhammad's own character is now brought under review; the claim advanced of his miraculous and prophetic powers is refuted, and the grossness with which he indulged his licentious passions is held up to deserved abhorrence. The measures of violence and other worldly means by which he spread his religion are vividly described, and the whole closes with a statement of the wonderful manner in which the Gospel is now being preached to all the world, preparatory to the glorious advent of Christ, when he will take vengeance upon his enemies, —and with a solemn parting admonition to the Muhammadan reader. As an appendix, are added six stories, containing the histories of the conversion of several individuals of various nations, by way of exemplifying the practical working of Christianity.*

The *Miftah ul Israr*, or "the key of secrets," is a short treatise devoted to the establishment of the divinity of our Saviour, and the doctrine of the Trinity. It sets out with showing the lofty dignity ascribed in the Qurán to Christ, and the reverence with which Muhammadans ought, therefore, to regard him: the weakness and incapacity of the human intellect is then enforced, which can reason only upon the perceptions we receive, and is therefore incompetent to attempt the discovery of subjects regarding which we have no experience; and from this is deduced the necessity of bending to the revelation of God with humble and implicit faith. The first chapter takes up the proof of our Saviour's divinity, and a section is allotted to the evidence derived from his own words; this is a very suitable arrangement, as the Muhammadans always ask first for Christ's own assertions, pretending that no statements of another party are to be received towards the proof of that which our Saviour himself did not even affect to claim. But why is Gabriel's and the Angel's evidence admitted into this section? A maulavi remarked to us, that the Musalmáns would smile at this; "the Pádri," they will say, "set out with proving Christ's divinity from his own words, and in the very first page, he is obliged to have recourse to foreign testimony:" this is in reality no great blemish, as the object appears to be to usher in the birth of that Saviour whose words are about to be brought forward: but it may be as well not to give any ground for the

* These are very interesting, but perhaps they might be in parts curtailed without diminishing the effect. *Indian* stories will, in general, be more applicable and better understood than those of distant nations; would it not be appropriate here to introduce a few instances of Hindu young men who have displayed, in their conversion, so noble a victory over the world, so complete a subjection to the love of Christ?

morbid hypercriticism of our antagonists. The only other remark which appears to be called for upon this section, and upon the following, which is appropriated to the evidence of the apostles, is, that the expression "only begotten son" is not sufficiently insisted upon.* This was repeatedly referred by Christ to himself; and to have more prominently seized upon it would have strengthened the position assumed at p. 16. In other respects this portion of the work is full and satisfactory, as well as the third section, which continues the argument from the Old Testament.

The second chapter takes up the subject of the Trinity, and its first section contains copious selections from the Scriptures, which prove that sacred mystery and the personality of the Holy Ghost. There are one or two passages in the concluding paragraph which we doubt the propriety of introducing; we refer especially to the threefold blessing which Aaron was directed to pronounce over the people of Israel: we are aware that this is usually applied to the Trinity, and the tradition of the Jews regarding the mode in which the priest disposed his hand as he gave this beautiful benediction, may strengthen the idea: but, at the best, it is only an *accommodation*,—an *agreement*,—for there would be nothing unusual in imagining that the prayer might have been tripartite without any reference to the Trinity; and where there is any appearance of *forcing* an application, we had much rather see it entirely omitted. It is, at the same time, just to mention, that in the following page, Mr. Pfander clearly explains that the sacred mystery is referred to in the Old Testament by *allusions* alone, and that these can be interpreted only by the plain teaching of the New Testament.

The second part of this chapter contains a variety of arguments, which are intended to reconcile the mystery of trinity in unity with the conclusions of sound reason. We are not entirely satisfied with these arguments. At page 59 we are told that nature is the shadowing forth of the eternal principles, and to the pure mind is a "ladder," and a "school," whereby we may learn divine mysteries so completely, "that if man had not rebelled against God, and thus perverted and darkened his intellect, he would certainly have attained by the help of creation and the perceptions of his own heart, to a perfect knowledge of God and himself, so fully that no written revelation would have been necessary." To this we object: for it seems at least doubtful whether man, even in

* We learn from the author of the *Saulat uz Zaigham* (p. 89.) that "White and Williams, Pádris," took their stand upon this expression, when pressed by him as to the ambiguous meaning of the word "son;" it is evident that he was hard put to in explaining away its meaning, for he has resorted to the convenient argument of *interpolation*;—a subterfuge which the fearless effrontery with which he forges interpretations and glosses to suit his purposes seldom renders necessary.

He fancies that he has discovered a famous argument against us in the expression "first begotten son," because it was applied by Moses to Israel, by Jeremiah to Ephraim, and in the Gospel to Jesus: but he argues, there can be but *one* "first begotten," therefore the three authors contradict each other; he then offers to extricate us from the difficulty by this interpretation; viz. that Israel was termed "first begotten," in opposition to Ishmael, who did not inherit, and that the meaning therefore of Christ's being called God's first begotten son, is, that he was an Israelite; and the word "only" was added as distinguishing and honouring him beyond all other Israelites. To what shifts the uucandid interpreter is driven!

a perfect state, could, without any revelation, have discovered the doctrine of the Trinity; whereas the mode of expression here adopted intimates, that there are marks in creation which do plainly indicate the Trinity of the Creator. A number of explanatory instances or analogies are then given, after which, their force is summed up as follows:—“to conclude, it is clearly proved, from these examples, that *nature contains unequivocal marks of the existence of the Divine nature in Trinity*; and, in truth, whoever attentively considers them, will perceive that plurality in unity is possible,” (p. 61.) There is no serious objection to bringing forward instances of plurality in unity, for the simple object of proving it not to be impossible: nay, if care be taken to make it known that they are not used as *direct* analogies, they may prove beneficial in displaying the inability of man to fathom mysteries infinitely short of the sublime doctrine of the Trinity: but the above expressions go beyond this and assert that nature directly *points out* the doctrine; and from this we dissent as unfounded, and as giving the adversary a needless advantage. We will not take upon ourselves to say which of the illustrations might safely be retained, but we think that of the *circle* to be decidedly reprehensible: that figure is stated to be an emblem of the Deity, having neither beginning nor end; and the fact that trigonometry is the key to its measurement and comprehension, is represented as an illustration of the Trinity, by which alone the Divine nature can be understood. Such exemplifications only pave the way for the blasphemy of our opponents. Thus the author of the *Saulatuz Zaigham*, in a passage which it would be painful to translate from the blasphemous nature of its expressions, draws the figure of a triangle, and, after some contemptuous remarks upon the inequality of its angles, adds this cutting scoff, “if this be the way of their arguing, why any body may join the Virgin Mary to the Deity, and drawing a square may assert that here is quaternity in unity;” and to complete the blasphemy he adds the diagram by way of illustration! To display the species of reply which is given to one of Mr. Pfander’s less objectionable analogies, that of the plurality in unity of man, we make a farther quotation from the same work,—“First, every composite subject is dependent upon parts, and to be dependent is not worthy of the Deity; second, every such subject is liable to change, and cannot therefore be eternal; third, if any one of man’s component parts be taken away, the rest is no longer *man*; if God, therefore, be composed of three persons, then when the Son came to this earth, the Father and the Holy Spirit were no longer God; and so with the Holy Ghost which descended upon earth after the Son’s return: in that case the Almighty were imperfect and liable to change, which God forbid!” He proceeds, “that illustrations prove nothing and if they did, the Muhammadans might assert a quaternity from the creation consisting of *four* elements, and the Hindus from their *five* elements, a Deity of five in one.” Many similar examples of the disadvantages and ridicule to which such a line of argument exposes us might be adduced,—but we forbear, and close the subject with an extract from Dr. Wardlaw’s admirable lectures on the Socinian controversy, the sentiments of which we recommend to Mr. Pfander’s consideration:—

“Of the precise import of the term *personality*, as applied to a dis-

inction in the Divine essence, or of the peculiar nature and mode of that distinction, I shall not presume to attempt conveying to your minds any clear conception: I cannot impart to you what I do not possess myself:—and convinced as I am that such conception cannot be attained by any, it had been well, I think, if such attempts at explanation, by comparisons from nature, and otherwise, had never been made. They have afforded to the enemies of the doctrine, much unnecessary occasion for unhallowed burlesque and blasphemy. The Scriptures simply assure us of *the fact*:—of the *mode* of the fact they offer no explanation. And where the Bible has been silent, it becomes us to be silent also; for when, in such cases, we venture to speak, we can only “darken counsel by words without knowledge.” The fact, and not the manner of it, being that which is revealed, is the proper and only object of our faith. We believe that *it is so*; but *how* it is so, we are not ashamed to say, we do not presume even to conjecture.”

Mr. Pfander proceeds to prove, that no intelligent actor can exist in *absolute* unity, because rigid metaphysical unity implies mere existence;—to which the superadditions of intelligence and will must be given, else the mere *being* remains passive and inactive; hence the metaphysical speculations of the Hindu, Grecian, and Muhammadan philosophers, are shown to have all ended in proving the necessity of the Creator's existing in a species of trinity. As far as this argument and a display of the absurdities of Sufism are resorted to, merely to unfold the opposite conclusions of trinity and unity to which man arrives when he reasons on the nature of his Creator, and even to prove that plurality in unity is not so inconsistent with sound reason as it at first appears, we do not object: but the greatest care must be observed lest this line of reasoning assume the appearance of an *a priori* argument,—as if, from the nature of things, the deity *must* exist in trinity; and a few of Mr. Pfander's expressions seem calculated to give rise to such an impression. Again, in applying this reasoning to the Muhammadan, he argues thus:—“If you reject the doctrine of trinity, and hold to simple unity, you reduce your Creator to an inanimate existence; (pp. 75, 76,) the Muhammadan will retort, “You confuse the terms of *personal metaphysical* unity; the latter I do not hold: the former, *viz.*, a Creator whose existence is endowed with the attributes of intelligence and will,—such is my God;” and, we think, the reply would be just, because according to the supposed reasoning fully carried out, the Christian Trinity is not *one* but *three* trinities. It must not, however, be understood that Mr. Pfander in any degree intentionally employs the *a priori* argument; on the contrary, his declared object is *simply* to show, that the doctrine of the Trinity as revealed does not oppose reason, and this he distinctly and repeatedly states; at the same time, we trust that in a future edition the line of reasoning and cast of expression will be so far altered as to leave no possibility of misconception. The quotations from the Arabic and Persian metaphysical writings are, we think, unreasonably long.

The closing section proposes to shew that our knowledge of God, and hopes of salvation are bound up in the doctrine of the Trinity; and, excepting some expressions of the nature just animadverted upon, its contents are most valuable. The wonderful love of God in effecting man's

salvation through his eternal Son, and the blessedness of sanctification through the Spirit, are shown to be so dependent on the Trinity, that he who denies the Son, hath not the Father, and cannot obtain the pardon of his sins.

The *Tarik ul Hyat*, or "the way of life," takes up a point which was but briefly noticed in the *Mizan*,—the true nature of sin,—to all a subject of extreme importance, but above all to the Muhammadan, whose loose and imperfect ideas of sin in general, and grossly perverted notions of *inward* sin, lull him to sleep amid the outward ceremonies of his shallow faith, and steel him against the attacks of conscience and the Gospel. The true nature of sin, to which, in the introduction, are ascribed all the unhappiness and misery of man, it is shown must be sought for in God's word; the first portion of the work is accordingly devoted to the Mosaical account of the fall, the effects of which are traced in man's complete corruption. A searching examination follows into the real evil of sin, and its heinousness is found to consist in the *intention*: hence, and from copious illustrations of Scripture, corrupt desires and lusts, even though they do not break out into overt acts, are proved to be offensive and deserving punishment in the sight of God. The erroneous notions of Muhammadans as to *venial* offences are displayed as grounded upon false principles; and it is proved that *all* sins, though they may differ in enormity, are alike transgressions of the law;—nay, that what appears to us a venial sin, may, from the *intention*, be in God's sight one of the most aggravated nature. The dreadful effects of sin are next treated of; the pains of hell, it is asserted, will be chiefly mental and spiritual, in opposition to the Muhammadan doctrine, which depicts, with hideous and disgusting particularity, the various species of bodily torments inflicted upon the damned. The Muhammadan account of the fall of Satan is shown to be without foundation; the origin of evil is cautiously touched upon; and the reason of its permission prudently left with Almighty wisdom. The whole of this argument is conducted with great ability.

In the next portion of the work, the various ways proposed for procuring pardon are brought before the reader; and first,—the methods assigned by reason, as repentance and reformation, are shewn to be vain; secondly, the means adopted by Pagan religions, and among these the creeds of Zoroaster, the Hindu,* and the Chinese, are considered,—opportunity being dexterously seized for describing the compulsory manner in which Islamism banished the first of these from Persia; thirdly, the Muhammadan religion is weighed in the balance, and, like its predecessors, found wanting; the ceremonies prescribed in it are classed in the same category with the heathen rites and practices just described; Muhammad is proved a sinner, and a mere man, incapable of being an atonement for the sins of others;—these and the other errors of Muhammadanism are shown to have originated in mistaken notions of the nature of sin; and a curious display is made of the doctrine which lays down that the intention to commit any *sin*, however rife or fondly

* In the forthcoming Urdu edition, the remarks upon the Hindu religion might be expanded so as to form a useful episode for the Hindus, who, we may hope, will not be backward in reading the treatise.

cherished, is not counted by God against a Musalmán, while the mere intention to do a *good* action, is reckoned as one, and if it be carried out, as ten good deeds! Inward corruption and impurity are therefore ideas perfectly foreign to the Muhammadan creed. The Gospel mode of obtaining pardon is now introduced; expiation through Christ, and faith in it, which is stated to be the requisite and only acceptable accompaniment of repentance, and the wonderful splendour thrown upon the divine attributes by this exhibition of the love of God, are fully explained. But we hasten to the concluding division, which displays by copious extracts from Scripture, and with great power of language, the blessings conferred by participation in this salvation. The springs of the Christian's character and happiness, his restoration to God's favour, his delight in prayer, his love to all mankind, and his glorious prospects for eternity are described with a fascinating eloquence which cannot fail to captivate the reader. We have no space for details, but we cannot help drawing attention to the vivid parallel between the heaven of the Bible, and the paradise of Muhammad: this is a species of style which Mr. Pfander frequently adopts with great effect;—after dilating at length on the excellencies and the perfections of some Christian doctrine, he suddenly brings forward the corresponding tenets of the Muhammadan faith, when the comparison adds to their native deformity: thus, again (p. 146) after dwelling upon God's mercy and desire that all should be saved, the teaching of the Qurán, that millions were *created* for damnation is held up in contrast. Such a course seems more effective, and likely to produce conviction, than successively to bring up each of the Muhammadan doctrines, as is sometimes done,* like culprits to the bar, and condemn them upon previously assumed positions.

The *Tariq ul Hyat* stands unrivalled as an exposition of Christian doctrine in Persian. It is difficult to say whether greater ability is displayed in the conduct of the argumentative reasoning of the *Mizan ul Haqq*, or the moral discussions of the *Tariq ul Hyat*; the latter, perhaps, from the abstract nature of the subject, deserves the highest praise. Each, indeed, has its peculiar merit, and the *three* form a whole, proposing to the Muhammadan almost every point, which he is at present prepared to receive. To be interested or profited by the *Tariq ul Hyat*, requires, no doubt, a state of mind much in advance of that which the Musalmán now possesses, for the subject of inward corruption and impurity is one most foreign to his purposes and desires; but, the day is, we trust, approaching, when this will no longer be the case;—when the

* Such a mode is adopted in the *Din Haqke Tahqiq* “an investigation of the true religion,” a prize essay published three years ago in “refutation of Hinduism and Muhammadanism and Establishment of Christianity.” The principal and most important portion of this work is employed upon the Hindu religion,—the subject being elaborately treated, and the arguments in general conclusive. The part which applies to Muhammadanism, though it contains a deal of useful matter, is not, we think, composed in the style most likely to be beneficial; the imperative and peremptory tone assumed, can only excite opposition, and some of the arguments are weak,—such as the impossibility of keeping the fast of Ramzán, and observing the five daily prayers at the poles,—which, though to a certain extent true, is too strongly insisted upon. As this book has been translated and published in English, we have not thought any more lengthened notice of it necessary.

leaven of that knowledge which is even now pervading the country, will work a mighty change in their feelings and ideas; and then, by the blessing of God, will the Muhammadan heart respond with notes of conviction and repentance to the touches of truth contained in this volume. Mr. Pfander has indeed conferred, in these books, an inestimable boon upon this country; and we are much mistaken if they do not assume the place of standard treatises among the Muhammadan population who interest themselves in the great question, and indeed among all our native christians; for though they are *primarily* adapted to the professors of Islamism, their contents must always possess a general value and interest.

The *Tariq ul Hyat* displays an uncommon exuberance of language and richness of diction,—a perfect facility in the Persian idiom, and a degree of ease in adopting elegant and appropriate illustration, which astonishes the Muhammadans of this country, and perplexes them to account for the *Pádris*'s accomplishments.* Notwithstanding, therefore, the plainness with which their errors are laid bare, these treatises are viewed with great respect by learned Muhammadans; and that they have created a great sensation, is evident from the discussions, which will shortly be mentioned. Some of the learned Maulavis of Tonk having seen a copy of the *Mizan*, addressed a note to its author, soliciting a further supply of what they term “a wonderful production,” and the *Mujtahid*, or Royal Shia professor of Lucknow, in acknowledging the receipt of Mr. Pfander's four books, confesses “that the style of these delightful treatises differs so completely from that hitherto adopted by Christian writers, that he strongly suspected some accomplished Persian of having, from worldly motives, assisted in their composition, for no such charms or merit had heretofore appeared in any writings of the *Pádris* ;” and his sense of their merit was proved by his threatening a refutation. The surmise of the celebrated professor, which we need not say is quite groundless, is sufficiently amusing; in correcting, indeed, and polishing the *style* of his books, Mr. Pfander did avail himself of the services of a converted Musalmán, who, born an Armenian, was, when a boy, carried off by robbers and sold to a Persian nobleman, who educated and made him his Munshi. Mr. Pfander had to tutor both himself and his assistant in the work, and the marked superiority in the style of the *Tariq*, which was his latest composition, shows what rapid progress he was making in attaining the beauties of the Persian language. The *fourth* work referred to by the Professor of Lucknow, is “the tree of life,” a small but useful Urdu tract containing a copious selection from Scripture, illustrative of the divine perfections and the Christian code of morals. Mr. Pfander has also composed a short treatise in English, on the “Nature of Muhammadanism,” which is strongly recommended to the perusal of all who are interested in the controversy, especially to those who are unable to master the subject in the oriental languages.

The translation into Urdu of the *Mizan*, has been managed by Mr. Pfander with great success, considering it to be a first attempt; in a second edition, we hope that it will be improved, and a few of the Per-

* If there is any fault in the style of the *Tariq*, it is, that some of the words are so difficult and uncommon as scarcely to be known even to the learned of this country; this must be avoided in the Urdu translation.

sicisms omitted; one of the most frequent of which is the phrase *máhum díláná*. The *Miftah* is by no means so well rendered into Urdu; the idiom is in some places defective, not to say inelegant, and occasionally the words ill chosen.

It is difficult to say how the *Mizan* was regarded in Persia: its distribution, in which great caution was required, was commenced just as the Mission was called away; but there was reason to imagine that, notwithstanding the bigotry of the Persians, it was liked and perused by them with interest. When on his way to India, Mr. Pfander fell in with two respectable Persians, who made inquiries about the book and its author, and stated that the Governor of Casbin had received two copies, the contents of which had excited great attention; it was suspected by them to be the work of some renegade Muhammadan. That the countries about Kabul and Herat are prepared to peruse and receive benefit from it, is clear from the evidence of an officer who had ample opportunities of forming a correct judgment. He writes, that, during the period of four years' residence in that country:—

“He had several opportunities of proving the value of the work in question,* having found in it many arguments for the truth of Christianity, which the Musalmáns, with whom he conversed, were unable to refute.” “It is written,” continues he, “in a truly Christian spirit, and whenever shown to the followers of Islam, always excited much attention, so much so that I could,—had such a course not been at variance with the known wishes of the Government,—have distributed, with every prospect of a happy result, many copies among those who would use them.

“Unable to give, I yet considered myself at liberty to show the work to those Afghans, who came to my house from time to time. The conversation, which generally turned on the subject of religion, afforded me opportunities for showing the Persian New Testament, and *Mizan ul Haqq*, and often I have been entreated to lend this book for a more careful perusal. Next to the New Testament itself, it is the book most likely to be of use amongst Muhammadans. The contrast between Christianity and the religion of Islam is made so strong and in such moderate language, that it seemed to create an anxiety for future inquiry and investigation.

The Jews, too, of Kábul, were generally anxious to obtain copies, and as I considered the prohibition did not extend to them with such force, I on one occasion lent a copy of the work to the head of their tribe, but had considerable difficulty in recovering it, which I soon became anxious to do, on finding the deep interest it excited. To use their own expression, ‘the *Mizan-ul-Haqq* put words into their mouth, and enabled them to speak out to Muhammadans, which before they had not been able to do.’” He adds, “in my humble opinion, the work is so valuable, that it should be translated into Urdu, Arabic, and every language in use with Muhammadans.”

But it will be asked, and we proceed, therefore, to notice, what effect these productions have had upon the native mind in India? Mr. Pfander distributed copies very extensively with a solicitation that the arguments should be attentively considered, and if possible replied to. The gauntlet,

* *The Mizan ul Haqq.*

thus thrown before the whole Muhammadan Society of the North Western Provinces, has been taken up by one or two distinguished opponents, who have hitherto treated with a smile of contempt the puny attacks made against their faith. While we are writing this article, the promised refutation of the Royal Professor, Maulavi Syad Ali, has issued from the press of Lucknow, in the shape of an octavo volume of 232 pages; but as we have not seen its contents, we are not aware of the line of reason he has adopted.* A long and protracted controversy was carried on in Urdu by Mr. Pfander, with two Muhammadans, Syad Rahmat Ali, and Muhammad Kazim Ali,† of whom the latter appears to have been the leading writer. It began in 1842, and would seem to have lasted for two or three years; there are seven Epistles contained in it, which gradually increase in length, the last of Kazim Ali's being swelled out to 147 closely written pages. The Muhammadan sets out with the text, "I am not sent, but unto the lost sheep of the house of Israel;" he asserts that our Saviour here and elsewhere declared that his mission extended only to the Jews, challenges his opponent to prove its universality, and affects the most virtuous indignation at our missionaries' practising so foul a deception as to attempt conversion to an obsolete religion intended only for the Jews. Mr. Pfander had here to argue at a disadvantage against the Musalmán's preconceived principle, that Christ's mission was, like any other prophet's, fully developed during his life; he had to concede that in one sense He was primarily sent to the Jews,—and did not proclaim the universality of his faith till his ascension; still a number of passages, which clearly establish the doctrine, are quoted from his own discourses, and the apostles' teaching is added as conclusive on the subject. Kazim Ali's objections display the perverse stubbornness, and (to human means,) incurable blindness of the followers of Islam. To all asseverations of Christ himself, made *before* his ascension, he objects that they contradict the verse from Matthew, and his own directions to the seventy. To the final command "Go ye, therefore and teach all nations," he objects that it is immediately preceded by a clause, which destroys all dependance on them,— "but some doubted." The apostle's declarations are treated as contradictory, and as insufficient to prove a doctrine which their Master himself is alleged not to have held: when particularly hard pressed an easy refuge is obtained behind the charge of corruption, of which the smallest apparent discrepancy is regarded as full and satisfactory proof. The controversy then branches out into the general subject,—embracing the claim of the Apostles to inspiration; the Divinity of Christ; the prophecies applied by Muhammadans to their Prophet, &c. But Kazim Ali's perversity surpasses that of the most of his brethren: he assumes erroneous and fanciful interpretations, insists with consummate pride that his own explanation can be the only correct one, and holds to them with the most dogged obstinacy, however absurd and grossly perverted

* We hope to be able to give some account of this treatise in a note at the end of this article.

† These writers are, we believe, *vakeels* in the civil court at Agra; Kazim Ali seems to be possessed of some intelligence and sharpness, but his talents do not rise above mediocrity.

they may have been proved.* In the same spirit, the plainest and most faithful interpretations are constantly ascribed with irony to Mr. Pfander's extraordinary acuteness, and characterized as phantoms of his imagination. Mr. Pfander soon perceived what a *bully* he had to deal with, and in his second and third letters threatened to close the controversy, if more impartiality were not shown by his antagonists. Kazim Ali's fourth letter exceeded its predecessor's in rabid bigotry, and its style began to descend to petulant if not to offensive remarks. Mr. Pfander accordingly carried his threat into execution, and refused to reply unless umpires were selected to decide whether certain points had been satisfactorily proved or not; to this Kazim Ali would not accede, and here the matter ended. The Muhammadan argument is conducted with some ability and much subtilty; and a surprising number of passages both from the Old and New Testaments are adduced; but the whole is guided by a determined wrong-headedness, which adopts the most fallacious, weak and inconclusive reasoning merely because it ends favourably, and refuses to see its errors, however plainly pointed out. This controversy must have proved a severe trial to Mr. Pfander's temper; and if flippant contradictions, false insinuations and bitter scoffs may have occasionally led him to make some severe remarks,—it is not to be wondered at; on the contrary, we are surprised at the calm and candid manner which he preserved throughout. We should like to see the whole printed with appropriate remarks; but Mr. Pfander is, perhaps, wise in keeping back any farther publication until he shall have seen all his adversaries' replies; then, we understand, he intends to come forward with a general and complete refutation.

Another discussion, contained in a series of twenty-two letters which passed between Mr. Pfander and Maulavi Syad Ali Hassan,† of Agra, has gained greater celebrity, from its having been printed in the *Khair Khwa i Hind.*‡ As a translation of this controversy (though abounding with mistakes), has appeared in the romanized version of that paper,

* For instance, "out of Zion shall go forth the law and the Word of the Lord from Jerusalem," the law *left* Jerusalem, and where else can it be pretended to have migrated but to Mecca? The passage, "he shall not cry, nor lift up, nor cause his voice to be heard in the street," refers to Muhammad, and it cannot apply to Christ who "cried" on the cross. In endeavouring to prove the corruption of the Scriptures, he says, "You ask, what object had the Christians in corrupting the notices of Muhammad? What! is it no object to eat pork and drink wine; to avoid praying five times a day, and fast for a month in the year?" Shortly after he says, "I do not mean to affirm that the Scriptures were corrupted in later ages when Christians were numerous and copies multiplied; no; it was in the early ages of the Apostles when there were but few to detect the change:" he forgets that the time he alludes to was more than 500 years prior to the existence of the motives he had before supposed.

† Syad Ali Hassan is evidently a man of very superior abilities; and we understand that he holds a high place in Muhammadan Society for attainments and learning. He is an officer of some standing in the *Sudder Dewany Adawlut*, N. W. P.

‡ This is a useful little monthly paper, published in Urdu by the Mission at Mirzapore: as it often languishes for want of matter, why do not the Missionaries of other stations contribute an occasional article? it is hard for the Editor to be reduced to the necessity of copying the Government Gazette into its columns:—much like printing the Acts of Parliament in a Missionary periodical or monthly Journal.

our notice of its contents shall be very limited. After an amusing parley, in which the Maulavi bargains for the titles of respect by which his prophet and Qurán are to be mentioned, he introduces his argument in the 9th letter, by defining two species of improbability,—logical and experimental; and then he puts this curious question, “If by rejecting an *experimental*, you are forced to believe a logical impossibility,—what course does reason recommend?”* Mr. Pfander, much against his will, is thus plunged among *impossibilities*; he acknowledges that where a logical impossibility is *really* established, it can under no circumstances be admitted, and must therefore cancel every supposition involved in it; but he denies the sovereignty of man’s reason to determine *what* are absolute impossibilities; and he demurs to the argument altogether as being foreign to the subject in hand. The Maulavi, however, sticks manfully by his first position, asserting that if the doctrine of impossibilities be not within man’s reason, and be not settled at the outset, all attempts at reasoning are absurd. After several futile endeavours on Mr. Pfander’s part to draw off the Maulavi to the proofs of Christianity, and repeatedly challenging him to impugn the reasoning of his *Mizan*, the controversy falls to the ground. The Maulavi’s closing letter afforded Mr. Pfander an opportunity of adding a long and valuable note upon the use and abuse of reason in matters of religion, and a sketch of his argument from the “*Mizan ul Haqq.*” This controversy possesses a peculiar interest, because the line of reasoning taken up by the Maulavi, is that which the most sensible and intelligent Musalmáns adopt; they erect blinded reason into a sovereign judge, before which every thing must bow, and they find that a very summary and convenient mode of despatching the claims of Christianity. We must not, however, imagine that this is any thing more than a skirmish on the part of Ali Hassan,—the *attack* is yet to come; he is now printing a work at Lucknow in refutation of Christianity and in defence of the Qurán, at which he has been labouring for 15 years, and which is by the way to contain a full reply to the *Mizan* as well as to the *Din Haqq.* We now leave Mr. Pfander’s writings with regret, and with admiration; let him not forget the singular advantages and talents he possesses—nor abandon his post of champion of Christianity against the Muhammadans; we are sure, if God spare him, that he will soon be again in the field, and we heartily wish him God speed in this most momentous struggle.

The most popular work against Christianity in the North West Provinces, appears to be the *Saulat uz Zaigham*, a rambling desultory attack, full of spite and animosity, and perfectly unscrupulous as to the correctness and honesty of its premises, but written in a vigorous and attractive style. An abridgment of this treatise in Urdu has gained great currency among the Muhammadans, and as a reply to it has just issued from the press, our readers will probably be interested to know the

* In the 14th letter he illustrates his position by the following example:—“If not to credit the fact of a bullock having spoken, imply belief in an infinite series or in the co-existence of contraries, which impossibility must be rejected?” Mr. Pfander’s faultlies must have been sadly puzzled to make out the learned Maulavi’s meaning.

character and merits of both books. The *Khulasa i Saulat uz Zai-gham*, professes to have been written 13 years ago, but it was only printed within the last three years. Its object, as described in the concluding paragraph, is as follows: "In former times when the Christians were not in power, and the noisy violence of their abrogated religion was therefore concealed, our Professors seldom turned their thoughts towards its refutation; but upon the learned of *this* age, it is incumbent and their sacred duty to use every endeavour to overturn their faith, otherwise these people by their insidious efforts will gradually mislead whole multitudes. And be not discouraged by the knowledge that such attempts will be thrown away upon the infidels themselves; for when it became generally known that I had written the *Saulat uz Zaigham*, people began to dispute with the *Pádrís*, White and Williams, and with me, and in the end, by God's assistance, I overcame them; and the effect was that, of their friends, who had turned Christians, two came to me and resumed the Muhammadan faith; then Praise be to God, the Lord of both worlds!" The chief peculiarities of this treatise are the shameless audacity with which false assertions and dishonest proofs are resorted to, and the very lengthened extracts (including whole psalms and chapters), taken from the Bible which by an extraordinary facility of perverse application are turned into intimations of Muhammad. It is difficult, perhaps, impartially to determine, how far many of these may be the bonâ fide convictions of a sincere mind searching after the confirmation of what it deems the true faith, for we all know to what an extraordinary length the idol *prejudice* influences our conclusions; but some of the fancies are so conceited and puerile, some of them so extravagantly absurd, that the most extensive charity will not admit their sincerity. Thus, not only is every mention of armies, fear, terror, conquest, goodness, dominion,—construed as intended for Muhammad and for nobody else,—but the Prophet's very horses, swords and arrows were prefigured,—nay his love of perfumes and hatred of garlick and onions were not overlooked; the "white stone" of the Revelations *must* mean the famous stone given by Gabriel to Muhammad, or else it is the black stone of the Caaba, which *once* was white; and who could have been predicted to walk in "White garments," but our prophet who was so fond of them? The descendants of Ishmael conveniently take up any prophecy which belong to the Israelites; "more are the children of the *desolate*, (i. e. of Hagar,) than of the married wife," viz. Sarah. It is *Mecca* that was "forsaken," but is now "an eternal excellency, the joy of many generations." Again, in the parable of the sower, the three unfruitful species of seed are the Greeks, Jews, and Christians;—they that produced an hundred fold, the Muhammadans; the "tares" are the scoffing infidels who were slain in the battle of Bedr, and fell into the furnace of hell-fire; the "righteous," are of course the Muhammadans, "who shone forth as the sun."* In the parable of the

* In the parable of the talents, the king is Christ, the enemies the Jews, and the Christians who made good use of their talents, are those who doubled them by believing on Muhammad. The "morning star," of the Revelations, is the Qurán, or perhaps Friday, (the Muhammadan sacred day,) which is *Sukbar*, or the day of *Venus* the morning star; or Christ may have called himself so, as being the harbinger of Muhammad his Sun!

vineyard, the husbandmen are the Jews, who are *said** to have killed Christ, who was *called* the Son of God; the garden was therefore taken from them and given to the Arabs; on hearing our Saviour make this assertion, the Jews expressed their astonishment; when Christ replied, do not be surprised, Isaiah told you this long ago, when he said, "the stone which the builders rejected, i. e., the despised Ishmaelites, will become the head of the corner, and thus in Muhammad will be fulfilled the blessing promised to Abraham." Such are the dishonest and gratuitous assumptions to which the Muhammadans descend. The disquisition on the *Firkalet* and Holy Spirit, are perfect specimens of the Muhammadan's blasphemous sophistry;—a counterpart, in our imagination, of the Jews who opposed Paul "contradicting and blaspheming." Various other topics are taken up, but they are all treated in the same insolent overpowering style. Indeed, the abusive and insulting language made use of in this treatise towards the blessed Saviour, cannot but cut the Christian to the heart, and occasion the most excruciating feelings.

The reply is written, we understand, by Mr. Rankin, of the American Mission at Futtehghurh, and is in some respects a respectable performance; it does not take up the whole of the Muhammadan's positions in detail, but classes them under several heads: it is good as far as it goes; but the style is lame, monotonous and meagre, and the author wants the vigorous, lucid, and attractive language of his opponent, to gain a favourable audience for his arguments, which are, however, in general sound. Nor does he sufficiently descend into particulars. However absurd many of the arguments in the *Saulat uz Zaigham* are, it is proper that they should *all* have a reply:—because the work is in the hands of so many, the ignorance of the vast majority of whom is so great, that they will not perceive the fallacies until they are plainly pointed out. We should like, therefore, to see the *Saulat uz Zaigham*, and a *full* reply, printed in alternate passages, or in parallel columns. The frequent and copious extracts from the Bible, which occur in almost every page, would afford the writer the most valuable arguments found ready to his hand;—and the concessions made by the adversary in their explanation would form, when turned against him, materials for the most triumphant conclusions; indeed, we have never seen so favourable an opportunity of closing upon an antagonist with an *argumentum ad hominem*. The passages which he has himself brought forward, cannot again be withdrawn by him on the plea of interpolation, and sufficient has been admitted in their interpretation, to overthrow him on his *own* ground.

In examining this controversy, we have gone sufficiently into details, to show that the three grand obstacles to our success are the *dishonesty*, the *prejudice*, and the *ignorance* of our opponents. The first of these it will be sufficient to expose, if we can only disseminate the exposition as widely as the original has spread: for the removal of the second, we must earnestly petition the Majesty on high; and we must

* The mode in which he avoids the conclusion which might be drawn from this passage of Christ's having been *actually* crucified, and of his being the Son of God, is a beautiful specimen of sophistry.

endeavour constantly to place before their view our mild but firm remonstrances humbly trusting that divine truth will in the end overwhelm all vain opposition: the *last* can be vanquished by *knowledge* alone,—and that must therefore be imparted in an attractive form, accompanied with as little to offend the pride of our haughty adversaries as possible. The two latter,—prejudice and ignorance, are unfortunately almost always combined, and act and re-act upon each other. Henry Martyn's description of the Persian, is no less applicable to the Indian Muhammadan; he is a compound of ignorance and bigotry; and all access to the one is hedged up by the other.

That we may learn how best to treat this melancholy state of mind, there is no more useful means than the careful perusal of these controversial tracts. Besides acquiring a knowledge of the subject in all its bearings, a thorough acquaintance with the Muhammadan ideas and tenets, an habitude and familiarity with their modes of polemical reasoning, there is a still more valuable attainment to be gained,—*experience to avoid their faults*. Arguments may reach to demonstration, and yet they may not force moral conviction: that depends upon a great variety of circumstances, many of which indeed are beyond our reach, while many may be materially modified by us. Cautious and unceasing endeavours; breathing kindness and love may lessen the prejudices of our opponents, but unguarded expressions and imprudent severity will certainly increase and perhaps render them insurmountable. Hence the paramount necessity for all those who are engaged in this work to be intimately acquainted, not merely with the rules of logic and the requirements of sound reason, but with the human heart,—with all those springs of feeling, of interest, of affection, of desire, which are so closely blended with conviction. This can only be fully acquired by the patient study of human nature in general, but much will be gained if each tries his own heart in such a crucible as the *Saulat uz Zaigham*. What effect does the haughty demeanour of the Muhammadan have upon you; does it not raise an involuntary aversion and dislike of your opponent? If his abuse does not excite hatred, is it not only because its risings are smothered by contempt? And above all, his blasphemy against the Holy Ghost, his sneers at all that we hold sacred, the dishonour which he puts on the Divine founder of our faith, by derogatory insinuations and opprobrious epithets,—do they not cut us to the quick, lacerate our feelings, and make us cling still closer to those objects which are enshrined in our affections? Now, all this, and probably a great deal more, does similar language stir up in the Musalmán bosom. We all know what a strong principle nationality is, and how easily it is wounded; but the Muhammadan's is a *nationality of faith*, which is equally injured by any opprobrious imputation against his religion. Their prejudices are imbibed, as it were, with their mother's milk, nourished in childhood by the marvellous tales of their prophet and their saints, and welded into an impenetrable system by the constantly recurring ceremonies which are interwoven with their very existence. We must also bear in mind the prescriptive hold which their religion has upon them. How many in our own country profess Christianity for no better reason than that it was the religion of their

for-fathers ; and if we examine our own hearts, we shall find that comfort and support are frequently derived from a reflection upon the numberless learned and illustrious characters who have adorned the Christian profession. Now, reverence for *their cloud* of witnesses and fathers is certainly no less an overpowering consideration with many, and a comfort and support to all, than it is with us. The fact that Islamism has not only stood for 13 centuries, but has expanded and progressed, and has seldom yet cowered before its present foe, must be a strong and satisfactory reflection even to the more sensible of our opponents. Again, we find with them a *religious nobility* ; the Syads are the Peers of the Musalmáns ; and we see even Mrs. Mir Hassan Ali, whose own religion should have shown her the futility of the title, pluming herself upon the supposed nobility of her foreign connexion : what then must it be, where Islam has been the pure and unbroken creed of their ancestors through a succession of generations running up to the time of Muhammad ! How deep rooted must be those feelings of pride, of high and ancient parentage inwrought with a faith deemed by them so noble, so unparalleled,—a faith which affords salvation to all mankind, and which reflects its glory and lustre upon *them* ! If any where we are to expect prejudice,—any where to make allowance for it,—surely it must be here. Let all our arguments then be framed, all our expressions selected with these feelings and prejudices prominently in our view ; let there be no *unnecessary* wounding of the national feeling, no harsh epithets, no irritating insinuations. We press this point with the greater earnestness, because the provoking insinuations, gratuitous severity, and supercilious language, which we sometimes meet with are the most powerful adversaries of conviction. “If we wish the conversion of the infidel to the Christian faith, can we adopt a method more fitted, by fretting his temper, stirring his scorn, and rooting his prejudices, to steel him against conviction, and to frustrate the wish.”* Let us not be mistaken ; we are boldly and unflinchingly to declare the message and truth of the Gospel, and the incompatibility of the Muhammadan faith with it, but it is to be done with prudence, with kindness, with love. The missionary of the cross will find it a difficult thing in the heat of controversy, when his own feelings are wounded in the tenderest point, when his Saviour is afresh buffeted in his presence, to command his temper and his words ;—and yet it is absolutely necessary, as well for the exemplification of the Christian character, as for the success of his argument.

There are two more lessons we should learn from this controversy ; the first is, never to employ a weak argument ; for the effect generally is most disadvantageous to our position, and we may be certain that it will not escape the eagle eye of our adversary, who will leave all our stronger reasoning, to expose *its* fallacy or weakness. The second is, never to *force* a prophecy ; fanciful and far-fetched interpretations must be studiously avoided by ourselves, if we wish with any consistency to

* These words were lately employed by an eloquent speaker (already quoted), to describe the chafing effect of an establishment upon those without its pale. How much *more* strongly do they apply to the case before us.

deny those of the Muhammadans : let *our* conclusions be always the clear, unfixed, unquestionable deductions of reason.

There is nothing in Mahammadanism, which to *human* aspect and *present* appearance, warrants us in saying that it tends towards Christianity. At first sight, indeed, we appear to have many advantages in the contest ; we have no infidel, and (in one sense), no deistical views to oppose ; the existence of sin, and its future punishment, are allowed ; the necessity of a revelation, and even the facts of the Old and New Testament dispensations, are conceded ; the most of the attributes of God, the immaculate conception of Christ, and the miracles which attested his Mission are all admitted. But Muhammad well knew that he more than neutralized all these concessions, by the suspicions which he cast upon the genuineness of our Scriptures. The Muhammadans believe *a* Gospel, but it is not ours : they worship *a* God, but not the God and Father of our Lord Jesus Christ : they acknowledge *a* Jesus, but not Him who was so called, because he should save his people from their sins. Hear Mirza Ibrahim :—

“For we are not sure of the miracles of *that* Moses and Jesus, of whom the Jews and Christians speak ; and who as they say did not believe in the Mission of our prophet ; but we speak of the miracles of *that* Moses and Jesus, who have given their testimony to the mission of Muhammad : and how great is the difference between them when viewed in these different lights ? Let it not be said that the persons are the same in both cases. We believe in these prophets, in consequence of their being described in the Qurán, and not as described by the Jews and Christians.”—(Cont. tracts, p. 33.)

Yes,—it must be borne in mind, that it is *simply* as they are mentioned in the Qurán, and only *because* they are mentioned there, that the Muhammadan believes in the prophets and the Bible ; and the misrepresentations of the Qurán not merely destroy their identity, but substitute a false and noxious* system, which requires *exclusive* belief, cancels and overturns all preceding revelations, and by requiring its adherents to believe all former scriptures corrupted and interpolated, takes from us the only means we have of proving the imposture false. Could the infernal counsels of the Apostate angel have devised any more perfect and invincible plan for frustrating the Gospel and grace of God ?

It is true, indeed, that the Qurán contains many plagiarisms from the Bible, and abounds therefore with approaches to the truth ; and it might have been hoped that these would prove as foundations upon which to build, as a *fulcrum* whereon to ply our arguments ; but it appears to be a melancholy truth, that in some stages of human nature, a certain amount of light and knowledge only renders it more difficult to drive the bigot from his prejudices. Thus the Musalmán is conscious of possessing truths, behind which he proudly entrenches himself, persuading himself that he has the *whole* truth, and that every thing else is absurd. The supposed advantages then,—the points com-

* Mr. Forster, having quoted a verse from the Qurán, says, he the matter asserted, true or false, this assuredly is none other than the voice of *Satan* speaking by the mouth of a “false apostle.”—Strange Epithets for the promised blessing !

mon to both, are thus turned into a barrier against us,—into a thick, and, to human effort, impenetrable veil, which effectually excludes every glimmering of the true light. How delusive, therefore, are the anticipations quoted with approbation by Mr. Forster, (vol. I, p. 107.) “*Since we find among the followers of Muhammad, such favourable prepossessions, and established doctrines, AS WILL RENDER EASY THE APPROACH TO THEIR CONVERSION, neither force of obligation, NOR PROSPECT OF SUCCESS,* is wanting to encourage our progress, and animate our zeal:*” and again, he affirms, that the two religions “hold so many great fundamentals in common, that they contain a *natural and necessary tendency to convergence* :—the imperfect scheme, when its providential work shall have been accomplished, becoming absorbed in the perfect, and the moon of Muhammad resigning its borrowed rays, to melt in the undivided light of the everlasting Gospel.” It is certainly a novel idea to speak of Muhammad or his Qurán under the simile of the moon; his own people† style him the sun, and our Saviour the moon, and they would laugh to scorn any mention of “*borrowed light*” for their prophet. The radiancy of Judaism, indeed, bore testimony, like the moon, to the existence of an unseen but approaching luminary; but that of Muhammadanism is a baleful vapour lurking only to destruction.

These are melancholy reflections. Have we, then, no more encouraging thoughts with which to conclude this article; have all our efforts been thrown away; and after all this controversy, do we find our cause not in the least advanced? God forbid! for, amid these discouragements, we think we can discern the pleasing tokens of actual progress. And first, the Muhammadans, it is evident, are closely and carefully examining our Scriptures; this, the controversy we have been considering leaves without a doubt: the simple fact, therefore, of the perusal of the word of God is a step gained, and with His blessing will lead to favourable results. Again, as the controversy advances, and books on the subject are spread abroad, the mistaken views, which Muhammadans have hitherto entertained of most of our leading doctrines, will be removed, and correct and scriptural knowledge substituted in their stead; this will of necessity sweep away many of their strongholds which were built on erroneous notions of Christianity;—and if they continue faithless, it will be in the face of the clearest light. We trust, too, that *christian* character is now more generally exhibited to the view of our adversaries; and its excellencies and graces cannot fail (if we are but true to our profession), to aid their conviction of the truth of our holy faith. And, lastly, we look with anxious hope, to the society of *native christians*, which we earnestly expect will soon spring up from among our Orphan asylums and converts generally, and to the effect which appeals, thus sounding from among themselves, and addressing their feelings and reason with native *home-drawn* arguments (to which we have but little access), will have throughout the country.

But of all human means we trust most to those exhibitions of *earnestness* and *anxiety*, which christian love is now prompting its professors

* The italics are not ours.

† As in the *Saulat uz Zaigham*.

to put into active motion.* Yes; it is a matter of joy and congratulation, that the attitude, which Protestant evangelical Europe and America are now assuming, is just that which is likely to strike conviction into the frozen heart of the Muhammadan. When he sees Christians so vitally alive to the infinite blessings their religion is calculated to impart;—so tenderly concerned for the perishing condition of his brother Muhammadans and Heathens,—and so filled with burning love and zeal to make them sharers of their own blessings, as cheerfully to undergo loss and suffer privation;—*this* is a practical argument, the most likely of any to convince him of the reality and divine nature of the Gospel. God be praised that Christianity is beginning gradually to assume her rightful position; and no sooner shall she have fully done so than a light must break forth establishing, before the world, her truth and the unspeakable difference between her and every false religion.

In conclusion, we would earnestly press the necessity which lies upon *all* of removing, as far as their ability extends, the ignorance of the Muhammadans; and the responsibility those are under, who possess the requisite qualifications, of affording them access to those numerous subjects, a knowledge of which we are obliged to presuppose in most of our religious discussions. Let us attend to Dr. Lee:—"In ancient History and Scripture, the Persians are necessarily very ignorant,† the best means they have of obtaining either being the fragments found in the Qurán or the traditions; nor is there much probability of their improving in this respect, until they shall possess a good translation of the whole Bible, with some such works as the connections of the Old and New Testaments by Prideaux, the connections of sacred and profane History by Shuckford, and some good commentary on the Text of Scripture."—(Pref. p. cxxii.)

And again: "It would be well to translate into the Persian some of our standard books on the apparent contradictions of the Scriptures, with Paley's evidences of Christianity, or the recent work of Mr. Sum-

* We recollect a simple anecdote in a late number of the "*Calcutta Free Churchman*," which vividly exemplifies what we mean: A person who had long sought in vain the conversion of an infidel neighbour, once burst into tears in his presence, and could say nothing more to his astonished friend than "Oh, I am concerned for your soul." This exhibition of feeling melted the rigid scepticism which no arguments could affect. We do not mean to imply that untimely zeal should be employed or encouraged towards the conversion of *our* infidel neighbours; but we do believe that CONCERN *for their salvation*, appearing in all our conduct, would be the most cogent of all arguments we could resort to; it would prove the steadfastness of our faith, and the value we put upon the blessings it carries with it.

† As an instance of the ignorance of our opponents in History, we may mention a passage in the *Saulat uz Zaigham*, where the author adduces the fall of Babylon, as the accomplishment of ancient prophecies in favour of Muhammad. He says, plausibly enough, that Isaiah and Jeremiah successively predicted the destruction of this city, but had it fallen in their times, its overthrow would not again have been foretold by St. John in the Revelations. At last, he tells us, the priest *Sálih* predicted it to Noushirvan, as about to follow the establishment of Muhammad's creed. Our adversary here has evidently the best of the argument, in the eyes of his fellow Musalmáns; and it will be difficult to disabuse them of the error, and of the idea that we are deceiving them in representing John's as a *spiritual* Babylon without a considerable knowledge of History on their part.

ner." *Mere** translations, however, will seldom or ever do ; they must be adapted and remodelled, leaving out much that would be unsuitable to an oriental,—and supplying much that would be superfluous to a European reader. We would urge this sacred and paramount duty, as incumbent not upon our Indian Society alone, but upon the learned of England. Muhammadanism is not, like the religion of the Hindu, a subject *foreign* to the European ; for twelve centuries it has been his near neighbour ; it effected a footing in Spain and Italy, and it now reigns in Turkey ; from the stores of its learning was the darkness of the middle ages first enlightened ; and our libraries are full of learned and controversial works in defence and in defiance of both religions. Why then have we not more instances of our countrymen treading in the steps of Dr. Lee ? The stimulus of a *prize* is sufficient to entice the learned inmates of Oxford and Cambridge to combat the remote and dimly distinguished tenets of the *Hindu*. And shall not the interest and proximity of the subject, its close connection with Europe, and the ample resources near at hand for obtaining a knowledge of the principles of Islam, be sufficient to tempt our learned and pious countrymen to come forward in the Muhammadan contest ; and thus without the labour or the banishment of a missionary life, to forward the Christian cause by aids more valuable than thousands of silver and gold ?

We would also impress upon those who are unable to help by writing themselves, the duty which the more heavily devolves upon them of furnishing means for the printing, and forwarding the circulation, of the books which are already provided. We understand that Mr. Pfander's works are nearly out of print ; and we would strongly recommend that *five*, or, if possible, *ten* thousand copies of the *Mizan ul Haqq*, and two thousand of the other treatises, be struck off in Urdu, and a reasonable proportion in Persian ; for this, we believe, extraordinary funds will be required, but we are greatly mistaken if the Christian public, when fully and intelligently awakened to a sense of the magnitude and urgency of the object, will be backward in furnishing them. At all events, we feel that, in thus prominently directing public attention to the subject, we have discharged a duty towards one of the worthiest of men and one of the noblest of causes. Of Mr. Pfander or his writings, many of our Indian residents may probably have never heard. And if what has been written shall prove the means of leading any of them so to esteem the author and so to appreciate the value of his works, as to stir them up to lend effective aid in circulating them throughout the Muhammadan world, one great object which we had in view shall have been gained. The Rev. Gentleman himself

* A thousand such works are urgently required ; when will our philanthropic spirit prompt us to supply our native fellow-subjects with a theological library ? A running commentary on the whole Bible, but especially on the New Testament, is urgently needed. Brief notes taking up and satisfactorily explaining every difficulty, and lithographed in the margin of the text, would prove an invaluable book ; such a work should be executed so as to accommodate the native taste ; take the Lucknow Qurán, with its running marginal Urdu notes as the model, and a wide margin and smaller writing for the notes, will afford ample room for all that needs to be said. We do trust soon to see some such work of this description.

is an ordained minister of the Church of England; and it is by the multiplication of such agents, that that or any other branch of the Christian church can expect to obtain a secure footing and permanent ascendancy among the hitherto unreclaimed realms of heathenism.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to add to the list of Missionary departures from India the Rev. Mr. Jamieson, Mr. Craig and Miss Vanderheer of the American Mission. The Rev. J. Legge, D. D., of the London Mission at Hong Kong has been obliged to return to Europe for the restoration of health. The Rev. W. Buyers and family sailed for Europe on the *Southampton*; the Rev. W. Start of Patna, sailed on the *Sandford*. The Rev. Mr. Kreiss of the Church Mission at Agra has also left India.

We are happy to announce the arrival on the *Queen* of the Rev. T. and Mrs. Sandys, of the Church Mission, and Mrs. Smith, of the Free Church Mission. All in renovated health.

The Welsh Calvinistic Mission has been re-inforced by the arrival of another Missionary family, Mr. and Mrs. Jones; they are to be stationed at Cherrapoonjee.

The Rev. W. Medhurst and the Rev. W. Taylor, of the London Mission, have arrived at Bombay *en route* to their stations in Southern India.

The American Mission at Borneo has, we understand, been for the present suspended.

(From the C. C. Advocate.)

2.—NEW CHAPEL AT CAWNPORE.

We solicit the prayerful attention of the friends of religion to the fact that a new Chapel is about to be erected at Cawnpore. The Cawnpore Chapel is to be open to the ministers and for the use of Christians of all evangelical denominations. It is to be a *Union Chapel*. On this ground we most cordially commend it to the support of all who desire to promote a practical union of the people of Christ in India. The cost of the building will be about Co.'s Rs. 3,700, of which 1,743 has been raised by the people more immediately interested in the matter. It is to be vested in the hands of trustees, permanent residents at Cawnpore. We hope that others will come to the aid of this good work. We shall be happy to receive donations, or they may be forwarded direct to Mr. Beresford, Assistant Secretary, Cawnpore Bank, Cawnpore.

3.—THE ANNUAL MEETING OF THE UNITED CHURCHES

Was held at the Union Chapel, on the morning of New Year's Day. The Rev. G. Pearce commenced the service by reading the 9th chapter of Nehemiah and the offering of prayer.

The Rev. J. Macdonald preached from Genesis xxiii. chapter, 14th verse: "Jehovah Jireh, or He will provide."

The subject was considered in reference to the character of God, the character of the people of God, and the provision made by God for his people for time and eternity. After the sermon, the Lord's Supper was administered to such members of the several churches in Calcutta as were anxious to have fellowship the one with the other and with their Lord.

The Rev. T. Boaz officiated at the administration of the Lord's Supper. The meeting was numerously attended. "It is good to be here," we doubt not, was the exclamation of many, if not of every heart; "this is none other than the house of God and the gate of Heaven."

4.—ORDINATION OF THE REV. J. ROBINSON AT THE LALL BAZAR CHAPEL.

A deeply interesting service was held at the Lall Bazar Chapel, on the evening of Friday, the 26th of December, in the ordination of the Rev. J. Robinson, son of the Rev. W. Robinson, of the Baptist Mission at Dacca.

The Rev. T. Boaz commenced the solemn services by reading portions of the Epistles to Timothy and Titus applicable to the occasion, and the offering of thanksgiving and prayer. The Rev. J. Thomas, according to the usual custom at such services amongst Dissenters, solicited from the candidate for ordination replies on the following points:

1. The reasons he had to believe he was really a subject of true religion, as the principal qualification for the ministry?

2. What had led him to seek ordination and to devote himself to the Christian ministry?

3. What were the views he entertained of Christian doctrine and practice?

To each of these questions Mr. Robinson replied in a clear, succinct and satisfactory manner.

The Rev. W. Robinson, the father of the young man, offered the designation prayer, in which he commended his son to the Lord, and earnestly prayed that he might be a useful and faithful labourer in the Lord's vineyard. Some of the ministers present accompanied the prayer by the laying on of hands according to apostolic precept and practice. Mr. Robinson, Sen., then gave the charge from 2 Tim. iv. chapter, 5 verse. He explained the nature of ordination as received and practised by Dissenters. They do not believe that it confers any peculiar gift or grace on the persons ordained not previously possessed by them. It is simply the public designation of a man qualified by grace and education to the Lord's work. He then dwelt in a faithful and experimental manner on the duties, trials and pleasures of the Christian ministry.

The Rev. T. Smith closed the services with prayer. The Rev. J. Wenger presided and gave out the hymns. The chapel was well filled and the audience appeared much interested in the service.

The Rev. J. Robinson was a student in the Serampore College. For many years he has been employed in Missionary work at that station, and has been set apart as an evangelist in connection with the native church at Serampore. He is one of the many who owe to Serampore (under God) not only the blessing of conversion but also the benefit of education and training for the highest and noblest work in which man can be engaged, the work of the Christian ministry. May he be long spared and extensively successful in gathering souls to the fold of Christ.

5.—BARANAGAR SCHOOL.

The second annual examination of the pupils of the Baranagar School connected with the Free Church Mission, was held on the premises at Baranagar, on Tuesday, the 30th Dec., 1845. The Rev. T. Smith presided. Several ladies and gentlemen were present on the occasion; amongst the latter, the Rev. Dr. Duff, the Rev. Messrs. Hutton, Jones, and Macdonald; Messrs. Boswell, Buchanan, Byrne, Nicholson, Rose and others. A considerable number of natives attended. The number of pupils at present in attendance is about 290. The School is divided into two departments, Eng-

lish and a Bengálí. The former consists of about 220 boys divided into 10 classes, the latter of about 70, into five classes.

The examination was conducted principally by the chairman and the teachers of the school. The Rev. Dr. Duff and others took part in the examination of the two senior classes, on the following subjects:—Scriptures—The four Gospels and Romans—Shorter Catechism—The Histories of Greece, Rome and England—Milton, first 6 books—Ambercrombie's Intellectual Powers—Mechanics, Hydrostatics—Geometry and Algebra. The examination was searching and rapid; the result highly satisfactory, and considering that the School has only been established about two years, the amount of information possessed by the young men, and the accuracy of their answers, reflect equal honour on the fidelity of the teachers and the diligence of the scholars. It was a truly pleasing spectacle to see so many of our heathen fellow-creatures attending a school where the Scriptures of truth have a prominent part in the work of tuition; nor is it the least interesting feature of the case, that of the above numbers more than three-fourths are bráhmans. The acquaintance of many of the young men with the errors of Hinduism and the doctrines and duties of our holy faith were such as irresistibly to induce in the mind of every Christian a hope that the time is not very far distant, when they must receive the truth in love.

At the conclusion of the examination the Rev. Dr. Duff addressing the boys expressed the high satisfaction he had derived and trusted that at the expiration of the vacation all of them would return to school, and with renewed energy prosecute their studies now so well commenced. The best of the boys appeared at the Town Hall on Wednesday and each of them received books in proportion to their proficiency and attendance. We wish the school all success in the name of the Lord.

6.—THE ANNUAL EXAMINATION OF THE PUPILS OF THE CHURCH MISSIONARY (HEATHEN AND ORPHAN BOYS) SCHOOL AT MIRZAPORE,

Was held on the 3d of January at the institution. The English department contains 160 boys, the Christian branch 33 boys. The schools have not suffered in attendance from the late excitements in Calcutta. The examination was conducted by the Episcopal Bishop of Madras, the Archdeacon of Calcutta, aided by other friends of education.

7.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Lall Bazar Chapel, on Monday evening, the 5th Jan. The services opened with reading the Scriptures and prayer by the Rev. D. Ewart. The address was delivered by the Rev. J. Wenger. Subject—the translation of the Holy Scriptures. The speaker touched upon the following points: The character of a good and efficient translator: he dwelt briefly on the characteristics of the Bengálí translations of Messrs. Carey, Ellerton and Yates, and in conclusion urged upon Christians the importance and necessity of prayer for the right guidance of those engaged in the important and difficult work of translating the Scriptures.

8.—CHRISTIAN EDUCATION.

On Friday, the 9th Jan. the Annual Examination of the English School at Dum-Dum belonging to the Church Missionary Society, and under the charge of the Rev. J. Long, took place. The examination was conducted by the Rev. Messrs. Long, Hutton, Smith, Reynolds and Dr. Clarke. The first class boys were examined on the History of Bengal, Scripture, Geography, Grammar and Mechanics; the lower classes on Scripture Catechism, Geo-

graphy, Grammar and Lessons on Objects. There are now in the School 95 boys, of whom a very large proportion are in regular attendance. Two Sipahis also, who exhibited an earnest desire to learn English have also studied here during the past year. The system of mutual examination has been introduced among the boys with the happiest effect, and was employed on the examination day.

We are happy also to report in connection with the subject of Christian education, that the General Assembly's Institution in Cornwallis Square, which had been exactly two years closed, was re-opened on Monday last. There were present the Rev. Dr. Charles, J. Lewis, Esq., Captain Birch and other gentlemen, with a large number of natives. J. F. Reid, Esq, occupied the chair. Dr. Charles, in a short but appropriate address, expressed his pleasure at seeing the Institution once more opened for the purpose of promoting the cause of Scripture education. He stated that it would be conducted on the same principles as heretofore, and in order to set aside all misunderstandings, distinctly intimated that the Bible would be used as a class book. He then adverted to the past history of the Institution, spoke of its establishment as furnishing an era in Native education, and pointed out some of its results. He also expressed his conviction that the Missionaries now in charge would sustain the high character the Institution had acquired under its former teachers. The substance of the address was translated into Bengali for the benefit of the Native audience, after which Dr. Charles offered prayer.

We trust that our brethren, Messrs. Ogilvie and Herdman will meet with much encouragement in the work upon which they are now entering in Bengal: that they may be sustained amidst all difficulties with which they may meet, and find that the Lord blesses their labours to the conversion of many souls.

It is gratifying to know that a very large number of lads have applied for admission into the Institution. On the first day as many as 520 were enrolled: and this number has since increased to 940. Many of these boys have come from schools, some of which are at present closed; and as all natives, boys especially, are fond of a little novelty it remains to be seen whether they will remain. However this may be, we rejoice to think that a greater number will be brought under Christian influence and Christian instruction than at any former time.

9.—THE MONTHLY MISSIONARY PRAYER MEETING

Was held at the Union Chapel, on Wednesday evening, Jan. 7. The address was delivered by the Rev. T. Boaz. Subject—the ultimate spread of the gospel, and the peace and glory of the Millennium; the support of the Christian under all the disquietude of men and the Divine chastisement both in the world and the church. The congregation was not so large as usual.

The attendance at these two Missionary Prayer Meetings this month is a disgrace to the Church of Christ in Calcutta. We should almost be tempted to think that the Christian Church has been keeping the Moharram, instead of seeking by prayer the propagation of Christ's kingdom in the world.

10.—CHRISTIAN ALMANAC IN BENGALI.

We once more urge upon all the importance of supporting this new effort to benefit our native Christian brethren, by in this, the first year of its existence, ordering a number of copies, and distributing them amongst the members of our native churches. A taste for such works must be first created by those who strive to elevate the native mind.

11.—THE GOVERNMENT COLLEGE AT KRISHNAGHUR

Was opened on the 1st of January. The number of pupils present at the opening was 470.

We regret to announce the death of T. Lay, Esq., the British Consul at Amoy. Mr. Lay was distinguished for his labours in the cause of literature and science, and for the diffusion of the word of God in the East. He was much respected by the Chinese. His loss will be deeply felt by all who wish well to the best interests of man in China.

12.—FALL OF A PART OF THE ROOF OF THE FREE CHURCH.

We regret to state that a considerable portion of the roof of the Free Church fell in on Thursday evening, Jan. 15. We understand the accident has not arisen either from the foundation or the walls; both are strong and sound. The damage sustained by the building will soon be efficiently repaired. We sympathise with our esteemed brethren in this their new trial. Every such occurrence has its uses, and in this we and all may be led to look out of a broken though beautiful earthly temple—to the Lord Jesus, the light and glory of all sanctuaries—He abideth. He is a refuge sure and strong, a Tower of defence into which His people can run and be safe.

13.—FORMATION OF A BIBLE SOCIETY AT AGRA.

We have much pleasure in announcing the formation of a new Auxiliary to the British and Foreign Bible Society at Agra. The new institution is designated the North India Bible Society. Its object is to attend to all the Bible wants of the North Western provinces. The Calcutta Auxiliary will now be enabled to give its undivided attention to Bengal and Behar. We augur much good from this new effort to supply India with the Word of Life. Our esteemed friend, the Rev. J. Wilson, of the American Mission, has been appointed Secretary to the new Society.

14.—THE AMERICAN PRESBYTERIAN MISSION

Have commenced a station at Agra. Messrs. Wilson and Ranken, late of Allahabad, have proceeded to the capital of the North West to conduct the new Mission.

15.—MONUMENT TO THE LATE DR. WATTS.

The age in which we live is distinguished by many striking peculiarities, one of the most singular is the rage for erecting statues to the memory of the eminent dead—poets, statesmen, philosophers, warriors, and men of letters and high Christian character are all receiving for themselves either a bronze, granite or marble reputation. Amongst the rest, Isaac Watts has been raised on a pedestal in the Abney Park Cemetery. The statue has been erected by his Nonconformist admirers. We doubt whether the good man would himself have coveted this kind of fame—so it is.

“Yesterday, 25th November, a most interesting ceremony took place at Abney chapel, Stoke Newington, namely, the inauguration of a cenotaph to the memory of the late Dr. Watts, the author of the well-known “Hymns,” erected by subscription in Abney-park cemetery. Alderman Kelly was in the chair; and, amongst a very numerous assemblage, were Mr. T. Hankey, the banker; Dr. Morison, Dr. Philip of Maberly chapel; Rev. Mr. Aveling, M.A., of Kingsland-road; Rev. Thomas Binney, of the Weigh-house chapel; and other ministers, well known in the neighbourhood of the metropolis, besides several of the students connected with the college at Highbury.”—*Nonconformist.*

NOTICE.

CALCUTTA AUXILIARY BAPTIST MISSIONARY SOCIETY.

The Annual Meeting will be held on the Evening of Thursday next, the 5th of February, at the Circular Road Chapel. The chair will be taken at 7 o'clock. The attendance of the friends of Missions is respectfully solicited.

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THE CHRISTIAN ALMANAC
IN
BENGALÍ.

This publication contains every item of general interest embraced in the common Bengálí Almanacs and a variety of useful information besides.

Printed at the Baptist Mission Press, and published by Messrs. G. C. Hay and Co. Price six annas.

ACKNOWLEDGMENTS.

DR. YATES'S TABLET.

The following additional subscriptions are thankfully acknowledged :—
Mrs. Forsyth, through Rev. A. LeslieRs. 25
G. Edmonstone, Esq. C. S. through ditto 25
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MISCELLANEOUS.

From C. Smith, Esq., Cherrapoonjee.

For the Irish Fund,	Rs.	30	0	0
—— Baptist Church at Monghyr.....		20	0	0
—— Intally Native Institution.....		5	0	0
—— Calcutta Auxiliary Bible Society.....		20	0	0
—— Baptist Mission.....		10	0	0
—— Baptist Mission Translation Fund.....		10	0	0
—— Benevolent Institution.....		5	0	0

Total Rs. 100 0 0
A. LESLIE.

From J. Christian, Esq.

For the Baptist Mission.	Rs.	25	0	0
—— Baptist Mission Translation Fund		10	0	0
—— Intally Native Institution.....		10	0	0
—— Ditto Native Christian Institution.....		10	0	0
—— Benevolent Institution.....		10	0	0
—— Seamen's Friend Society.....		10	0	0
—— Calcutta Christian Tract and Book Society.		25	0	0

Total Rs. 100 0 0
A. LESLIE.