

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

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

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



Buy me a coffee

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



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

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

https://missiology.org.uk/journal_calcutta-christian-observer-01.php

Established June, 1832.

NEW SERIES, VOL. VII. No. 79.—OLD SERIES, VOL. XV. No. 170.

THE
CALCUTTA
CHRISTIAN OBSERVER.

JULY, 1846.

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

CONTENTS.

	<i>Page</i>
I.—The Duty of Prayer for Public Mercies,	451
II.—Dialects of the Hill Tribes of Asam,	457
III.—The Jesuits,	466
IV.—The Sin of encouraging Popery—a Sermon preached at Dacca, November 24, 1845, by Rev. W. Robinson,	472
V.—Chapter of Varieties,	491
MISSIONARY AND RELIGIOUS INTELLIGENCE.	
1.—Missionary and Ecclesiastical Movements,	505
2.—Death of Mrs. Herklotts of Chinsurah,	<i>ib.</i>
3.—Death of the Rev. A. Dredge, of the Church Missionary Society,	<i>ib.</i>
4.—Calcutta Free School,	506
5.—The Missionary Prayer Meeting,	507
6.—The United Monthly Missionary Prayer Meeting,	<i>ib.</i>
7.—The Calcutta Free Church Mission,	508
8.—Baptism at Christ's Church, Simla,	509
9.—Tracts for Muhammadans and Deists,	510
10.—Khsir-Khwa-i-Hind,	<i>ib.</i>
11.—The Standard,	<i>ib.</i>
12.—Companion to the Bible in Oriya,	511
13.—The cause of Missions,	<i>ib.</i>
14.—The Karens,	<i>ib.</i>
15.—The Sántáls,	512
16.—China,	<i>ib.</i>
17.—Peace and War,	<i>ib.</i>
18.—The true Preaching of the Gospel,	513
Appeal on behalf of the Church Missionary Institution, Mirzapore, Calcutta,	514

CALCUTTA :

PRINTED AT THE BAPTIST MISSION PRESS.

1846.

Published by Messrs. G. C. HAY & Co., 56½, Cossitollah.

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 Meeting will (D. V.) be held on Monday, the 6th of July, at the Lall Bazar Chapel, Service to commence at $\frac{1}{2}$ past 7 P. M.

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 Bible Society's House, at 9 o'clock in the morning.

EDITORIAL REMARK.

“A Bengálí” inadmissible.

ASSORTED TRACTS.

The Committee of the CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY, being anxious to assist such Christians as may be desirous of doing spiritual good to their native servants and others around them, have had an assortment of tracts in the various languages suitable for distribution in this part of India, put up into packets each containing 100 tracts. There may be had on application to Mr. G. C. Hay, at the Society's Depository, No. 56 $\frac{1}{2}$ Cossitollah. Price R. 1 per packet.

By order of the Committee,

Calcutta, May 29, 1846.

THOMAS SMITH, Secretary.

Just Published; price four annas a copy.

“THE GOVERNMENT SYSTEM OF EDUCATION,”

being the article on that subject in the *Calcutta Christian Observer* for February, re-printed as a separate pamphlet.

Sold by Messrs. G. C. HAY and Co.

Just Published,

And for sale at the Baptist Mission Press,

THOMPSON'S

ENGLISH AND OORDOO AND OORDOO AND ENGLISH
DICTIONARY,

IN ROMAN CHARACTERS.

A NEW EDITION, IMPROVED AND ENLARGED.

Price 6 Rs. or on fine paper 7 Rs.

H. LEWIS AND CO.'S
HONGKONG TEA WARE-HOUSE.

No. 6 $\frac{1}{2}$, TANK SQUARE.

CONDUCTED BY MR. H. LEWIS, FORMERLY SUPERINTENDENT OF
MR. H. ROSE'S IMPERIAL TEA WARE-HOUSE.

Fine Green Teas from Rs. 2 to 2-12 per lb.

Do. Black ditto „ 1-8 to 2-12 per lb.

Do. Mixtures „ 1-4 to 2-8 per lb.

Mocha Coffee at 8 anna per lb.

THE CALCUTTA CHRISTIAN ADVOCATE.

THE ADVOCATE is a Journal devoted to the discussion of subjects connected with the spread and defence of the Christian Faith in India, without respect to sect or party. It is conducted on Catholic Christian principles, and is open to Scriptural discussions affecting the interests of vital truth. Other subjects than religion are discussed when they have any bearing on the best interests of the Native community or the spread of Christ's Gospel in the land.

It is also designed to be a record of the state and progress of religion, and especially of Missions, in every part of the world. In the ADVOCATE the Native Press is especially noticed; and through its medium, almost exclusively, discussions have been carried on affecting the Christian cause in connection with the Native Press.

The ADVOCATE has now been established upwards of seven years. It was the first weekly journal exclusively devoted to religion in India, and is now the *only* paper of the kind in North India. The object sought is not pecuniary gain, but the advancement of the cause of evangelical religion in this country. It is alone to do good. The Editor asks only for a fair field and no favor, save that which will bear to be tested by the standard of God's word.

The Proprietor confidently appeals to Christians generally, for aid in this effort to do good. The character of the age in which we live, the efforts of unscriptural systems to gain the ascendancy, and the troublous and eventful state of the Church and the world, all urge on Christians the claims of every effort to advance the cause of righteousness—either in the exposure of error, the setting forth of truth, or in witnessing for Christ and

his gospel, against the sins of the world and errors of the Church.

This claim would have force with Christians were there but a small equivalent, for the annual subscription, 10 Co.'s Rs.—but it is not so in this case; the *ADVOCATE* gives as large, if not a larger, quantity of matter for the cost as any Journal in India.

The only relation sustained by the proprietor is to sustain the loss, if any there be. The profits will be devoted to some good object. All editorial labours connected with the *ADVOCATE* are rendered gratuitously. With such motives and practice the proprietor confidently asks, not as a matter of support to himself or those who labour with him, but on the ground of duty and sympathy, the co-operation of Christian people who are agreed on the fundamental truths of the Bible as received by the Reformers.

The *ADVOCATE* contains twelve pages large 4to, and is printed at the *Baptist Mission Press*, on good Europe paper—Price *ten rupees* per annum, payable in advance.

This Journal is published every Saturday, by Messrs. G. C. Hay and Co., No. 56½ Cossitollah, to whom all communications must be forwarded. Those disposed to patronize the *ADVOCATE*, will oblige the proprietor by sending their names and address to the publishers,

G. C. HAY AND Co.

56½ Cossitollah.

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VII. No. 79.—OLD SERIES, VOL. XV. No. 170.

JULY, 1846.

I.—*The Duty of Prayer for Public Mercies.*

Intercessory prayer has the highest of all possible examples, as well as the command of supreme authority, for its warrant. In nearly every book of the Scriptures models of it may be found; and in many prominent passages memorable facts are recorded, to encourage its exercise. If, then, God seem to be a stranger in the land; if His Church be advancing slowly and labouring languidly; if the fulfilment of cherished hopes of her prosperity be long deferred; if the sense of human insufficiency to promote her cause be growing deeper; why should believers forego their privilege of approaching the Mercy Seat with intercessory prayer, and so casting their care on Him, who is able to do for them exceedingly abundantly above all that they can ask or think? Here is their great and simple duty, and here is the great means of their consolation. But too often it is well nigh forgotten, and in the best moments its full value is not considered. A few pages, therefore, may not be wasted, if filled with remarks on the subject.

First of all, let us glance at the Harvest and the labourers. "The field is the world;" the commandment is "Occupy till I come." The harvest is plenteous the labourers are few. What saith the Scriptures? "*Pray* ye the Lord of the Harvest that he would send labourers into his harvest." It is impossible for us adequately to estimate the importance of obedience to this precept. "If, in answer to our prayer, there were raised up, in addition to those who are already sowing and reaping, a large number of men, eloquent, and mighty in the Scriptures, like the great preachers of bygone days who have turned many to righteousness, and shall shine as stars in the firmament for ever and ever,—might we not then hope that the word would run very swiftly, and should we not look on this as a token, that the Lord was

about richly to bless His inheritance? Such men are rare. When they are given, they are special mercies, and although they themselves are, after all, but earthen vessels, and all the excellency of the power in them is of God alone, yet they are entitled to our honor, as instruments of great good, and the increase of such powerful agents should be an earnest desire of our souls. What a blessing to India would a Bengali Martin Luther be,—a converted Hindu of indomitable courage, unwavering faith, genuine Christian sincerity, and vast intellectual power! Must we desire such potent instruments *in vain*? Wherefore? “Where is the Lord God of Elijah?” In the Lord Jesus are hid all the treasures of wisdom and knowledge; He has purchased gifts for men; He has obtained the promise of the Spirit for them, and at various times has manifested the extraordinary influence of His mediatorial reign; and therefore in Him we may be always confident, and when we pray for more labourers may rest assured, that if He gave the word, great would be the company of faithful men who would go forth, with signal endowments of faith and utterance, to proclaim the glad tidings of salvation. If then we have ever considered the importance of the Christian ministry; if we know the worth of laborious pastors who rightly divide the word of truth, and in all things shew themselves to be workmen who need not be ashamed; if we long to see more missionaries around us; if we are hoping to see a zealous and holy race of ministers raised up among our native christian brethren, why do we not pray for these blessings,—why do we not pray for them much, frequently, and fervently, in private and in public?

Secondly, as to the rulers of the world. The Apostle Paul repeatedly points to the duty of considering these in prayer. To Timothy he says: “I exhort that *first of all*, supplications, prayers, intercessions, and giving of thanks be made for all men: for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty, for this is good and acceptable in the sight of God our Saviour.” And to the Thessalonians, he speaks as one who had not learned to adopt the human maxim, that “the blood of the martyrs is the seed of the Church,” and who, therefore, had not been ensnared by Satan’s device of causing Christians to treat persecutions of the Church as desirable things; no, but he, who in private persecutions could “rejoice;” who was content to suffer personal afflictions so long as God willed; knew the great value to the Church of days of peace and freedom, and therefore, he says: “Finally brethren, pray for us, that the word of the Lord may have *free course* and be glorified.” What then is our duty? Let us look to Madagascar with its persecuted believers; to fair

Italy and poor Spain, with the lamp of the reformation quenched; to Bohemia and other lands, where gospel light once shone brightly, but which now are crushed under the iron hoof of military despotism; let us notice the flickering rays of Holland, the meteors of Germany, the steady, rising flame in France; let us think of the gloom of South America, and then let us remember what positive and fearful evil actually has been done, and may be done in these lands, by despotic power,—by impeding the circulation of the Scriptures, silencing faithful ministers, and paying Anti-Christian teachers to diffuse prejudice and error; and then let us look well to our performance of the duty of Prayer for worldly rulers, and that the Word may have “free course” and be glorified. Or, we may consider this point in another light. We may reflect on the immense difference between the general personal influence and the political measures of a monarch like Louis the 14th or Charles the 2nd, and the personal influence and political measures of such rulers as Frederick of Saxony, or our own early King Alfred. “When the vilest men are exalted, the wicked walk on every side;” they gain posts of influence and of authority, and then their example and the exercise of their power are alike pernicious. But when just men bear rule, *they* will say within themselves: “Mine eyes shall be upon the faithful in the land that they may dwell with me; he that walketh in a perfect way, he shall serve me.” While the wicked hate the righteous, trample on the poor, and condemn the guiltless, the good “do justly and love mercy.”

We must not suppose that sovereign princes are alone to be regarded in our prayers. It is highly important that we should remember in our prayers, (and the spirit of the Divine command bids us do so,) not “kings and all that are in authority” only, but all persons in eminent stations. Is it easy to measure the good done by judges like Sir Mathew Hale, writers like Cowper, physicians like Boerhave or Dr. Abercrombie, peeresses like Lady Huntingdon and Lady Glenorchy, merchants like John Thornton, high sheriffs like John Howard, and legislators like William Wilberforce? The blessing of *many* shall come upon such honored servants of God, and the increase of such persons in the respective stations which they adorned, should be a frequent prayer of our heart. In olden times, Nehemiah a king’s cup-bearer, Obadiah a courtier who “feared the Lord greatly,” Ebed-melech who spoke to the king for Jeremiah, showed how excellent a thing it is to have the means and opportunity of doing good, and the gracious will to do it. Many a comfort, and many a help probably, were administered to the early Church by such disciples as Erastus the chamberlain of Corinth, Sergius Paulus and the prudent deputy, and the saints of Cæsar’s house-

hold. And in our own country, how extensive and beneficial have been the consequences, of the labours, the struggles, and the testimony of English and Scottish Christian patriots, who occupied posts of public influence ! But for them, how many more generations, how many millions of persons would have been endangered, and degraded by the want of Religious Toleration and of Civil Freedom ! The Lord ordinarily effects His purposes by customary agencies, and we may, therefore, generally expect to see Him relieve and protect His people in difficulties and peril, by raising up for them friends among the great, the noble, and the wise ; and although he does not call " many " such, there is usually a blessing designed when he calls any, and in point of fact, we know that very much practical good has been done by pious persons in exalted stations. When He is about to open the windows of heaven, and to shower down blessings on a dry and thirsty land, he commonly raises up men with remarkable gifts of speech and character ; and these he prepares by experience and by trials, just as he prepared Moses : first by his acquaintance with the rules of government in Pharaoh's Court, and afterwards by servitude, sufferings, and communion with Himself, for forty years in the wilderness of Midian. Here, then, are some inducements to pray for others besides those who are technically called " rulers." We know that there are some in these days, (we refer to the sect of the Plymouth Brethren,) who very diligently circulate tracts denying that any believers can share in the work of magistracy, (although it is distinctly written that " the powers that be are ordained of God ") and affirming that it is the Church's duty to disclaim and decline the aid of all human influence. All this may at times assume an aspect of peculiar spirituality, but Satan can easily transform himself into an angel of light, and it becomes the Lord's people to be on their guard against him. They should not be ignorant of his devices. Whatever the inward light of some persons may bid them say, it is our part to recur to the unfailing argument *IT IS WRITTEN* ; and as we read in the blessed Word of God of saints honored and mentioned by God in public stations, we must not be led off from the good old way of praying, that more of such saints may occupy such places of trust and influence. It is a delightful thing to see the Princes of Israel offering willingly to the Lord ; and those who are skilled in all the learning of the day, using their talents in promoting a knowledge of the truth ; and those who have power, showing favor to the good, and exhibiting an example of Christian humility and devotion.

But thirdly, as to our fellow-creatures in the world at large. It is not well, it is not worthy of our high calling, to narrow our

minds to the range of our individual interests; we should look around and forward, and our eyes should follow the chart of the promises, and we should continue hoping, and looking, and praying, for access to each haven it exhibits. The Church's wants, and sorrows, and cares, should be our own; we should "take pleasure in her stones, and favor the dust thereof;" we should mourn over her desolate and wasted condition in some places, and her woeful corruption in others; we should feel acutely for her, and then labour together fervently in prayer for her; that God would arise and have mercy on her. Ought we to be callous, if we hear from Southern Africa that the morning light has dawned on nations which long have sat in darkness and the shadow of death, or if cheering signs are seen in the dense populations of our crowded native towns? Shall we leave the truth to grow or die, and the light to spread or vanish, without one token of hearty sympathy in the form of fervent prayer? It cannot be:—if the love of God be shed abroad in our hearts, assuredly we shall be animated by what we hear, or, if it be saddening, shall be quickened by the very pain of our distress, to pray for blessings from on high,—to pray with all prayer and supplication in the Spirit, and that, constantly, and with every expression and emotion of deep personal concern. If there be the appearance of increasing disunion in the Church; if there be signs of growing corruption; if there be a prospect of war among the nations; if we hear of any land groaning under oppression, or of any people wasting away under the combined effects of ignorance and crime, the unerring word instructs us, feeble we may be, how we may meet the emergency;—it directs us to an instrumentality more efficacious than the schemes of statesmen. Little, indeed, does the world know how much it owes,—how much of its peace, its freedom, and its share of happiness,—to the prayers of the believers whom it despises! Of silver and gold we may have little, of direct authority none at all; we cannot command success even on our own most earnest endeavours, we may plant and water, and it is God who alone can give the increase. But while we can pray, while the way is open to the Throne of Grace, and we may approach boldly in the name of Him whom the Father heareth always, we have a privilege of inestimable value, and woe to us if we use it not with diligence! Should God's set time to answer us yet tarry, our prayer nevertheless shall not be unheeded or forgotten, it shall be heard and answered richly in the end, and in the mean time it will return into our own bosoms, and we shall feel and know by experience the elevating effect of public Christian sympathies. "Pray for the peace of Jerusalem, they shall prosper that love thee!"

Lastly, let us observe some special encouragements to pray

for the public mercies we have mentioned. If we think of our blessed Lord as now reigning in glory, it must be as of the High Priest of His people, with Zion's walls continually remembered before Him, and as waiting till He shall see fully of the travail of his soul, and be satisfied. To him, as yet, the promise is unfulfilled, that he shall save all the preserved of Israel, and receive all the heathen, to the very ends of the earth, as his inheritance. For this He waits; for this, He pleads the merit of His sacrifice; and for the joy of this, He endured the cross, despising the shame. We, His people, are privileged to be co-workers with Him; with Him, as well as through Him, we may pray for the speedy accomplishment of the Divine purposes, and that the Church may soon shine forth in her beauty. If in this we rightly imitate Him, we have the mind of Christ, and God will be entreated of by us. And yet further: we are encouraged to be importunate, for we are exhorted to give Him no rest, till He make Zion a rejoicing in the earth. If we were coming with petitions for our own personal aggrandizement; if we came praying for personal benefits, which the All-wise Father knew to be undesirable for us, and which, therefore, he would withhold from us in mercy, we should approach with doubt and trembling. But in interceding with God for the fulfilment of His promises, we have the security of His own truth as contained in the scripture, for the acceptableness of all our requests. He bids us "Open our mouths wide and He will fill them." Here is surely much encouragement to pray much for public, and especially for public spiritual mercies. Having such encouragement, it is our duty to be diligent, and to do "with our might" that which we are commanded to do herein. Especially from this land should our prayers ascend. All around us is physical suffering, mental ignorance, gross idolatry; the Church is weak and feeble, and is almost overcome by the din of heathenism and the wounds of worldliness. Peculiar obligations, therefore, rest upon us; and blessed be God we are not left to ourselves, with unaided strength, to fulfil them. We have one other encouragement of incalculable importance. We have the promise of the Holy Spirit to help our infirmities, and to teach us how to pray. What then remains to be added, but the expression of an earnest hope that this subject will be considered; and that all who desire to see the King in his beauty, and Zion in prosperity, and His glory shining in her, will abound far more than ever they have done heretofore, in praying for God's blessing on the world at large, in all its present need, and especially on that Church which His right hand hath planted in it?

II.—*Dialects of the Hill Tribes of Asam.*

To the Editors of the Calcutta Christian Observer.

MY DEAR SIRS,

I now do myself the pleasure of forwarding to you the accompanying list of words, with the translations of them into the Nikír, Nágá, Sálung and Hojái Káchári languages. You will see by the heading on the first page that I have adopted the system of orthography recommended by Shakespear in his Grammar, which I found to answer the purpose of expressing their sounds pretty correctly, and which I think may be generally adhered to with the exception of the power that he has given to the long á, which I think would be more correctly rendered by giving it the sound of the *a* in *calf* or *half*. Some slight alteration may perhaps be made in the pronunciation of the inherent vowel, as it more nearly resembles our short *o* than *u* and without being made too hard, seems to require something of the force of the *o* in *hot*; but this observation, although applicable to the Assamese and Bengáli, may not suit the exact pronunciation of the hill languages; but the force that Shakespear gives it was intended for the Hindustání tongue, in which language this is no doubt its correct pronunciation. In a reference to the *Christian Observer* for January, 1846, I find on a comparison of the dialects of the Kácháris of the north bank with those from whom I have got this vocabulary, that with the exception of a few words the languages do not appear to have any very great similarity; this however may in part be caused by a different mode of spelling having been adopted. The term Hojái, as far as I can learn, seems to have a meaning the same as the Asamese Deori, but I am not aware, what the priestly offices of these people may be, or that they acknowledge a different set of gods from the rest of the Kácháris. Some of the words, especially of the Sálungs and Kácháris, seem to be corruptions of Assamese and Bengáli, and occasionally only differ in having some additional syllable affixed, but still these two seem to differ so much from each other that a common origin can scarcely be supposed, as neither of these four people have any written character. These languages will of course be continually changing, so that I should scarcely think it were possible in any way to determine from whence they may have sprung, and as to the Nágá language of this part of the hills, it does, I understand, entirely differ from that spoken more to the east; and although it is possible that originally they may have had a language common to the whole tribe, they now have for so many years been broken up into separate clans, having little or no commu-

nication with each other, that it can scarcely be wondered at that at the present time each village should have almost a distinct language, which is but imperfectly understood by those who may belong to a different clan or village ; and as each community by gradually introducing new words and altering others soon create a slight difference in the language used by each, it is easy to perceive that in the lapse of successive generations the speech of each village has at last become so distinct as to admit of no possibility of their being traced to one source. The same observations may also apply to the Kácháris, who adopt into their own tongue the words used by the different people in their neighbourhood, which is evident from the fact of Mr. Kellner having found some words used by these people on the Bhutiyah frontier possessing a resemblance to the language of Tibet. The Nágás and Sálungs I find have no expression for any number above ten, and probably use that number in the same way as the twenty or *kurí* is used by the Assamese. The Nikírs double the term for ten, for twenty, and the names of the remaining tens are made by adding the expression of the numerals to that of ten.

The Mikís, by their traditions, refer their descent to a Rájá named Jóg, who is said by them to have been a *devtá*, who reigned in Káchár at the time of the creation, and that this god was in the form of an egg, from which issued two men, one a Mikír who called himself Pílon, and the other a Káchári who took the name of Símon ; and that the Mikír, as he was going to work in the fields, found two women who had just been created from a stream of water, and that he took them both away for wives, from whom have sprung the whole race of the Mikís. The language of these people does not differ much amongst themselves, as they all understand that spoken by others of the same tribe. To the words you sent me I have added a few verbs, adjectives, adverbs and prepositions ; should you wish it I could also make a vocabulary of the Koonki language, which I am told is different from any of those I have now the pleasure of sending you.

Your's truly,

EDWARD ROWLATT.

Nowgong, 12th Feb. 1846.

ON PRONUNCIATION.

A as u in fun ; á as nw in bawl ; i as i in fin ; í as ee in peer ; u as u in pull ; ú a oo in cool ; e as ai in pair ; ai as i in dire ; o as o in bone ; au as ou in our.

<i>English.</i>	<i>Mikír.</i>	<i>Nágá.</i>	<i>Lálúng.</i>	<i>Hojái Káchári.</i>
fire	me	mi	har	awái
water	láng	dúi	dí	dí
air	teman	ingkái	bár	bár
the earth	langle	gedei	hán	hán
stone	árlang	tangsú	árlang	lungtái
God	arnám	serrá	dharma	mádái
father	phu	apeo	phá	bábá
mother	pe	ápúi	ái	wámái
elder brother	ík	áchí	khái	dádá
brother	nemu	ákin	gajal	ángpiang
younger brother	et	et	et	et
son	lesúk	chanál	chálalang	ángsá
daughter	súpí	minú	márgi	ángsú
uncle	panu	apeonu	dádái	diri
do. maternal	ang	ápáo	tumámái	tereungmamu
uncle's son	emu ásu	akíná	nánáo dádi	ángpiang
wife	ánúpe	ípui lung	máragí	machaijó
house	berenu	kekhai	bári	jiníl
river	lang	heng'geoki	narne	dikhang
tree	thengpi	hengbáng	pháng	chángpáng
bamboo	ephú	hepái	wátí	oá
ratan	prí	rehát	bet	rái
iron	ingking	pechá	char	cher
wood	theng	ching	pal	ban
sword	nauk	lubiku	dá	dá
knife	ganghú	káchgáo	dangá	dísákhang
bed	pehenim	mijáichi	ám	totháli
dog	metháng	hetei	khukari	chichá
elephant	ínar	hepua	hátí	miú
rhinoceros	índú	kúendú	gor	koná
fowl	uyú	rui	tú	tángan
deer	thiyak	kehe	macha	machar
peacock	urám	íueng	mirá	tostideng
goat	bi	kemei	phróud	beren
road	túáb	ípúiki	lám	lámá
mountain	ílang	hemánua	mákhá	húju
jungle	báp	imphei	khápalá	srlung
pool	kukarí	hejái	pukarí	bíl
fish	ak	heká	ángá	ná
snake	phuroi	heneo	chubu	chibu
tiger	teke	chegádi	michá	michi
bird	námábú	kelle	tutu	daoriging
sun	cheklú	tengáimik	chál	chái
moon	chiklau	ekkeo	junái	makhábali
cow	chúilang	bapoi	másu	machoju
hog	híi	"	dáiní	sekáiju
rice	cháng	hebi	rang	mairang
paddy	chak	jeo	mái	mái
cotton	tulá	káláng	tulá	khanjulái
blood	ábi	jai	thinágá	thí
flesh	iyak	hemei	tuhang	magung
body	ibáng	mípuuna	hán	chá
hair	chu	hetám	khaling	kálái
teeth	ích	migeo	há	hátái

English.	Mikír.	Nágá.	Látúng.	Hojái Káchári.
eye	ime	mimicho	mú	mú
nose	lakán	mineo	gúng	gúng
ear	ín	mikúan	khájur	hamá
head	íphu	mipei	khápál	khra
neck	iyam	migúang	kad	kad
mouth	ingha	ímáki	labikhú	khou
tongue	íde	milei	jibbá	chelai
belly	ípak	migúen	pumá	ha
thigh	íkengthám	mine	yátáng	ri
leg	kengpá	miperei	yátang	ígá
foot	kengpákanu	mipi	yátang	yáphá
stars	langsú	hegi	phandrá	hásrái
clouds	inghuna	kámáo	meg	hádóe
knee	kingphu	mikubut	álú	yáchaku
finger	bicheman	mibágang	yáchi	yáchi
nail	chimi	mimochel	yáchakur	yáchakur
palm of hand	ripá	mibárei	yáphá	yáphá
loins	yuum	midang	káphál	jikhang
child	uchú	námi	núnaihang	ádúcharang
old man	chárburá	hechipáo	bare	keráchá
young man	richú	káhangmi	páthái	nágára
young female	richú ápichú	kahangminao	kharalá	motalarást
handsome	mechen	ilei	nám	hambi
oil	yangthú	thadui	tháo	thao
salt	inti	chái	chak	sem
pepper	birik	tewási	jbáluk	marchái
to die	thithanglu	cháidedá	lobangthígá	wánggángthíká
to sleep	meki	jeidedá	gúmthínigá	madrithángáng
to sit	inganinal	kántáo	lobang khesak	kham
stand up	thurnal	chude	tháidhang	chang hidang
go thither	háná dámanana	wibetéte	lí	tháng
come here	wanganan	ailáwáng	hoi	hai
go quickly	dámserrera	taklúen	khorkeli	cheng áhang
lie down	dáigáinana	jekeo	thoi thák	thúidang
shut the door	hemrakanana	kámkáin	duár kháidan	terkáfang
go to the field	ritaamanana	lungpetál	phatáráli	háidíathang
build a house	cháiklemadámu- nan	tewaimileo	núkhisá átái	lúdánghinglang
cut some wood	theng thumthá	cheng cháilquíl	palchián	banjukáiátháibu
fetch some water	láng chak dam- thá	doikecheintoil- ang	lábádichían	jukailangtikháib
feed the child	ú'chú'ung'thá	henámetegá	nulaidí dípsa	ánchámakhamji- ribá
kill a fowl	netháthá	raibeo	dudisápatán	dáunthúthe
boil some rice	ántunthá	kecheleklangal	chíanrang	matshámhijái- chenathe
light a fire	mebut	mirewái	khur rab	wái chú
milk the cow	cháilang ámak	katamgaian	gáikhínchel	gákhircheptá
go to market	lángripeng dá- manan lung- chathá	hechaikimethát	háthakni	hatháyá thang lang
shoe	kengap	ípích	jutá	yaphadat
horse	lúche	maliú	ghorá	karái
cow	chailak ápi	tátum	máchu	machau puju
buffaloe	chelu	helui	michu	lechep
door	inhák	kám	duár	terká
ghee	"		ghó	ghí
milk	mak	betang dui	gáikhir	gákhir
sugar	chíní	"	chíní	gúru

English.	Miktr.	Nágá.	Lálang	Hojá Káchávi.
turmeric	thúrmik	"	haladi	chíladi
thunder	cheter	kekeo	nakhá	naká chá geram- deo
lightning	kecheng	tínkáepigu	phellá	naká chá karli- deo
cloth (cotton)	tulá ápe	pái	re	rihi
do. of insect	hankiápe	gámpái	ghúriá	mechíri
ivory	fu ár ású	hepugim	hátí dánt	miúbátái
language	lám	doitakú	húkataligá	mákámchá
a gun	hile íbung	hegimikát	hiloí	hiloihimáchi
table	"	"	"	"
chair	"	bám	khárolí	hámlái
wooden seat	inghoi	inghoi	thápoli	thápoli
paper	kákát	lechi	kágatlái	láchigúr
pen	"	"	"	"
lock	ang thin	"	"	"
key	ásút	"	"	"
hemp	kesak	mecheigi	pátá	miláchi
hempen-cloth	thehang ápe	shíakhá	puchrange	mágang
hone	bádán áriang	mibi bíchu	árlang	lung thái páthar
to hide	pao detmá	kakáng báilal	shápáilábá	luchiyá aichen
horn	ánuk	peke	kruang	meche bag rang
tail	árme	mepi	lejái	ma cho bar ku- mái
wool	ángmi	pegeo	khumlú	píkme
a young ele-phant	inárátháu	hepuipuiná	hátibichá	miú báchá
a guava	saprim	"	madari ám	madari ám
a man	árlang	jemanákát	lúbung	chiban cháchi
a woman	árlasu	miloká	márgi	macháenjú
a plough	lángal íchi	katamkaphéu	lángal kanchá	lángal
a cart	lái	then gi áng	rakhá	"
a bow	barili	tábáilapikát	chele	báituli
an arrow	thái	pechingkát	palá	gilei
fruit	tháiangchin	"	tráng	sermani
root of tree	théngpi angphur	heng bang penia	hänge hipá	koeyádár
branch	árú	pekei	pháng	ban pháng bide
leaf	ábtue	peneu	lái	lái
a bridge	dal	káhá	sháku	ek rái
build a bridge	dalchemárhá	káháteái báilei- kát	gicheshákuhaso	ek rái jen
make a road	tuárpántha	katimpuikatetel	námátúneacha	námá kholái
a plain country	lálangnemesen	ápamile	ebegrailám	ebnulái hambi
Bootan	"	"	"	"
snow	áriethán	keji	niyar	raráni
snow falls	áriethánjang phenlu	keji keo keuo	niyar koeda	raránikledeo
rain falls	árabejanyanglu	dúi keo keuo	nakh á koeda	hádi há deo
warm water	láng kesu	dúikelmu	didngá	di ga dang
cold water	láng kángsám	duikágco	dichuná	aigisen
drink water	junláng	leo	lum	lum
good	mechen	ile	nám	hámhi
bad	hingo	didá	kriyá	hámiyá
blue	kiík	lubei	khacham	kekrang
til (sesamun)	nimpo	inchui	síbilang	síbilang
mustard	jangam	káhupúgú	bechár	imálahi
dal	sope	hegá	sobái	dál
pawn	biti	methei	phán	mithi
betel-nut	kúc	takuchi	gui	gui

<i>English.</i>	<i>Mikir.</i>	<i>Nágá.</i>	<i>Látung.</i>	<i>Hojái Káchári.</i>
brass	áke'et	kilung	kítal	píchlái
silver	rúp	hígu	tháká	ráng
a temple	hemárnám	kháteo kám	gúsháinflu	mádáikha
a flower	mir	ampech	khúm	hem
mangoe	thárbe	bási	thingje	thekja
plantain	phungu	nungchi	thil	tháilu
plantain tree	phungu árang	nun chibáng	thílpáng	thelpháng
lime tree	thoeso árang	gáthosí	mikri	tháisáyásogab
leather	áreng	pugoi	masagúr	mígúr
mattress	pelim	kejegu	thuli	tálisá
a Bootanese	"	"	"	"
a Bengálí	bangái	teng jeibi	bángálpídang	bangál
a Musalmán	kurjá	"	goriá	hársá
a Punjari	"	"	"	"
a Nepalese	"	"	"	"
a boat	tenang	leo	náo	rúng
a jungle fowl	inglám ábu	goi	tubare	támser
a male	pínsó	peomi	mewá	jálá
a female	ápi	pepu	ái	puju
spirits	árák	jáo	jú	subáro
large	theyang	kedeo	par	bastadibi
to cry	chirun	kábágu	thirá	kreádu
to beat	chakan	oijubeleo	pathál	daha
to be angry	álengthín	palangpang	rángláido	hamsi
to swim	lángkebek	doikeidile	dio goinígá	rirágunbá
cotton-seed	phelu ákhe	tálengseo	thul guti	khulthái
cotton plant	phelu árang	tálengbáng	khulpháng	khulpháng
sugar-cane	nak	inthau	kusár	guru
a bear	thagbám	hánkiá	bháluk	masbarmá
a wild dog	lamphúrphreám eshán	hetei	kukubi	rásá shíshá
vulture	notákun	kel	segun	náoí
crow	boák	íghá	kháorá	dáokhá
short	biang	duihu	jakhá	gidi
tall	ding ang	ge theg hu	lubále	laboi
small	biang	keseo	chakáhá	kasebi
broad	thedung	kedigu	bahalangá	debi
a great man	kíri	keláigu	gíri	kenángsiban
to laugh	ídaled	káleo	binuale	miniba
1	íchi	anká	kíchá	se
2	hini	gená	kíníng	gíni
3	than	gusúm	thinrá	gáthám
4	phini	mádái	chátá	biri
5	phung	mangáo	pháshtá	ahá
6	tharap	segu	súitá	da
7	tharaksi	sená	sát	shíni
8	nárkab	tesát	átó	cháí
9	serkeb	chokoe	nú	sugu
10	keph	kegáo	doh	ji
night	ítinglo	tengmui	hor	hor
day	thanglo	tingá	dáo	sái
month	akh	heken	más	dáishí
year	nikáisi	páteng kum	batsarshá	máitháishi
soft	ingadúang	kálegu	luri	miaubi
hard	the ang	kesígu	tar	ráobi
cheap	meang	kápugu	dhilárid	sinebi
dear	thánsng	pemikeule	thán	máithengíri
heavy	árdiang	kegigu	erleo	bángobi
light	árjá ang	kánchágu	pásá	rújangbi

English.	Mikir.	Nágá.	Látiang.	Hojá Káchári.
wet	chámagalú	kásímagu	ránene	bishi
dry	phrenglu	kásám gu	ránáne	gerái
beard	mom	methángau	dári	iyám
mustaches	mom	nimomái	khúha	khámpar
fine cloth	mechen	páki gu	kro	hámbibari
coarse do.	pegte	potágai bepái	re	ri khandebi
new do.	pekami	kásigu	gúdál	geráiri
the sky	súnang	phangem	sarag	nakhá cháó
above	eták	phephege	cháó	becháó
below	árum	pákáng	nigáho	bákalá
to one side	nádsángnand	aniutátoneo	phálsá	sbáishi
good rice	cháng múan	hebíki gu	námrang	máirang hámbá
sweet	dakhang	mai ábrú	tháo	dí bá
sour	khordák	áboibágu	kríú	kríbi
bitter	hudák	tosiuliu	khao	khábi
sight	kátháng	thingsoá	phangnáigá	bohánudu
darkness	ítínglau	nongmele	harhangá	andár
raw	reiák	kán gegu	rúsáyá	gátáng
boiled	menlau	kálengu	búsháne	rú
hunger	án chi baujl	ei dale	khárlang	hakrídu
grass (dry)	phanáng	háe	khábláng	khúsáo
lame	káteko	pátásiágu	khúra	khúra
deaf	kánktang	semle	kánjur khálá	nátbáng
dumb	inchían	seomáklo	báolá	ábrájáru
pain	bikh	teule	cháido	hádhábá
pleasure	sumángkáng	pígáile	rang hang dale	khájábá
sickness	súdek	kándágu	sáido	númbá
small-pox	bubgáláng	hepápágu	áináido	nungthái
a well	nángtu	tokuákui	nád	khárnái
a blacksmith	hemái	heleikákigu	kamár	khámái
a weaver	pekták	páidágu	dáido	bidáúba
hunter	thiaukáp	káb ga	gonáinádido	nubadi
spotted deer	thi ak	gebe	mas	mei
distiller	harkeon abáng	jáo	phatiká hane	chú-jusangdu
lip	intur	mímuitái	há	khujer
eye-brow	mekchang	nimakung	mataráng	mechrángmu- iruku
eye-lash	mekchang	nimegeo	mataráng	mechráng
to-day	páni	páimái	táo	dini
yesterday	timi	jimái	khaná	miyátángá
outside	ángtáng	kijásó	báer	báiji
inside	árló	lekisanu	nuning	nuching
quickly	sarák	kaneonu	cháláng	chengá
slowly	pípí	phaphaununu	láš láš	khere
fever and ague	súdet	kásegegu	lujánáido	lemdo
belly-ache	púksúdet	ágoenteogu	pumáo cháó	husádu
head-ache	phúsúdet	apeteogu	kháp ánsau	khrosádu
day before yesterday	dámántanglau	domáitát	táo khaná	sunithángá
day before that	timadiksi	domai	saniná	thámithángá
to-morrow	panábángi	jumái	khanápime	meyapháiká
bull	cháilangámich	pechei	dámrabásu	dám bá
dog	máthán	tei	kukúri	sisá
he-goat	biálo	kemeiche	purún	berenjílá
tiger	táke	gádi	bisá	misli
nephew	ígáspu	asná	nám	bhatijá pú
a beam	páin	cháumbogái	chati	málung
a post	árnu	ecliá	borsunc	tlang

English.	Mikir	Nágd.	Lálung.	Hojái Káchári.
roof	ing dáeng	kegáyá	nukum	nekhen
cooking pot	ánundo	lí	máimid	mákámdeo
a plate	súng	tiyá	báchuáni	khapránudá
a large cooking pot	punethep	geni	midahpár	thálá
come	báng nad	áláyáang	phoi	phái
go	dám anan	táte	lí	thang
do	cháiphilang	táteúlú	kharmari	tháimafari
cease	helanan	phákái	kábeas	háeriá
walk	phuri dámthá	báe	ándreli	geding
run	phátnung	kalúnu	chaleni	háiláng
stop	ábjáb	sábánu	ghielagá	sangidang
eat	chanan	teo	já	lung
drink	junláng	leo	lung	lung
smoke	dumámungí	khemathioilo	dhuásá	túm álung
hear	ábjunan	chilo	khanáido	khálá
see	teklamá	nemisangnoida- mi	noido	náhimá
smell	nemobák	nám dá	cheng	báhái
taste	chamáthá	teomoteoselo	chimáng cháng	juáirá
touch	átnand	deogángselo	súng	dág dung
defend	tekángle	gájilú	rákhenangan	mátáng
assist	nángne	áliá, anglobe- gule	phoi	balrík
hinder	tekángre	tátera gáng á dele	tánri	mátháo
cut	thúnad	jinguigá	thán	dái
sharpen	árchanad	hakekeroga	hulen	rúm
shake	artaknad	tákoligánagá	kongtáinen	khái
call	tarámnad	kagilo	pho	jurú
send	pedamnoi	lángáibe	li	pháiyá
understand	árjunamá	jilo	bujonen	mithithá
learn	nekhántá	ápotáililo	bíkái	súlungtá
read	lánglángitáng	jíkolo	phare	náichisúlung
write	lákhalángitáng	ráoolelo	lukbonán	rep
work	kelemnad	táteolo	kharamnángan	khuchidáng
play	juidámnáng	káten teogu	amalenan	maláotá
laugh	ingnengnáng	kánuiгу	minu áne	minedú
kill	chaknand	hekeigile	gáláláge	setáigár
carry	thúrnad	teijuleu	chikál	shugu
bind	doered	pigeleo	khá	khán
unfasten	phirnad	bigeleo	mukriká	kraruibí
speak	thánad	rágallo	kuchái	ebúkriátí
buy	nám nang	luioánglo	pre	barái
sell	jabnáng	lúibu	pbál	phái
barter	selánáng	hiágá	sáláinen	salái
rub	íkúine	núnau	májenen	jini dang
clean	ingtinand	chápáhalu	sáregár	hámsisenám
damage	hing	síajábengule	bejárnágá	hármíyá jáká
mend	súmárnand	phútúdelieteá- milo	chálen	deihámásen- ám
lend	rám náng	hápupeleu	dhárela	saláojáo
borrow	rámáangphu	hápukashe	nádhárlá	senáojáiphá
give	pínad	áhangkuá	ash	dí
take	enand	lehánglulo	lá	láng
return	bángnad	kak'hángku	phereas	pínirigat
ask	ársunand	apkalesáinaje	kushái	súng
reply	thánand	pakansogiliheo	páshái	ninigráoti
worship	árdamnand	legáteoloh	prijári	málái hutá

<i>English.</i>	<i>Mikir.</i>	<i>Nágá.</i>	<i>Lálang.</i>	<i>Hojáí Káchári.</i>
bury	pihnannd	gedái sulo	phoikár	bophubdá
hot	lángsuo	teudá	tungoh	gudhum
cold	kámsám	hegeidá	sanoh	kecheng
fine	hájenbi	pátáchemlei	sudsibá	kásibe
course	holkete	pátádilo	phikra	tebe
thin	kángár	anchále	páchá	pábi
thick	ámeg	nesaugunu	ghan	rájábi
clean	lophinán	gáháogu	pholo	kako
dirty	nengnido	pitigu	kesmas	ghesem
soft	ing duang	kanoigu	luri	nio be
smooth	mechen	íle	kro	hámbi
rough	me'mechen	násámle	utángutangi	shemáyá
long	kídang	ketágu	ludáng	láobi
narrow	kibihek	tedelei	khárangá	uáriá
handsome	mechen	ájámnalele	námo	mejángbi
ugly	hingdá	ájámnesele	kriyá	hámiyá
rich	krihem	kelákegu	giri	kenáng
poor	borákenunophi	kenágsiá	dukhíyáhan	dukhichá
strong	borgángtbáng	chíle	baldung	balráori
weak	borákedán	nule	baljá	balgiri
great	ágteidu	kedigu	taro	owárbi
high	digneng	túdle	muo	subi
low	thíhek	tútle	námegá	hídáo
loose	kángkherbu	kínsálale	dílíliramgá	gutunggiá
tight	kángneph	kúntuleo	tánoriramgá	náijámrem du
old	ábán	pethí	gajám	gejám
new	ápomi	kásigu	gadál	gedái
clever	rechek	ímile	tentab	gúrubi
stupid	thekthe	chimlei	árjalá	masíbmudia
black	íkui	ketigu	kasab	gúsúm
white	laphlán	káhágu	phalo	gupaho
red	erdáng	kegágu	kojá	gejáo
young	nimchu	hángmi	pátáhi	nágá
old	chá:máb	gesíphau	bare	greháchá
ripe	menlau	kámegu	mund	hámbákhúshi
unripe	beák	kángegu	khétáng	hámiá khúshí- dáng bá
fresh	nángheme	temáku	námoh	getáng
rotten	thuak	kutambu	kúiy áng do	gecháó
round	áthe	kánengu	gúraniyá	gedinglúlu
sharp	re ang	pamúi	thí	búbi
straight	kensek	kánjegu	phan	benengbi
crooked	keguan	kángoigu	bekorá	gúgoi
now	nan	henhá	etekau	dúhá
again	píonat	hená	líkoi	phune ánerílekh
then	mabhaláng	dáido	ethelash	dánang há
when	moháphí	ná	jekbál	táne anelíná
hither	ang tháng	suembu	íjuog	lujámbái
thither	áro	áníámbá	bíjing	ijámbái
there	háláke	upáo	bíjáng	burháhá
here	dágú	áigau	heolo	erháhá
where	kunát	íblúitágálu	nabáteten	bráhá
enough	mel	nesángdá	hangá	hámsib
truly	sákhít	gúsáng	hasá	gibigeráo
do not	dujai	rángtáde	thákuchái	dhádoisi
no	nengone	úúmje	já	mítá
yes	chenám	co	hangoh	wá
before	ápráng	míchambeo	kíjang do	segáng
above	íthák	pagam	sáo	besáo

English.	Maker.	Nága.	Látung.	Hojái Káchári.
beneath	árhung	pákáo	núú	bakhalá
after	áprí	pásáiheu	khepláo	iauhung
near	ídung	hengeleu	asarnal	sámpábi
behind	háprí	ábiábeo	khepláng	fháhoá
11	kresi	"	"	majise
12	kreni	"	"	máijungni
13	kretham	"	"	májing ketám
14	krepati	"	"	májigre
15	krephubo	"	"	májihoá
16	krethrau	"	"	májiida
17	kretháksi	"	"	májishíni
18	krenebkeph	"	"	májichái
19	kreserkeph	"	"	májisugu
20	keph keph	"	"	bísháshi
21	inkeríchi	"	"	bíshábi máshi
30	thang keph	"	"	thumjí
40	phílikeph	"	"	bíshágagani
50	phúngkeph	"	"	bísháganígejeb
60	thraukeyh	"	"	bíshágádám
70	tharaksikeph	"	"	bíshágádámjí
80	tharaknerkeph	"	"	bíshá ábdí
90	tharaksereph	"	"	bíshá árbíjí
100	tharakkeph	"	"	bájási
1,000	"	"	"	bíjingsí

III.—The Jesuits.

(Concluded from page 407.)

XIV.—REJECTIONS—THE SUPERIOR'S RETREAT—A GENERAL ORDER —A PANG.

My narrative is now drawing to an end. Having just recalled and meditated the events which I am about to describe, I feel a sadness of the heart—the sadness of human sympathy at the remembrance of those hopes which it was my destiny to nourish unto bloom, and again my destiny to cause to wither and to die! At this still hour of the wintry night, meditating, I have cast my eyes ever and anon on the exotics that adorn my window and its inner arch. The few flowers that remain droop and are withering—but the vigorous *Cobæa* that intertwines the arch is as verdant as when the summer sun kissed it with his beams—it will bloom when they woo it again. An exotic, as I was, transplanted from the world into the greenhouse of Probation, my soul put forth its forced bloom in this winter of youth—the brilliant flowers pleased the gardeners of my soul—and in the height of that blossoming, as in all beautiful sweet things, it seemed that no blight could ever mar the well-protected plant. But the blight came, and the plant which had been forced to bloom, to please the eyes or cupidity of its trainers, dropped the flowers that had pleased so well. Meanwhile the arch of reason, with its everlastingly verdant bloom, lived on transparently bright, hoping for a natural spring, an appointed summer.

Eleven months of my probation had passed away. Occasional doubts, frequent doubts, as to my fitness for the society of the Jesuits had marred the joys of that solitude which I may be permitted to call the oasis

of my life, since there only, did I feel the immeasurable supremacy of mind over body. Had I meditated less fervently, had I been less sincere in my ardour for perfection, doubtless I had become a Jesuit ; but the very moment that I felt the full force of the awful vow—perfect obedience to man—at that moment my dream was passed—I exclaimed : The die is cast ! Poverty, be thou once more my mother ! World of my fellow-men, be thou once more my battle field ! I can at last die with self-respect, that last and satisfying solace of those who have “ fallen on evil days ! ”

Again I seemed to stand alone. I had long endeavoured to distinguish between the “ greater glory of God ” and the greater glory of the Society of the Jesuits. I had fixed the idea in my mind that in this matter, as in every thing else, the end was distinct from the means ; and though on one occasion I heard the same thought expressed by a novice yet I am compelled to declare every other remark pronounced in the Novitiate, whether by novices or superiors who visited us, brought home the growing conviction that we were prepared to take our “ shares ” in a grand speculation which was to invest the entire earth in its grasping monopoly. I looked for faith, I found self, its interests, and its cravings. In the men who had been trained as we were I saw no indications of that training. We were taught to keep every sense in restraint. I was often scandalised by the trivial remarks, eager curiosity, *unreligious* deportment of the men who were far advanced in the grades of the society. What, then, has become of all this training—has it been of no effect ? See the same Jesuits in the world, worming their way—demure or gay, mild or severe, learned or ignorant—like *IGNATIUS*, who never spoke in conversation with strangers until he had divined the characters of all his audience from what they had uttered. The “ Fathers ” were natural with us ; it is in the world that they become supernatural—that they show how they were trained. Unsatisfactory as was the opinion I formed of the intellectual attainment of those whom I met at Stonyhurst, I doubt not—and candidly record the fact—that each and all had their peculiar talent, their tact which were adapted to some peculiar emergency. These opinions are sincere. I stand by them. No party feelings, no base motives, have influenced me ; the very important fact that I have lived among these men has made me scrupulous lest I should emit aught that may mislead the minds of those who read for instruction. I believe what I have written, what I write, and sincerity makes me earnest in the cause of truth. If I say beware ! I speak as one who has seen, who has felt. The reader is now I trust, prepared to accompany me to the end.

In the month of January of the year following my admission, the superior of the Novitiate made his annual retreat. He resigned his office, for the time, to the Father Minister, of whom I have spoken before. It was a time of edification to us all. He did penance like the humblest novice. He knelt in the centre of the refectory with his arms outstretched, he kissed the floor, he kissed our feet—the feet of all the novices. Once he dined kneeling at the small table, in the midst of the room—an old man, grey with age, weak in health, knelt during dinner on the hard floor—and when he had finished he joined his hands on his

breast and continued kneeling till grace was said. He worked in the garden during manual works, and, I think, but cannot state the fact for certain, that he said "Deo gratias!" in my hearing to the porter, and had some task appointed for him to do I liked this man. I like him still; and will only say that his conduct during that retreat filled me with sorrowful admiration. I leave all other reflections to the reader. There are sacred thoughts which only Heaven should know.

Saturday came—the day of sacramental confession. An order came down that we were to confess to the Father Minister. I have felt some shocks of the mind and the heart in my hitherto short career; but few are more keenly remembered than that given by the order to confess to the Father Minister. What had I to confess? Perhaps a little negligence in this, a trival omission of that duty—nothing more; and yet, had my soul been guilty of the foulest sin, confession could never have been more repugnant to me than on that sad day. My mind was overcast—the sudden chillness of that shadow numbed my heart. In all that I did the thought dispelled devotion: I went to the superior, he could not see me; the man who could console me, turned me away, directed me to go to the minister, the man I was flying from! I left his door agitated and sad. I met the minister—gracious Heaven! he reprimanded me for walking hurriedly! I went to my cell and wept bitterly, resolved to go once more to my good old friend, struggling helplessly as I was against obedience. I knocked—he came to the door. "Brother!" he said, "what brings you here after my order?" One word was enough to speak all, and the word was uppermost—"May I not confess to you, father?" I asked, weeping. "Holy obedience has spoken," said he firmly, but mildly and sorrowfully; "go, brother and obey!" He closed the door once more, but the victory of love was gained; I determined to go; I conquered myself; I went. I remember that moment well, full well! When I have seen the struggle of woman's features striving to unharmonise their expression with the thoughts that rack the heart, then have I thought of myself on this memorable day.

My confession took but a few minutes; the minister absolved me; I rose determined to leave the Novitiate. On the following day, Sunday, my sadness was changed to serenity, though it must have been evident to all that there was something more than usually weighty on my mind. Whilst walking in the passage, the minister met and asked me "if he could be of any use to me with his advice?" This question surprised me, but I humbly declared that I did not need the proffered service. On that Sunday night occurred the fearful storm which did so much damage on sea and land, in the month of January, 1839. When I went out to work in the garden, on the following morning, the first object that caught my eye was an old thorn-tree torn up by the roots. "'Twas natural," gentle reader; I compared all the hopes, the enthusiastic hopes, that I had built on my "vocation" to the Society of the Jesuits, to that strong tree which had stood the appointed time, but was uplifted by the breath of Heaven. That tree might have been shaken, disengaged from the soil so as to seem to be living still, though

dead at the core—but no! it was an honest tree, it would cling by no offset when the main root was wrenched asunder.

In the evening I went to the superior—he came to the door. “Well, brother, what now?”

I replied, “I have resolved to leave, Father —, and would wish to apprise the provincial of my resolution.”

“You shall see the provincial to-morrow, brother—in the mean time be calm—do not resist the grace of God!”

Had he looked in my face then he would have seen that I was calm—that there was joy in my looks; but his eyes were downcast, and he saw me by the mind, not by the faithful eyes.

That night I slept well, and went through my morning meditation with “unction”—that is, with spiritual relish and virtuous resolve—with glow of heart and light of mind.

At ten o'clock the provincial sent for me, and the following interview took place in the parlour, beneath the room where the superior was then in “retreat.”

XV.—INTERVIEW WITH THE PROVINCIAL—ADIEU—A BLESSING AND A PRAYER—THE DEPARTURE.

It was during manual works. I hastily put on the gown which I was soon to resign—I put it on for the last time. At the parlour-door then, I tapped—the voice which I have described before bade me enter. The man to whom I had “manifested” sat before me—I saw him smile for the first time. Kindly he requested me to sit—I obeyed. Then ensued the following questions and answers:

“Well! how now! what has happened?”

“Sir, I wish merely to say that I am unfit for the society—I must leave.”

“Leave! why must you leave?”

“Because sir, I am unfit for the society.”

“But you did not think so when you entered.”

“You have given me the means to know myself—I have gained that knowledge.”

“Have you been induced by any one from without to take this resolution?”

“My letters have been given to me always open—you would have been apprised of such influence. I am not influenced from without.”

“Then you wish to re-enter the world, in order to indulge your passions?”

Was this an allusion to my “manifestation?” . . . I replied, “It seems to me, sir, that your conclusion is neither just nor necessary.”

“But what reason have you to leave?”

“I have said it—I am unfit for the society.”

“Well! we cannot force you to stay.”

“I am poor—I have not the means to pay for my journey to London. May I depend on the charity of the society? It may be in my power hereafter to refund all that I have cost you.”

“Oh! certainly, we will see to that—but this is very annoying! . .

A pause ensued—I rose and said:

“ May I leave without delay ? ”

“ When you like ! ”

I think I hear the growl of these last words—they were the very antithesis of CHESTERFIELD'S advice, namely, to yield with seeming pleasure when you cannot resist with certain effect. I thanked him, left the room, and went to my old friend, the superior, to apprise him of the result. He heard me with evident sorrow; but merely said, “ Very well, Brother —, God's will be done in all things ! ”

I requested him to permit me to stay till the following day, in order to prepare myself, by confession and communion, to re-enter the world of temptation. He kindly assented. I went to the chapel and prayed fervently. Returning to my cell, I began to read over my diary—calm, collected, cheerful. I had not been seated many minutes when the porter came and told me that the superior wanted me. I was glad to hear this, for I could have wished to have one more conversation with him before we parted for ever, in this world at least. But, alas! it was not for conversation that he sent for me. He merely said, “ Brother —, I know that your departure will give pain to the novices; your stay under such circumstances will throw a damp on their minds; so, perhaps, all things considered, you had better leave to-night.”

All that this kind man ever requested or ordered me to do I did from my heart; on the present occasion the justness of his remark was evident at a glance—I assented without a murmur.

In the course of the day the lay brother brought me the sum requisite to pay the coach-fare to London, with a pair of trousers, a hat of a very antique fashion, and rather a tight fit, but still very “ thankfully received,” like all similar “ contributions.” He informed me that a chaise would take me to a neighbouring village, whence the coach started for Manchester, and from the last-named place I would go by railway to London.

I dined for the last time in the Novitiate. I saw and heard the “ public confessions” for the last time; and for the last time I spent the hour in company with the novices about to be my “ brothers” no more. It was a heavy hour—a dull hour—the inner works seemed running down, and the hands marked midnight.

After recreation, manual works went on as usual. I remained in my cell; visited the “ sacrament; ” prayed with fervour.

About five o'clock I was told by the porter that the novices were in the recreation-room to bid me farewell.

Agitated by the rushing emotion, I went to the room and saw my “ brothers” standing around. All seemed affected—none more than myself. It was, “ Good by, Brother — ! Good by, brother ! ” I shook hands with each, and one wept. The interview lasted but a moment or two, and yet how my resolution staggered—how my heart battled for the mastery !

The novices left the room. I remained, and sat down, overpowered, by the scene I had witnessed, by the emotions I felt. The Father Minister remained also—he was sitting beside me. He seemed pained at my departure; in fact, he said mournfully, “ Brother, I am sorry that you are leaving us.” I did not reply; I was stunned, as it were;

my tongue was tied, and there was no one beside me whose words, whose looks, whose heart could set it free.

As yet I had not taken leave of the superior. He sent for me. He gave me the testimonial which I had requested as to my conduct in the Novitiate, saying, "I suppose this will do." It was as follows:—

"I hereby testify that _____, during his stay at Hodder, conducted himself in every respect as a Christian and a gentleman.

(Signed) "_____"

I give the above from memory; it was short enough and gratifying enough to be remembered without an effort, the last words particularly; and though it would be a consolation to have the document in my possession, yet it would be at present, perhaps, unimportant. I felt the loss of it, however, on one occasion—one bitter occasion—and I certainly then denounced the unjustifiable unkindness with which it was taken from me. It happened thus:—When I reached London I thought it advisable to write a note to the London agent who had been instrumental to my admission, apprising him of my secession, and enclosing the testimonial in question, requesting him very urgently to return it, as it was then my only fortune. The friend in whose presence I wrote the note advised me not to send the testimonial, which, in point of fact, was by no means necessary to the party; but my feelings overruled the caution—I sent it. I waited, no reply came, no testimonial. I wrote, and wrote again, and at last "gave it up," resigned to my fate, and determined to make a character similar to the one attested by the kind father of the novices.

Some time after I called on the gentleman. It was on a Sunday morning. I had written to him before, asking if he could recommend me to any literary employment. My letter was unanswered. On the Sunday morning, then, I called, knocked; the servant said, "Not at home!" but it unluckily happened that the gentleman at that very moment emerged from a side door in the passage, apparently just about to enter a carriage which stood at the door. As soon as he saw me, he said with flashing eye and rapid words:—

"Sir, I can do nothing for you!"

"But the testimo—"

He rushed into the carriage—there was a lady in it—and the last syllable of my word shrunk back from the ear that closed upon it, like the carriage door slammed in the face of the poor man begging for bread.

Still I must defend, at least must palliate, the unkindness of this Jesuit. It would never answer for a man to carry about a testimonial from the Novitiate, in a country where, by the law of the land, no such place should exist; and doubtless my poor old friend, the master of the novices, was "reprimanded" for granting me the testimonial. If so, 'twas a pitiful thing!

But to the conclusion—to the end of my connection with the Jesuits! The kind father was too much affected to speak much during our last interview. It was short. I knelt before him; he blessed me; and making the sign of the cross on my forehead, he prayed that I "might never swerve from the faith."

A few minutes after the chaise drove up, I entered, and the gates of Probation closed upon me, departing as joyful as when I entered; for my mind and heart bore testimony to good intentions, honourable motives, on both occasions equally strong, equally salient. I had left poverty in the world; I had deserted poverty, perhaps one of my best friends, for it has advised, admonished, and, I trust, improved my heart and mind. I was now again to be reconciled to poverty, and make amends for my apparently equivocal dereliction. And we were desperately reconciled. I knew the fate that awaited me; I was prepared for it, and I received the cup brimful and foaming with that bitter drink which has rendered a time of comparative rest and comfort sweet, cheerful, and the very nurse of memory and its ever-attendant meditation, which it varies with endless alteration of instructive topics; never flagging, always interested, and yearning for the fulfilment—the blessed fulfilment—human happiness; the harmony of body and soul by Heaven united to work together; then the future—the mystery explained to rejoicing hearts, to exulting minds forever!

IV.—*The Sin of encouraging Popery—a Sermon preached at
Dacca, Nov. 24, 1845, by Rev. W. Robinson.*

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; For he that biddeth him God speed is partaker of his evil deeds.” 2^D EPISTLE OF JOHN, VERSES 9, 10, 11.

In this epistle the apostle styles himself the elder, and we suppose that he applies this epithet to himself on account of his very advanced age. The epistle is addressed to a certain excellent lady, the mother of several pious children. “The elder to the elect lady, and her children, whom I love in the truth, and not I only, but also all they that have known the truth, for the truth’s sake that dwelleth in us, and shall be with us for ever.” The love, which John bore to this excellent lady, and her children, we perceive, was esteem founded on their adherence to the truth. We are bound to love all that adhere to the truth, to the main doctrines of the Word of God; but we cannot esteem, we ought not to esteem, those who receive and propagate fatal errors.

The object of this epistle seems to be that of cautioning this lady against giving encouragement to certain deceivers and propagators of error. “Many deceivers,” says the apostle, “are entered into the world, who confess not, that Jesus Christ is come in the flesh. This is a deceiver, and an anti-Christ. Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.” If we have received the truth, we have been gainers by its reception; and if we continue in the truth, which we have received, great will be our reward; but should we turn aside to error, and receive doctrines which are not from God, we shall lose that reward. Let us therefore be on our guard, for the danger is great, and the loss to be sustained is ruinous.

The Scriptures speak much of errors and deceivers, and caution us against them ; and it becomes every one who professes to regard the Scriptures as the Word of God to pay due attention to the cautions and warnings which they contain. These cautions and warnings demand peculiar attention in the present day ;—a day in which error is rampant, and in which a spurious liberality pays to error that respect, which is due only to truth. Did not our Lord himself predict the appearance of deceivers ? Did he not affirm that some would come in his name and deceive many ? Did he not say : “ Beware of false prophets, that come to you in sheep’s clothing, but inwardly they are ravening wolves ?” and when he added : “ By their fruits ye shall know them,” did he not indicate to us that we ought to exercise our judgment concerning those who call themselves prophets and teachers ? Do we then do right in receiving, without careful examination of the doctrines which they teach, all those as true ministers of Christ, who profess to be such ? Is error so unknown or so uncommon a thing in the Christian Church, that we can with safety, wave all discrimination, and admit as truth all that men choose to tell us is truth ? Did not error abound even in the apostles’ days ? Did not some teach that the observance of the law of Moses was necessary to salvation ? Was it not thought by some that the day of judgment was at hand, and did not others still more erroneous, affirm, that the resurrection was already past ? And did not some most abominable doctrines prevail, more or less, in the seven churches of Asia ? If men could propagate such errors, even in the presence of inspired apostles, what may be expected now, when there is no inspired apostle to stand forth and oppose them, —when all that can be done is to attempt the refutation of error by adducing the writings of the apostles,—writings which the propagators of error artfully wrest and misinterpret. Can there be a doubt, in the mind of any serious reader of the Scriptures, concerning the prevalence of error ? Do not the apostolic writings abound in predictions concerning the introduction of error into the Christian Church ? Does not Paul foretel the appearance of “ a wicked one, whose coming would be after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness ?” * Does he not also affirm “ that in the latter times many shall depart from the faith, giving heed to seducing spirits, and doctrines, concerning demons, speaking lies in hypocrisy ; having their conscience seared as with a hot iron ; forbidding to marry, and commanding to abstain from meats which God hath created to be received with thanksgiving of them which believe and know the truth ?” † Has not the apostle also predicted, that in the last days “ perilous times shall come, that men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God ; having a form of godliness but denying the power ? From such,” says he, “ turn away.” ‡ Does not the Apostle Peter utter the same note of warning, when he says : “ There

* 2 Thess. ii. 8, 9, 10.

† 1 Tim. iv. 1, 2, 3.

‡ 2 Tim. iii. 1—5.

were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction?" "Many," says he, "shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."* Even the Apostle John, whose writings are full of holy love, who could not be uncharitable to any one, does not scruple to say: "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world."† And what, my friends, is a great part of the book of Revelation, but a continued prediction of a great apostacy, which still exists, and even now exhibits its abominations before our eyes?

Shall we then, with these important portions of the Word of God before us, decline to admit the existence of error? No, we must admit its existence; and we must feel that this important fact, that the existence of error is a subject which demands our very serious consideration.

We learn from our text, that at the time the apostle wrote this epistle, there were some who transgressed, and did not abide in the doctrine of Christ. Of these John says, that "they have not God," that is, as we understand him to mean, they are not true worshippers of God, for none can worship the Father in a proper manner who do not believe on the Son. "Whosoever denieth the Son, the same hath not the Father." Such persons—those who do not abide in the doctrine of Christ, ought to receive no encouragement from us; we are not to receive them into our houses, nor to bid them God speed, lest we become their accomplices—partakers of their evil deeds.

In discoursing from this passage, let us, first, attempt some explanation of the apostle's words; and secondly, improve and apply the subject.

I. First then, let us attempt some explanation of the apostle's words:

The apostle here mentions a doctrine which he terms the doctrine of Christ. That this is some very important doctrine appears from the connection; for the apostle asserts, "that he that abideth not in this doctrine, hath not God,"—does not properly acknowledge God—is not a true worshipper of God. We feel sure that John did not say this concerning any trifling error; no! those who abide not in the doctrine of Christ, must be wrong in some essential points, or they would not be condemned in this very sweeping manner. We ask then, what is that doctrine of Christ of which the apostle speaks? There are many doctrines concerning Christ, which are highly important, but there is one that may be called the main doctrine; one which includes the others, or on which they depend, and this is the doctrine of the atonement, that great doctrine which teaches us that Jesus Christ is the Saviour, that he died for sinners; and that we must be saved through the great sacrifice which he offered on Calvary. This is emphatically, and by way of eminence, the doctrine of Jesus Christ; it is the foundation of our hope; take this away, and we have no Saviour; take this away, and we have no access to God, for no man can come to the Father but by Jesus Christ. Is it then too much to say, that he who abideth not

* 2 Peter ii. 1, 2.

† 1 John iv. 1.

in this doctrine hath not God? Can he be a true worshipper of God, who declines this only way of access to God, who rejects that way of salvation which God has appointed? God has given this record, this testimony concerning his Son, that in Him we have eternal life; and he that believeth not this record hath made God a liar.

But were there any persons, in the days of the apostles, so rash as to deny the atonement of Jesus Christ;—so bold as to affirm that he did not die for sinners, or even to teach doctrines which virtually nullified the atonement? That there were such persons, there can be no doubt; the history of the church speaks of them, and John very explicitly refers to them in his writings. When he says: “In the beginning was the Word, and the Word was with God, and the Word was God;” do we not understand him as asserting, in very strong terms, the divinity of our Lord Jesus Christ? And when he says: “The Word was made flesh, and dwelt among us;” does he not as strongly assert our Lord’s humanity? And have you never observed the manner in which John commences his first epistle: “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life; that which we have seen and heard declare we unto you.” Now what is the apostle’s aim here, but to prove the humanity of Jesus Christ? Is not he the Word of life? “We,” says John, “we apostles have heard him speak, and have seen him; nay more, we know, that his body was no phantom, no shadow, for we have handled him; and we are sure, that his body was like all other human bodies.” Yes, my friends, in these passages John opposes a sect which arose in his day called the Gnostics; i. e. the knowing ones. They said, that Jesus Christ had no human body, that, what appeared to be his body, was a mere shadow; that he did not die on the cross; that his death was a mere appearance, by which his disciples and others were deceived. Now this was in effect, denying the atonement; for, if our Saviour had no human body, if he did not die on the cross, he did not die for our sins,—did not bear our sins in his own body on the tree. That these were the persons against whom the words of our text were directed you may now be inclined to believe. And we ask: Might it not be correctly asserted of them, that they abode not in the doctrine of Christ? If their doctrine is true, there is no Saviour for us sinners, and no such thing as human salvation.

Is it not then, we ask, perfectly correct to affirm concerning the propagators of any doctrine that sets aside or nullifies the great atonement, that they abide not in the doctrine of Christ, and that they have not God? Should a Unitarian come and preach against the divinity of Jesus Christ, asserting, that our blessed Saviour was but a man, and even a peccable man, as Dr. Priestly has said; would not this doctrine also nullify the atonement? If to deny our Lord’s humanity nullifies the atonement, because, if he was not man he cannot have died for our sins; so the denial of his divinity nullifies his atonement; for in that case, he that died on Calvary was but a man, and if but a man, a sinful man; for every man is a sinner. How then could his death be a sacrifice for the sins of men? Granting, what some admit,

that he was a good man, and that he died a martyr to the truths which he had preached ; still, in such a death, there could be no atonement, no sacrifice for the sins of men ; he could not, if only a martyr, bear our sins in his own body on the tree. Stephen was a good man, and a martyr ; did he bear our sins ? Have we redemption through his blood, even the remission of our sins ? None ever thought of being saved by the death of the martyr Stephen ; then why should any think of being saved by the death of the martyr Jesus ? Can the blood of one martyr have more efficacy than that of another ? My dear friends, let me entreat you to hold fast the atonement ; it may be of essential service to you in a dying hour. I would not, on any account, buoy up the man who now lives in sin with false hopes of being saved by means of a death-bed repentance, to which too many trust ; but we may ask, to whom would a death-bed repentance be more easy ? to the man who retains correct views of the great Saviour's work and sacrifice for sin, or to him, who having renounced those correct and scriptural views, has brought himself to believe, that Jesus Christ is but a man, and that he died only as a martyr ? The one, you see, has a comparatively easy task ; he has to come to that Saviour whose great sacrifice for sins, and great love to sinners, he has always admitted ; while the other has a long train of error to expel from his mind ; to examine the evidences of our Lord's divinity, and to satisfy himself on that most important point before he can take refuge in the great Saviour. But he may not be inclined to this investigation, or disease may incapacitate him for it ; and he may die, and there is reason to fear he will so die, retaining his fatal errors, and perish in them. Now had his creed been correct, he would have had nothing to do but come to Christ for salvation. Let us then hold fast our Lord's divinity, for, in so doing, we hold fast the atonement, and that is the only foundation of the sinner's hope.

And now I would ask : Were another propagator of error to bring any doctrine whatever that nullifies the atonement, although he might admit both the divinity and humanity of our Lord Jesus Christ, should we not be authorized to say of him, that he abides not in the doctrine of Christ ? And would such a man deserve, from us, any encouragement ? Would it not be rather our duty to expose his errors, and to prevent, by every lawful means, their propagation ? We are not bound to regard the pretensions of such a man, nor the honor paid him by those who have received his pernicious doctrines ; our duty is clear ; we must not encourage but oppose error.

It is supposed by the apostle, that some persons might come to this land bringing the pernicious doctrines, of which we have been speaking. It was common in those days for preachers to travel about the country to make known the gospel. They were days of missionary enterprise something like the present ; and when these preachers came where a christian friend was to be found, they would, we may well suppose, visit that friend, and that friend would probably feed and lodge them. Thus they would be able to remain a few days in a town or city, and to make known the gospel more extensively than they could have done, if no such accommodation had been afforded them. But

those who preached the pure gospel were not the only itinerant preachers; the propagators of error also went about preaching, and they needed, in order to give the more effect to their labours, and to enable them to tarry the longer in a place, the same accommodation. They would therefore assume a fair appearance, would perhaps call themselves ministers of Christ, and say, that their object was the conversion and salvation of their fellow-men. A benevolent person, accustomed to open his house to the preachers of the pure gospel, might be induced, because deceived by appearances, to receive also these propagators of error; and thus, though unintentionally, he might become the means of much real injury to the church of Christ. The excellent lady to whom this epistle was addressed, was no doubt an hospitable person, one who had been accustomed to receive into her house itinerant preachers, and to bid them God speed. Indeed this kind of hospitality was recommended by the apostle John himself, as we may learn from his third epistle, in which, writing to Gaius concerning those who went forth to preach the gospel, he says: "Whom, if thou bring forward on their journey after a godly sort, thou shalt do well: Because, that for his name's sake, they went forth taking nothing of the Gentiles. We ought therefore to receive such, that we might be fellow-helpers of the truth." Here the duty of Christians to aid in spreading the gospel among heathens is clearly taught; and we cannot suppose, that this excellent lady would be disinclined to the performance of so important a duty. We must feel certain, that she was ready to render every assistance in her power to those who went forth to preach the Saviour to their fellow-sinners. But this lady was liable to imposition; the ministers of Satan, transformed into angels of light, might visit her city,—might wish to make her house their abode, and hope to avail themselves of her assistance and influence in the propagation of their fatal errors; thus she might become the instrument of extending Satan's kingdom, and of destroying the souls of men. The apostle therefore, thought it necessary to warn her, that she might be on her guard, and give no encouragement to the disseminators of error. Nor can it be affirmed, that the apostle's cautionary language, to this lady, is wholly inapplicable to the state of things in our day, and in this country. While some go forth to preach the truth as it is in Jesus, that they may bring perishing men to the Saviour, and are thus worthy of the countenance and assistance of every true Christian; there are others, we are sorry to say, who go forth to propagate error, to spread such doctrines which will ruin the souls of men; and every one should be on his guard, lest he should give such men any encouragement.

But it was necessary, that this lady should be able to discriminate between the preachers of the truth, and the propagators of fatal error; John therefore gave her this direction: "Whosoever transgresseth and abideth not in the doctrines of Christ, hath not God." It now became this lady's duty to inquire what doctrines the persons, who claimed her hospitably, and requested her assistance, intended to preach. She must now exercise her judgment; she must try the doctrines of the preachers who came to her, by the word of God, or by that standard of truth given her by the apostle. It was not her duty, you see, to

think well of all that came to her ; to admit, without examination, the pretensions of every one ; to be so liberal as to think it right to assist every one who taught some portion of divine truth. No ! she was required to discriminate, to discern between truth and error ; and she was informed, that if she gave any encouragement to those who abode not in the doctrine of Christ, she would become a partaker of their evil deeds.

We ask now, whether what was this lady's duty is not also our duty ? It cannot be right in us to assist in the dissemination of error ; but if we do not impose on ourselves the duty of discriminating between truth and error, we shall be in danger of partaking in the evil deeds of those who are engaged in the propagation of fatal error. It follows then, that an exercise of judgment is required of us, and that we must not shrink from the labour, which that exercise of judgment involves. We have a standard by which to judge ; namely, the unerring word of God ; and we are not in this case required to split hairs, to make any very nice distinctions ; a little common sense, directed by an honest heart, will soon lead us to a satisfactory and correct decision. The plainest Christian, with the Bible in his hand, can decide on the essentials of Christianity ; can easily tell what doctrines tend to salvation, and what will tend to eternal ruin. It is possible, that some may feel it an easier task to open their houses, and even their purses to the propagators of error than to judge and discriminate as duty requires. But for such, what apology can be offered ? They are in duty bound to turn their attention to the subject, and their neglect of this duty will be attended with very dreadful consequences.

This is, my friends, an important subject, and one which claims our very serious consideration. Shall we be faithful to the truth, or shall we, through a spurious charity, a charity forbidden in the Scriptures, afford our aid in the propagation of error ? Propagators of error are now exceedingly numerous, and were one of them to visit this city, and solicit your aid towards the objects, which he has in view ; would you be so falsely, so sinfully liberal as to comply with his wishes ? O ! would you not rather, (I hope you would,) examine his claims to your assistance ; bring his doctrines to the test of Scripture, and then refuse your aid ; for why should you endanger your souls, and dishonour your God, by lending your aid to oppose the great truths of the gospel, by which men are saved ? You would not, I am sure, assist, you would not bid God speed to a man going forth to disseminate disloyal and insurrectionary sentiments ; your loyalty would prevent your taking such a course ; and do you owe no loyalty, no allegiance to Him, who is greater than any earthly Sovereign—no fidelity to Him, who died to redeem you ? Will you oppose his cause on Earth, by abetting those who nullify his atonement, and thus trample on his precious blood, which has been shed for your redemption ? You would not deliberately contribute to any object intended unjustly to injure your fellow-men in their temporal interests ; you would rather help the poor and needy ; you would rather alleviate the sorrows of men, than increase their sufferings ; and will you calmly join in a project to injure their souls ? Will you aid men in their temporal concerns, and then assist

in destroying all their hopes and prospects for eternity? You would not bid God speed to a man who had well stocked his chest with the most deadly poisons, determined to administer them under the name of the most efficacious and the only remedies. But here allow me to say, that there are propagators of error, who tell us, that their poisons are sovereign remedies, that their errors are divine truths; and who affirm, that the reception of these errors is absolutely necessary to our salvation. Will you aid such men? Will you assist in the dissemination of such errors? When you see the tendency of such errors, when you perceive that the inevitable consequence of their propagation will be the ruin of immortal souls, you will, I am persuaded, check your too liberal views, advert to the Scriptures as the standard of true Christian charity, and shudder to abet such errors as will poison the souls of men, and bring them to eternal perdition.

II. Let us now improve and apply our subject.

The doctrine or leading truth taught in our text is this: That, if we aid and abet, or in any way assist in the propagation of fatal errors, such errors as nullify the great atonement, we are guilty of great sin.

By way then of improving and applying our subject I would state in explicit terms, that the Romanists, or Catholics as they are usually, but incorrectly, termed, abide not in the doctrine of Christ; and of course, have not God, and are not worshippers of God.

This may appear a very serious charge, and some may think it a very uncharitable assertion; but it is one that can easily be substantiated. And if we can substantiate the charge, we care nothing for the epithet uncharitable. That epithet, in the present day, is a very suspicious one; it is often applied reproachfully to good men, because they will not think well of fatal error. The prevalent feeling, in the present day, requires us to exercise charity not only relative to differences of opinion on non-essentials, but also to think well of most destructive errors. From such antiscriptural charity, may the Lord preserve us. We have already said, that if any one brings a doctrine, which annuls or sets aside the atonement of Jesus Christ, such a one abides not in the doctrine of Christ, and has not God. To this proposition, none here present can, I am persuaded, object; you know too much of your Bibles, you have been too well instructed to doubt the truth of such a proposition. If then it can be shown, that the doctrines taught by the Romanists, do really nullify the atonement, set it aside or render it useless; the point for which we contend, will have been fully proved.

How do we expect the pardon of our sins? Do we not expect that greatest of all blessings through the atonement or sacrifice of Jesus Christ? and if any one were to affirm, that pardon may be obtained not only through the sacrifice of Jesus Christ, but also in some other way; should we not call to mind that plain and decisive passage of Holy Writ, which says: "Neither is there salvation in any other; for there is no other name under Heaven, given among men, whereby we must be saved?" And should we not remind our opponent of our Saviour's own words: "This is my blood, which is shed for many for the remission of sins?" Should we not adduce the clear and forcible

language of the apostle Paul: "We have redemption through his blood, the forgiveness of sins according to the riches of his grace?" And should a poor sinner, in distress of mind, ask you how he might obtain pardon; would you not say, "Through the death of Jesus Christ?" And would you not endeavour to comfort him by adducing Scripture passages to that effect? Yes, that is what *you* would do; you feel indeed, that you could not dare to do otherwise. But is this the doctrine of the Church of Rome? Would a Romish priest do this? Would he give a poor sinner these directions, pointing him to the blood of Christ, as you would do? No! you know he would not; he would not thus direct a poor sinner to the Saviour; would not thus teach him to make the sacrifice of Christ the only foundation of his hope. He would not say, as Paul said to one who inquired what he must do to be saved: "Believe on the Lord Jesus Christ, and thou shalt be saved." No! it would be a novelty, a very delightful novelty, to hear a Romish priest say this. What then would a Romish priest say to such an inquirer? What does he say to those, who come to him to confess their sins and seek pardon? He prescribes a penance. Perhaps he directs the penitent to repeat so many prayers; to say so many Ave Marias; to fast a certain number of days; to inflict on himself some corporal suffering, as the walking a number of miles with peas in his shoes; or he may prescribe a pilgrimage to the shrine of a saint, or to a holy well. Such we know is the course pursued by Romish priests; this is attested by too many witnesses to justify a single doubt. We ask then, whether such a course does not nullify or set aside the atonement of Jesus Christ? The penitent is most explicitly taught to expect pardon from his own works. Now is not this as much setting aside the Saviour, and his atonement, as directing a man to seek remission of sins by bathing in the Ganges, or by a pilgrimage to Jagannáth? For why should there not be as much virtue in a river of India, as in a holy well of Ireland? Is then Romanism Christianity? No! you can see it is essentially Heathenism.

Then again, Romanists are, as you know, taught to look to priestly absolution for the pardon of their sins. Can a mortal, himself a sinner, perhaps a very notorious sinner, pardon the sins of others? Such is his pretence, incredible as his power of pardoning may appear. Yes, and this power assumed by the priest, and fully believed in by the people, is hung up *in terrorem*, used for the purpose of terrifying those, who do not yield implicit obedience to the mandates of the priest. 'If you do not do so and so,' says the priest, 'I will not give you absolution.' The man's good sense, his interest, his conscience, may all revolt at the requisition; but, 'If I do not comply,' says he, 'the priest will not give me absolution; and if he will not absolve me, God will not forgive me; what then can I do? I must comply or die in sin. It is strange that the priest should require this of me, but I must believe as he tells me, and do as he directs me; there is no alternative; I must comply or my soul will be lost.' Poor man! you are a real object of pity! How do we wish, that you knew the true way of obtaining pardon; that you were taught to look to that blood, which cleanseth from all sin.

But this doctrine of priestly absolution is objectionable for another reason ; it is founded on human merit. On human merit ! Are there then persons called Christians, who talk of human merit ? Have such persons ever read their Bibles ? We say not, that men who teach such doctrines are *true* Christians, nor do we know how much of the Bible they have perused ; but that they teach the efficacy of human merit for the pardon of sin, there can be no doubt. Have you not heard of works of supererogation ? As some here present may not understand the meaning of that phrase, I must beg leave to offer an explanation. Works of supererogation are good works, which God has not commanded ; works performed in excess of what God requires. You have been accustomed to say in your prayers : “ Forgive us our debts, as we forgive our debtors ; ” but now you are to understand, that there are men, who have no debts to be forgiven, who owe nothing to God, who are able not only to pay sixteen annas in the Rupee, but even twenty, or twenty-four. It follows, that if they are so rich, they can help their poor brethren. The man who can pay twenty annas in the Rupee, can greatly assist him, who is able to pay but twelve ; and he that can pay twenty-four, is able mightily to befriend him, whose poverty can pay but eight. The doctrine of the Romanists is this, that the works of supererogation performed by the saints, together with the Saviour’s merits, form a fund, from which the debts of defaulters may be discharged. Thus the great sacrifice, which the blessed Redeemer offered for the sins of men, is associated and put on a par with the merits of Romish saints. Awful presumption ! What a degradation offered to the Saviour ! But with whom are these stores of wealth deposited, and who has the disposal of them to the needy ? The prime depository of this wealth, this store of merit, is the Pope ; and the priests are employed under him to dispose of it, in the form of pardons and indulgences, to those who need such assistance. Yes, the priests have the power of transferring this accumulation of merits to those poor sinners, whose own good works are awfully deficient.* How diametrically opposed to the whole tenor of Scripture is such a doctrine as this ! In Scripture we are taught, that all men are sinners ; that all have sinned and come short of the glory of God ; and of course, that all are deficient. There too we are required to love God with *all* the heart, and with *all* the soul, and with *all* the mind. Can man do more ? Can he give to God more than *all* ? Can he love God with more than *all* his heart ? Is not then this doctrine concerning works of supererogation both anti-scriptural and absurd ? And is not its consequent, the doctrine of priestly absolution, the same ? Now I ask, but the question must appear superfluous, do not these doctrines of works of supererogation, and priestly absolution, nullify the great atonement ? Where human merit is so predominant, there can be little room for the merits of the Saviour ; little need of the blood shed on Calvary to procure our pardon. Nay, to the poor ignorant Romanist, Jesus Christ is almost an unnecessary agent, for the priest is his saviour ; from him he receives absolution, and he feels not the need of any thing more.

* Note A. in the Appendix.

Again, you are aware, that the Romanists depend on the mass for the pardon of their sins. The mass is stated by them to be a propitiatory sacrifice, both for the living and the dead.* But the mass, we must characterize as a compound of absurdity and blasphemy. The Romanists, you know, assert, that the bread or wafer used in the mass, is the real body of our Lord Jesus Christ. It is a wafer when first brought to the altar; but, as soon as the priest pronounces the words of consecration: "This is my body," that which was before only bread or a wafer, is changed into the real body of our Lord Jesus Christ. This alleged change contradicts our senses; for every person can see, that no change has taken place, that the wafer is a wafer still, just as it was before the priest pronounced the words of consecration. But this change, it may be said, is a miracle, a something which we must believe, though to us incomprehensible. If it is a miracle, we must judge of it by our senses; the senses being the proper medium, by which the truth of a miracle is to be tested. The Bible, we assert, without fear of contradiction, the Bible teaches us to judge by our senses. Thus when our Lord appeared to his disciples after he had risen, and they doubted whether the appearance which they saw was their divine Master or not, he directed them to satisfy themselves by means of their senses. He said to them: "Why are ye troubled; and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see, for a spirit hath not flesh and bones, as ye see me have." And when he had thus spoken he showed them his hands and his feet.† He said to Thomas, on another occasion: "Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side.‡ The apostles were convinced by their senses; and so should we, did the alleged change in the wafer afford any evidence to the senses. How could it be known, that our Saviour had healed the sick, but by the exercise of the human senses? How could it be known, that he had opened the eyes of the blind, but by the exercise of the human senses? And how could it be known, that he had raised the dead, but by the exercise of the human senses? Men saw the state of the sick, the lame, the maimed, the dumb, the deaf, the blind, and the dead, before any miracle had been wrought upon them, and they saw their state after the miracles had been wrought upon them. They saw those who had been sick rise from their couches, in all the vigour of health; they saw, that those, who had been lame and crippled, had obtained the full use of their limbs; they saw those whom they had long known to be blind, walking about in the full enjoyment of sight, and able to behold all surrounding objects; they heard those who had been dumb, speaking with the same ease as other men; and they saw the pale corpse arise, eat, drink, walk about, and perform all the functions of life; they saw a man come out of his grave, who had lain there four days; and they saw this very man walk from the grave to his own house, and then live with his sisters just as before his death. Had not these miracles been the objects of the human senses, would they have been credited? Would men have believed, that the sick had been healed, the maimed made whole, the blind restored to sight, if they had seen no.

* Note B. Appendix.

† Luke xxiv. 38—40.

‡ John xx. 27.

change in these persons? And would they have believed the dead had been restored to life, if they had seen the pale corpse still remain speechless, motionless, and insensible? Would our Lord's miracles have answered any purpose towards convincing the world of his divine mission, if they had not been the objects of the human senses? A child may understand that miracles are an appeal to our senses, and that God calls upon us to exercise our senses in order to attest the truth of miracles. If then this transformation of a little flour and water into the body and blood of our Lord Jesus Christ, i. e. into human flesh and blood, is a reality, a true miracle, let it, like other miracles, appear to the senses. But there is no change; the priest's words do not turn a little flour and water into human flesh and blood. Our Saviour, as we have just stated, offered his body, after his resurrection, to the inspection of the human senses; and why should not this wafer, this *alleged* body of Christ be subjected to the test of the human senses? Will he who then desired men to touch and handle his body, in order to remove their doubts, deny them that privilege now? Certainly not; examination, in order to ascertain the truth, pleases him. Come then to the altar; look now at this wafer; take it up; handle it; smell it; taste it. Is it really human flesh and blood, and has it bones in it, as the human body has? No! all our senses tell us, that it is a wafer still. Then what becomes of the sacrifice of the mass, as propitiatory for sin, as the means of obtaining pardon?

But the absurdity of transubstantiation is not the only objection which we have to urge against it; we complain of its being blasphemous. The Romanists say, as we learn from the creed of Pope Pius IV. that "in the sacrifice of the mass, there is really and substantially the body and blood, together with the soul and *divinity* of our Lord Jesus Christ." So then it seems, that the priest has power not only to turn the wafer into the *body* and *blood* of our Lord Jesus Christ, but also into his *soul* and *divinity*. We have never yet heard, that God himself, with reverence be it spoken, has ever pretended to form a Divinity. We believe that he has formed angels, and men, and many other beings, but we cannot believe that he has ever formed a Divinity. The doctrine of the Bible is, that a Divinity forms creatures; but here, in the doctrine of transubstantiation, we are taught, that a poor, weak, sinful mortal can form a Divinity. Are we not then right in pronouncing such a doctrine as this blasphemy—horrid blasphemy?*

But it must be distinctly understood, because it is the fact, that, on this sacrifice of the mass, the Romanists are taught to depend for the pardon of their sins. We ask then, Does not such a dependence nullify to them the great sacrifice offered up on Calvary, when the Saviour bore our sins in his own body on the tree? *Our* eyes are turned to Calvary; *we* expect pardon through the great sacrifice offered up there, but, among the Romanists, all eyes are turned to the mass; that is considered the propitiatory sacrifice both for the living and the dead. How have the Romish priests contrived to exclude the Saviour from all hu-

* I have somewhere read the words of a Romish priest, congratulating himself on his having power to make his Maker.

man confidence, and to teach men to depend on them, and on what they pretend to do for salvation !

But again, we know, that the Romanists depend on the saints to procure pardon for them, and especially, on Mary the mother of our Lord. The saints are sometimes, we know, addressed as intercessors ; and so to address them is bad enough, for we are told in Scripture, that there is but one Mediator between God and man, the man Christ Jesus.* But the language in which Mary is addressed, shows that she is considered something more than an intercessor or mediator ; that she is viewed as one who has power to confer pardon on the guilty. "To the ignorant devotee, she is more than Christ, than God ; he believes that she can command her Son, that to her intercession nothing can be denied, and that to her power all things are possible."†

"She is," says the Catholic School Book, "most powerful with God to obtain from him all that she shall ask of him. Being mother of God, he cannot refuse her request." Saint Bernard is represented as praying to her in this language : "Confiding therefore in your goodness, behold me, a penitent sinner sighing out my sins before you, beseeching you to adopt me for your son, and to take upon you the care of my salvation." She is called the queen of Heaven.

"Hail to the queen who reigns above,
Mother of clemency and love."

She is termed "Mother of Divine grace ;" "Virgin most powerful ;" "Virgin most merciful ;" "Gate of Heaven ;" "Morning star ;" "Refuge of sinners."

Amidst all these prayers to saints, God is practically excluded ; the intercession of the Saviour is forgotten ; the saints are all in all. He who associates others with the Redeemer, or substitutes others in his place, treats him with foul indignity. And where, my friends, in all these prayers to the saints, is the doctrine of the atonement ? It does not appear ; it is not recognized. *You* have been taught, that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins ;" but the poor ignorant Romanist is taught to look to the saints for pardon. Does not Romanism then nullify the great atonement ? The atonement may be acknowledged in words, but its effect is nullified ; it does not, you can see, form the foundation of the sinner's hope.

But allow me to state another particular ; look at Extreme Unction. This you know is the last refuge of the poor dying Romanist. After having confessed hundreds of times, and as often received absolution from his priest, he is still in danger. When death approaches he must confess again ; he must again receive absolution ; he must receive the Lord's supper ; and must be, last of all, anointed with oil, and this is his passport into another world. He is safe now, as he supposes ; and you may, if you can gain access to him, go and converse with him about his prospects for eternity, and he will tell you, that all is well. You may, in christian kindness, exhort him to repent ; you may tell him of the great sacrifice of Jesus Christ, and of the invitations and promises of

* 1 Tim. ii. 5.

† Cramp. page 357.

the gospel ; but these things are nothing to him, they are not the foundation of his hope ; he cannot appreciate what you say, perhaps he does not even understand you ; and he has certainly no inclination to examine into his state before God. The priest, in anointing his body, has applied a flattering unction to his soul, and he is now going down to the grave with a lie in his right hand. He will soon discover his error, but that discovery alas ! will be made too late. Awful beyond description is his case, but it admits not of remedy, he has been deceived to his eternal ruin. Who among us should like to die in this manner ? ‘ Let my trust,’ every one will say, ‘ let my trust, in my last moments, be on atoning blood, and on the promises of my Saviour.’ Amen, may such be your trust and mine, and may we never, by encouraging Popery, bring ruin on the souls of any of our fellow-men.

And now, let it be seriously asked whether any of these ways of obtaining pardon are taught in Scripture. Are any penances and pilgrimages prescribed there ? We find them not. Is priestly absolution taught there ? In no passage. Do the scriptures speak of works of supererogation, and of a transfer of merit ? No such doctrines are there ; but the reverse of them may be found. Is the sacrifice of the mass found in the scriptures ? No ! we are there taught, that Jesus Christ has, by one sacrifice, never to be repeated, obtained absolution for all that believe on him.* Are you taught in the Bible to look up to the saints in Heaven as your mediators and intercessors ? No ! there we are taught that we have but one Mediator between God and man, namely, our blessed Saviour who died for us.† Are there in the Bible any prayers to Mary, the Mother of our Lord, or does she hold any rank there ? No prayers are offered to her there, no rank, no power, no influence, is allowed her there. She once or twice interfered with our Saviour’s proceedings, thinking perhaps to command or influence her Son ; but her interference was disallowed, and reproof administered to her.‡ And where, in Scripture, have we the doctrine of extreme unction as the dying sinner’s last hope ? No where. Unction we have, but that unction instead of being a passport to another world, not to be administered but in cases of almost certain death, was rather a passport to life, an indication of recovery from sickness, and of the enjoyment of health.§ None of these things are found in the Scriptures, yet we are told by an inspired writer, that the Scriptures, though they contain none of these things, are able to make us wise unto salvation. The fair inference is, that all these things contribute nothing to human salvation ; yea, it is easy to show, that they prevent men from being saved.

If any persons come to us bringing such pernicious doctrines as these ought we to receive them into our houses, and to bid them God speed ? As Romanists are, notwithstanding all their errors, our fellow-men ; we are bound to do them no injury ; we ought to exercise the same benevolence towards them as towards all other men. We do not think it right to injure a Heathen because he is a heathen, nor a Muhammadan because he is a Muhammadan ; nor ought we to injure a Romanist be-

* Heb. ix. 25—28.

† 1 Tim. ii. 5.

‡ Luke ii. 49. Matt. xii. 47—50. Luke viii. 20, 21. John ii. 3.

§ James v. 14, 15.

cause he is a Romanist. But as our kindness to Heathens and Muhammadans is never understood to imply an approval of their errors, so let us be on our guard lest our kindness to Romanists should be construed into an approval of their errors. Benevolence and approbation are widely different, we are bound to show benevolence to all men; but approbation must be shown only to those who adhere to the truth. Romanists may affect to think that when we pray against popery we pray against them; and that we do so from a spirit of malevolence. If this is their real opinion they are greatly mistaken, we dare not, from a spirit of malevolence, pray against any man. We do, it is true, pray for the destruction of Popery, and we feel it our duty so to pray, but it is benevolence towards the souls of Romanists that prompts us thus to pray, because we know that Popery is a system of fatal error which is leading millions and millions to destruction. Will even a Romanist say, that when we pray for the destruction of Heathenism and Muhammadanism, we indulge malevolent feeling towards Heathens and Muhammadans? He must surely admit that we pray for the destruction of those systems, because we wish men to be freed from the fatal errors which they contain, and brought to the knowledge of the truth. Let then Romanists give us due credit for wishing their salvation, while we pray for the destruction of their system; yea, let them believe, what we assure them is the truth, that it is an earnest desire for their salvation which prompts us thus to pray.

You, my dear friends, can easily perceive that a spirit of true benevolence towards those who profess Romanism is the very spirit which must necessarily lead us to refuse any assistance towards the propagation of these fatal errors. As a benevolent man will never consent to destroy the lives of his fellow-men by plentiful doses of poison, so the love we feel to the souls of our fellow-men will not allow us to become abettors in their destruction, by assisting to administer the poison of fatal error.

The priests of the Romish church are, we know, very anxious to obtain pecuniary aid from Protestants, for the purpose of propagating more widely the religion of Rome. Hence, when a Romish priest wants to gain a footing in a new place, or to make his way among Protestants, it is no uncommon thing for him to conceal, as much as possible, his real sentiments, and even assert his belief in opinions the very opposite to those of his own creed. He is all mildness, all toleration, all liberality of sentiment; you are his brethren, his dear brethren, though he may perhaps gently hint that you are erring brethren. And as he wishes for your good opinion, he may, presuming on your want of information, venture to assert his belief in the salvation of all Protestants who are sincere in what they profess to believe. Now you will think perhaps, that a man so liberal in his views, must be worthy of some countenance; and you perhaps begin to suspect that you have been misinformed concerning the sentiments of those who profess the Romish faith, and that they are not so bigoted, so illiberal, so addicted to anathematize, as you have been led to suppose; or you may think, that this man at least entertains more liberal views than some of his co-religionists. Be not deceived, a wolf may come in sheep's clothing. If these were the real sentiments of a Romish

priest, the inference you are inclined to draw in his favour might be just ; but allow me to assure you that all these liberal assertions are wholly gratuitous, and that there is not a word of truth in them. The man could not be a Romanist if he believed as he tells you he does. Were he to utter such things among his own party, as his real sentiments, he would be accused of heresy. His saying such things to you will give no offence, because the motive is well understood ; nay more, if, by deception and falsehood, he can bring you over to the church of Rome, he will be thought a clever man, and be highly applauded for his artifice ; but woe be to him, if he declares to his fellow-priests the things which he tells you ; he may pay the forfeit of his life for his temerity. You will say perhaps, that such a charge ought to be well substantiated. Very true, it ought ; and you have only to look into the decrees of the Council of Trent to find it as much substantiated as the most scrupulous among you can desire. Look at the anathemas denounced against all that do not believe according to the decrees of that Council ; they will satisfy you, that no true son of the church of Rome can believe that any person living and dying in the Protestant faith, can possibly be saved. Consult the creed of Pope Pius IV., a creed which every priest is sworn to believe and bound to teach ; there you will see it asserted after the different articles of the creed have been stated, that “ this is the true Catholic faith, out of which no one can be saved.”* The very children in the Romish communion, as Cramp observes, are taught this lesson. “ The first lisping of the infant, the conclusions of the learned, the declarations of the noble, the priests’ instructions, the pontiffs’ decrees re-echo the sound, out of the Roman Catholic church there is no salvation.” Can you now, my friends, allow yourselves to believe in the alleged liberal views of a Romish priest ?

Where Romanists establish themselves, they are accustomed to ask the aid of Protestants towards the erection of churches, or nunneries, or the establishment of schools, or for other similar purposes ; the object of all which is the propagation of the Romish faith ; and it seems highly probable, that *your* aid may be requested for some of these purposes. But is it right to render your aid for any such purposes ? If you admit, as I think you will, that the doctrines of Popery annul the atonement of our Lord Jesus Christ, then I may apply to the point in hand the striking language of our text. He that biddeth God speed, he that renders any assistance to a man whose object is the propagation of Popish errors, is partaker of his evil deeds. This solemn declaration will, I hope, be remembered by you, and with good effect, should an application be made to you for your assistance in any of the objects above mentioned.

But some may object and say : We and the Romanists are not so very remote from each other, in our religious opinions ; do not they and we worship the same God ? This argument, if admitted, would also prove, that we and the Muhammadans, and that we and the Hindus assimilate in our religious sentiments ; for a Muhammadan says ; There is but one God ; a Hindu says the same, and we say the same. Shall we then make common cause with them, and contribute to the erec-

* “ Hanc veram Chatholicum fidem, extra quam nemo salus esse potest.”

tion of Muhammadan mosques, and Hindu temples? But say some; 'There must surely be something good in assisting to erect a church for the worship of God; and to found a school for the instruction of ignorant children.' But the church to be erected is to be an idolatrous place of worship, a place where you may see men and women worshipping a little flour and water made up into a wafer; where you may see them bowing to wooden idols, the work of their own hands; and where they offer up prayers to idols, which have eyes, but see not; ears, but hear not; and which, if they are removed, must, like the gods of the Hindus, be carried because they cannot walk. Yes, and in that idolatrous temple, you may hear doctrines preached that are subversive of all human salvation. In the schools, which you would assist in erecting, the same pernicious doctrines will be taught; and the minds of ignorant children will thus be rendered darker and more impervious to the light of truth than they now are. Will you thus assist in destroying the souls of your fellow-creatures?

But some may say again; 'Every thing in the Romish religion is not bad. There are the Sisters of Charity for instance, who give their whole time to works of mercy, to the nursing of the sick, and the alleviation of human suffering.' Certainly the conduct of these females is imposing; but let it be placed in its true light; let it be brought to the test of Scripture. The Bible will not teach that it is wrong to show mercy, that it is wrong to alleviate human suffering; no! it teaches the very contrary; but it also teaches that it is wrong to disseminate error; that it is better to suffer than to sin; and that the salvation of the soul is of much greater importance than the alleviation of bodily suffering, yea, than the preservation of life. But the object which these females have in view, is not simply the relief of suffering; if it were, we would highly commend them, and wish them God speed. The alleviation of human suffering is, we fear, but the ostensible object; the real object is, by means of the alleviation of suffering to make an impression on the mind favourable to the Romish faith, and so to bring the sufferer to the profession of that faith. These females are used as decoys, or to speak in the stronger language of Scripture, they are ministers of Satan transformed into angels of light. They may appear to the sick, whose beds they attend, as ministering angels; but while they relieve the body they aim at infusing a deadly poison into the soul. We do not charge them with a wish to destroy the souls of men; they perhaps think, that they are seeking the spiritual and eternal welfare of those whose bodily sufferings they are thus alleviating; but their views do not alter the case; do not prevent the evil which their poisonous errors inflict on the souls of men. The ignorant quack may be a benevolent man; he may think that he is but giving a salutary medicine, while he is administering what will prove a mortal poison. But we can easily believe, that some Protestants of benevolent views, in whom concern for the temporal welfare of their fellow-men is a predominant feeling, still think, that these Sisters of Charity ought to be encouraged. We honour such feelings; we think them worthy of much commendation; and we believe, that many in the medical profession possess these benevolent feelings in a very high degree; hence, they may be inclined to view the Sisters of

Charity with a favourable eye ; but we regret that more spiritual discernment is not exercised, and that persons so benevolent should allow their minds to dwell almost wholly on the relief afforded to bodily suffering, while the awful amount of spiritual poison infused into the soul, is not duly considered. What if a poor sufferer recovers from a very dangerous illness, under the kind treatment of these Sisters of Charity, and influenced by the kind treatment received, goes and joins the Romish communion, goes and imbibes all the poisonous errors of Popery ; is he a gainer ? Has any real good been done to the poor man ? The best we can say of it, as believers in the Bible, is, that he has saved his life and lost his soul. Such is the mischief he has sustained.

In conclusion, I would entreat you to consider the *sin* of aiding and abetting the Romanists in the propagation of their fatal errors. He that biddeth them God speed is partaker of their evil deeds. It is our duty to aid those who preach the truth, the gospel as contained in the Scriptures ; who, like Paul, preach a crucified Saviour as the only ground of the sinner's hope ; who like him, make known, first of all, this great truth, that Jesus Christ died for our sins according to the Scriptures. These men, you may assist ; you ought to assist ; for, in assisting them, you give your money for the furtherance of the gospel, for the instruction of your fellow-men in the truths of the Bible, and you do right ; God and your own conscience approve what you do. Whatever Romanists may say of themselves, we cannot be ignorant, that they are enemies to God, enemies to the Saviour, and enemies to the souls of men. This is a serious charge, but it cannot, according to Scripture, be disapproved. It is wrong to attend their places of worship ; they do not allow their people to visit our places of worship ; and why should we show so much respect to an apostate church, as to go and hear the sermons of their priests, and witness all their fooleries, and abominable idolatries ? By going to such places, you give their artful priests an opportunity to ensnare you ; an opportunity which they will certainly improve to the utmost ; and many of them, we fear, will not scruple to assert things which are not their real sentiments, in order to make a favourable impression on your minds. You will say perhaps, ' We do not go because we have any predilection for Popery but merely to gratify curiosity.' You speak the truth, no doubt ; but by going, do you not expose yourselves to danger ? Do you not lay open your breasts to the darts of the enemy ? And is the Sabbath a day for the indulgence of curiosity ? If on that day or at that hour, you cannot attend any Protestant place of worship ; then why not read, for your improvement, a good book, or a few chapters in your Bibles ? ' But such a priest, some may say, is in high repute for learning and eloquence, and we sought to be gratified by his learning and eloquence ? A Romish priest may be both learned and eloquent ; why should he not, if he has had sufficient opportunity to make himself so ? But learning and eloquence, though very desirable in every preacher of the gospel, do not constitute a minister of Christ ; they have been possessed, in a very high degree, by heathens ; they may be of great service in affecting an audience, and they render a preacher of error so much the more dangerous. But will any true Christian plead, that a Romish priest, though

eloquent as Demosthenes, or Cicero, is a minister of Christ? Is he who nullifies the atonement, and who teaches that men can obtain pardon by works, by penances, a minister of Christ? Is he who teaches men to bow to idols, the work of their own hands, a minister of Christ? The doctrines which he teaches, the precepts which he inculcates, are those of a heathen priest; the very doctrines and precepts inculcated by the high priests of Hinduism.

And are you, my friends, prepared to endure at the last day, all the awful consequences of aiding and abetting Romanism? Would you like to be found, at last, among those who have applied their talents to a bad purpose? Your money is a talent, for which you must account at last. Can you look the great Judge in the face with comfort, if now you give your money to the support of his enemies, and for the very purpose of propagating those errors which he detests, and against which he has clearly and abundantly warned you in his holy Word? If you cannot find Popery clearly depicted there, it must be because his Word has not been sufficiently studied. Will you aid and abet that community, which has, for many centuries, persecuted the Church of God; that community, which your Bibles teach you is drunk with the blood of the martyrs of Jesus? You do not wish, I am persuaded, to die Romanists; you do not wish to be charged by the great Judge at the last day, with aiding and abetting those, who have opposed his truth on Earth. No! you wish to be found, on that day, among his friends; among those who have aided his cause and his truth on Earth; among those, to whom he will say; "Well done, good and faithful servants, enter into the joy of your Lord." It is my wish, as well as yours, that you may be found among them. May we all meet at last the approbation of our great Judge.

APPENDIX.

NOTE A.

"It has been ascertained, that there is an immense treasure of unapplied merit, partly the Saviour's, and partly accruing from works of supererogation, performed by the saints now in glory. All this is at the disposal of the Pope, having been originally placed in the hands of Peter who transmitted the privilege to his successors.

The Roman Pontiff may, for reasonable causes, by his apostolic authority, grant indulgences out of the superabundant merits of Christ and the saints." Cramp's Council of Trent, page 340.

In a work entitled: "Instructions and Directions for gaining the Grand Jubilee," published in London in 1826, at page 16, we read as follows: "As it is to be feared, that all our penitent and satisfactory works are inadequate and incompetent to the discharge of the debt due from us to the divine justice, the church comes into our aid and relief by applying to us, on the conditions prescribed, the benefit of the satisfactions of Christ, and of the superabundant satisfactions of the saints towards the remission of this debt."

NOTE B.

The creed of Pope Pius IV. which every Romanist professes fully to believe, runs thus : “ Profiteor pariter in Missa offerri Deo verum, proprium, propitiatorium sacrificium pro vivis et de functis : atque in sanctissimo Eucharistiæ sacramento esse vere, realiter et substantialiter corpus et sanguinem, una cum anima et divinitate Domini nostri Jesu Christi, fierique conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem : quam conversionem catholica ecclesia transubstantionem appellat.” I profess likewise, that in the mass is offered up to God a true, proper and propitiatory sacrifice for the living and the dead ; and, that in the most holy sacrifice of the eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity of our Lord Jesus Christ ; and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.

V.—Chapter of Varieties.

I. THE COOLY TRADE.

At the commencement of the Cooly trade we sounded the alarm in reference to the abuses with which this traffic in mankind was likely to be attended. In this we were well aided by the press in India. The agitation of the question then issued in the appointment of a committee of enquiry, legislative enactments, and appliances adapted to check the real or apprehended evils. Cooly protectors and other officials were appointed, and plans adopted calculated to afford protection to the so-called “ free emigrants.” The system has now been in operation for some years. It has had a fair trial, and we think we may aver that it has not answered the expectations of those who anticipated benefit from the “ free immigration” of Indian labourers to the British sugar producing colonies ; nor has it shielded many of the emigrants from the chicanery and imposition of at least native agency. During the last few months various cases have turned up in this and other places which have developed the trickery of the Cooly crimps, and the sad manner in which many a poor unsuspecting “ free emigrant” has been seduced from his home to labour in some far off El Dorada. The public papers have within the last few days been engaged in exposing the manner in which all legal restraints have been set at nought. One cargo of Coolies it appears, has, contrary to regulations, been exported to Australia as “ menial servants.” They complain of ill-treatment ; and the violation of the rules essential to personal comfort and health

during the voyage. From the Sydney papers we gather that they have been left to the passing kindness of some good Samaritan for the common necessaries of life and house, or rather stable-room, in a foreign land. Another shipment appears to have been made, in defiance of regulations to Bourbon. Men and women have been, with all the protecting apparatus at work, carried away in a British vessel to a foreign settlement. We will not dwell on the details into which our daily contemporaries have entered; we are satisfied with their statements and give full credence to all that has been stated. Such are the natural consequences of a traffic in men, and must, without the strictest vigilance be manifested, ever and anon, if not systematically develop themselves. Under the immediate working of native employés what can we expect from the exportation of such people as the agricultural population of India? In the cases referred to where can the officials have been, or where their vigilance? From the Protector of Coolies to the Preventive officer and Pilot, what can they have been about? The vigilance of the Preventive officer is proverbial — not a box or a packet can escape his officially lynx eye. Coolies are neither boxes or parcels, nor chests of indigo nor opium, that they could be smuggled on board or kept in such calm retirement as not to court attention? In one instance, we learn the alarm was given, but still some if not all were allowed to depart! We refer thus briefly to the subject on the eve of going to press to put those who feel interested in the matter on the alert, and call once more into active operation those exertions which in the first instance served to correct the evils of a system they failed to suppress.

The Mauritians interested in the cooly trade do not appear to have reaped the large advantage from the Indian emigrants they had anticipated. This we infer from the complaints they have from time to time set forth of the conduct of not a few of those who have exchanged the free labour of India for the more professedly remunerative toil of the Mauritius. The Indian sirdar, and in some instances the very coolies, appear to have outwitted the far-seeing planters.

In the West Indies the subject has excited much discussion. It has indeed been *the absorbing subject* in the islands for some time past. The merits of the question there have not been made so much to turn on good or ill-treatment, as on labour and its rewards. It involves, in the estimation of both parties, principles affecting the permanent welfare of the colonies. So long as coolies were brought from India at private cost, both parties discussed the question on less public grounds. The anti-slavery party opposing it chiefly on the ground that the free population were ample for the labour of the islands, that

they were willing to work for fair and remunerative labour, and that it was unjust to the labouring classes to introduce foreign labourers to compel them, by inundating the market, to labor for slave wages. To this has been recently added an additional grievance. The planters finding the importation of Indian coolies a more expensive business than they had imagined, applied to the legislature for grants out of the public purse for prosecuting the trade. This purse is provided by taxes raised from the people. Grants from the public funds, notwithstanding the vigorous opposition of the anti-cooly party, were made by the legislature. This if continued, will inflict a great evil on the people. They will be taxed to pay for the introduction of labourers, the very object of whose introduction is to compel them either to accept the wages of their slave state, to starve, or emigrate. Every man has a right to carry his labour to the best market, and every master has a perfect right to supply himself with the best labour at the cheapest rate, at his own cost, but no citizen is warranted in taxing a whole community to the injury of the masses for the benefit of the few. We may return to this subject, and in the mean time intreat all who are interested in the welfare of the people of India to keep a wakeful eye on the practical operations of the cooly trade.

2. JAGANNATH.—GOVERNMENT CONNECTION WITH IDOLATRY.

The *Friend of India*, of June 25th, contains a long and elaborate article on the endless question of the Government connection with Idolatry. In that article, which is chiefly historical of the connection of the Government with the temple of (Jagannáth) “the Lord of the world” at Purí, the following sentence occurs :

“The opposite conclusions of those who advocate the perpetuity of our connection with Jagannáth, as provided for by Lord Auckland, and those who repudiate it may be attributed in a great measure to the different points from which they start. The former appear to assume it as the basis of their reasoning, that it would be impolitic to discontinue this connection, inasmuch as it is calculated to conciliate the Natives to the interests of the British Government; the latter believe not only that no such campliances are necessary to the stability of our Government, but that our being thus mixed up with local superstitions is so derogatory to our character, and so inconsistent with our Christian responsibilities, that nothing short of the most distinct and unequivocal pledge will justify its continuance. Hence the different interpretation placed upon the early proceedings of Government with regard to the temple of Jagannáth, the one party contending that we have bound ourselves by a pledge of perpetual obligation; the other, that we are at liberty at any time to wipe our hands clear of the establishment.”

It is to the italicised sentence in the paragraph that we call attention. If in this the *Friend* thinks that he embodies the sentiments of those who have sought for the abolition of this disreputable alliance on religious grounds, he is in error. The

sentence is in part, but not fully, correct. Those who have sought for the dissolution of the connection on Christian principles, have thought that it "was inconsistent with our Christian responsibilities," but they did not consider that any pledge, if such a thing did exist, however distinct or equivocal, could be binding on Christian men to sanction evil. They took the higher and more Christian ground, that all such alliance, between Christian men and an idol temple, was on the testimony of God's word wrong, and sinful and hence ought at once and for ever to cease. It was grateful to find that no such pledge had been given; this in itself cleared the way for the more amicable settlement of the question, but it did not alter the high position maintained by those who sought for the abolition of the Government connection with the idolatry of the country, because it was contrary to the behests of the Living and True God, as contained in His Word.

3. MAJOR LAWRENCE'S INSTITUTION.

We regret to find that the truly Christian proposal of Major Lawrence, for the establishment of a school for the children of British Soldiers at Mussourie, has been attacked in the most unwarrantable manner through a Roman Catholic journal in Calcutta. The object of the writers, whoever they may be, is evidently to mar a plan fraught with good to the children of our brave soldiers because it does not provide instruction peculiar to Romanists. Such a course can only serve to sow the seeds of religious discord in the army, than which nothing can be more fatal to that peace and harmony which ought to prevail in every well disciplined army. When Major Lawrence's plan was proposed, we thought, based as it was on the principles of LaMartiniere, that he was solicitous to secure the co-operation of all sects, and to afford within the walls of the institution the means of a liberal Christian education for all. The Romanists it would appear are not satisfied with this. They must have it "popish or nothing;" "not one Romanist child," it is said, "will be permitted to enter the Institution." This it is reported is the dictum of the highest popish ecclesiastical authority in India. Well, supposing this determination to be acted upon, does it follow that the Protestants of India and the more liberal Romanists are not to have an institution? Does it follow that the Governor General, the Commander-in-Chief, and others high in authority are to be looked upon as inimical to the welfare of Romanist soldiers because they choose to support an institution based upon principles of which they approve? Can we only secure the approbation of Romanists by sanctioning their errors or succumbing to

their dictation? Is a Romanist soldier to be told, your Commander-in-chief does not appreciate your bravery, and has no care for your interests because he sanctions an institution in the advantages of which your priest will not allow you to participate? What then, is the Romanist priest, through the Romish soldier, to hold the conscience of the Protestant Commander-in-Chief in abeyance because he does that which the priest does not deem favorable to his system? How does the Romanist soldier know but that his superior may afford his aid to the institution at Mussoorie, and to another which may better accord with his religious views? How is he to arrive at a conclusion that he is not cared for by his leader because he will not cease to do that which he believes to be right? The Romanists have one remedy for that which they reprobate. Let them emulate the noble and generous conduct of Major Lawrence and establish a seminary of their own. This would be far more catholic and British than the dog-in-the-manger spirit they are now displaying, and one which would give rise to honorable rivalry. We hope, notwithstanding the bad feeling which the writings in question can scarcely fail to excite, that Major Lawrence's plan will succeed beyond his most sanguine expectations, and moreover that this attempt to mar it will but make it more fully known and better appreciated by all classes.

We have but little doubt that it would tend materially to the success of the institution if the head of the establishment were a well-informed, devout, and liberal layman. We have much pleasure in appending the following article on the subject from the *Bombay Times* of the 13th of June:—

“ It is with deep mortification and regret that we observe the admirable establishment of Major Lawrence at Mussoorie already made the subject of religious controversy. The *Catholic Herald* has attacked it as not making provision for the religious wants of the children of Catholic soldiers, and as likely to take advantage of its position to proselytize them should any be sent there. The latter charge seems most groundless: the justice of the former, in so far as it may be just, is matter of necessity. As the mere allegation of an obscure print, we should have attached no weight to the matter at all, were it not that from the *Delhi Gazette* we gather that it has taken a hold of the minds of influential parties to an extent equally to be wondered at and regretted. One of the finest features of the Mussoorie establishment is the care it takes of the religious and moral training of all who seek its sanctuary: it shuns that godless liberalism which, on the plea that creeds are too solemn things to be interfered with, leads its pupils to infer that scripture knowledge is less worthy than any other branch of instruction of being sought after. The Mussoorie Asylum is intended not only to be a place of instruction but a home to its inmates: the superintendents and teachers not only discharge the common duties appertaining to their station, but come in the place of parents to those under their charge—too many of whom, alas, are otherwise parentless. The arrangement of entrusting the intellectual cultivation of the youthful mind to teachers in the establishment, while religious tuition is reserved for parents at home, or for other teachers,

is not permitted them. The Asylum is the orphan's home. They have no choice, but give them religious instruction or leave them in a state of heathen darkness : and the excellence of the scheme, as already stated, lies more in the moral than even in the mental training of which it assures its pupils. The framers of the scheme are Protestants : believing the Roman Catholic faith an erroneous one, surely they are neither chargeable with intolerance or love of persecution if they decline contributing from their private resources to the dissemination of what they regard as religious error ? Is there any Catholic establishment in existence which makes provision for Protestant principles being inculcated within its walls ? But besides differing very widely from each other in the great points of Christian doctrine, there is one branch of the system of tuition in which they are so diametrically opposed to each other that it seems difficult to imagine how the embarrassment arising therefrom could be overcome so as to meet the views of the rigid Catholic. The Protestant holds it essential that young persons should be taught and habituated to read their bibles in their mother-tongue : the Catholic forbids the study of the bible to laymen altogether.

We are most fully assured that there are few things the directors of the Mussoorie Asylum would feel more anxious than that arrangements should be made, or be modified, so as to admit within their gates, and without distinction of creed, all who desired to seek refuge there ; that the children of the Catholic as well as of the Protestant soldier would form the objects of their paternal care ; that for them it was enough that the claimant for admittance was a soldier's child, to ensure a tender welcome. But if, unfortunately, Catholic ideas interfere with, or Catholic clamour intimidate from, the resort to the Mussoorie Asylum, it would be too much to expect the Asylum itself to abjure its most valuable characteristic ; or that, to meet the views of those with whom its originators entirely disagree, it should omit a species of instruction considered indispensable, or introduce one conceived to be erroneous.

It is deeply to be regretted that religious differences should interfere with the universal applicability of that benevolence which excludes no one from its care ; but, whatever may be our regrets, we see no remedy unless in some operation far more mischievous than the evil desired to be removed.

It is, it would appear, intended to bring an orphan establishment, for Catholic children, into existence, under Catholic auspices, at Agra ; and no benevolent man but will heartily rejoice that a place of refuge, with the means of instruction in the faith of their fathers, is provided for the parentless—equally of whatever creed.

4. CHRISTIAN LITERATURE.

We doubt not but that the two accompanying papers from our contemporary the *Advocate* will possess interest for those who care for the religious literature of Britain and India. It is encouraging to look back to the time when not only was there no Christian periodical, but no real Christian to be found in Bengal—when a Christian man had to advertize for a kindred spirit ;—and compare it in a Christian point of view in almost every respect with the present state of things. The number of Christian periodicals, and the manner in which they have been and are conducted, and the influence they have doubtless had in giving a

more healthy tone to the general literature of India, is among the many causes for encouragement to the Christian labourer. The measure of support afforded by the Church to this form of useful labour is indeed limited. It is unworthy the cause in which we are engaged and the generally liberal character of the Christian people of India. We believe, in many instances, the subject has but to be brought to the notice of those friendly to Christian literature to be remedied. If our friends will but act on the suggestion of the *Advocate* and obtain each an additional subscriber, this reproach will be removed from the character of Christians—that they are indifferent to the success of Christian periodical literature in India, because it is exclusively Christian, or does not in all things square with the peculiar views of differing sects. A Christian, it is observed, will support a journal in which religion *may be tolerated* or casually advocated, and in which the great truths of Christianity are scarcely ever recognized, or if they be only to be misrepresented, while he will not afford his support to a journal every way devoted to the interests of religion because it differs from him on some minor peculiarity.

CHRISTIAN LITERATURE IN BRITAIN.

The circulation of periodical literature in Britain at the present moment is perfectly astonishing—the efforts to maintain and extend it beyond all precedent.

Leaving the secular journals, we find that the *Christian Witness*, a monthly journal devoted to the interests of Congregationalism, has in the space of two years attained a circulation of 50,000. The *Christian Penny Magazine*, edited by the same gentleman, Dr. Campbell, in less than one year has realized 80,000, and hopes to obtain one million subscribers ere long. When the *Christian Witness* started it was apprehended that it would, from the quantity and quality of its contents, as well as its low charge, injure the sale of long established religious journals. It has not done so. On the contrary, new life has been infused into them, they have been enlarged and improved in external appearance, and their circulation maintained and extended.

And not only this, but new journals adapted to every varying shade of religious taste and sentiment, as well to the advocacy of the most catholic views of divine truth, are springing up on every hand. Every mail almost brings a specimen number of some new aspirant for the patronage of the Christian Church. What a change has been wrought within our limited experience in this respect. The time was, (within our recollection,) when there was not one strictly religious newspaper. Now we have the *Patriot* and *Nonconformist* (Dissenting); the *Record* (English Church); the *Watchman* (Wesleyan); *Witness* (Free Church of Scotland); *Balance, Universe* and *Alliance* (journals devoted to unsectarian religion); the *Tablet* (Roman Catholic), out of which others have originated,—the advocates of the strictly peculiar views of different sections of the Church,—with which we are only familiar by name.

In former days scarcely a daily or weekly journal could be found which spoke of evangelical religion with tolerance, now many of the professedly daily and weekly secular papers are found ranged on the side of civil and religious liberty and the cause of evangetic truth. The change that has come

over the spirit of journalism is in nothing more evident than in the case of dissenters. In previous years they were only referred to as a band of ignorant fanatics, disturbers of the peace and order of society. Now they find advocates and friends in every quarter, and in some instances where they least expect them. The existence of religious journals have doubtless done much to advance this state of things. The editors are men of first-rate talent, men of letters as well as piety, who have commanded attention and respect, and who, from the general manner in which they have upheld their views, have done much to enlighten the public mind on subjects heretofore only set forth by the opponents of religious toleration and spiritual religion.

A quarter of a century back the leading monthly periodicals were the *Evangelical*, *Wesleyan*, *Congregational* and *Baptist Magazines*, now we have from the *Christian Witness*, to the *Primitive Methodist*, an host of monthlys enough to appal men even of extraordinary religious reading capacities. The *Missionary Chronicle* of the London Society and Mr. Pratt's *Missionary Register* at that period were the organs for missionary intelligence; now we have the Church, Baptist, Independent, Church of Scotland, Free Church, and not a few other periodicals devoted to the interests of the several missions which the spirit of the age has called forth.

Formerly the *Edinburgh* and *Quarterly* were the only quarterly journals, and we need not say in their palmy days how religion and missions were satirized and lampooned in them, by the first writers of the age. The *Eclectic* then stood forth single-handed for the truth. Now how altered are even these in their spirit on the momentous theme of religion, while the *North British*, *British Quarterly*, and others, vieing with them in talent, are entirely consecrated to the advancement of scriptural truth. In all this we see cause for gratitude; the principles of truth and toleration are more fully understood by the masses, and especially by those in authority; intolerance has been awed and checked, and men taught that principles and measures and not men and parties are essential to the best interests of the human race. Such a state of things is not however without its corresponding dangers, especially with dissenters. There is reason to apprehend that it may lead them into the whirlpool of politics and mere literature, and thus draw them away from that spirituality and simplicity for which they have been hitherto distinguished. From such evils we sincerely hope they may be preserved, and that the good and gracious Spirit may enable them, while they strive to vindicate their claims to political and civil liberty and literary reputation, to maintain that love to and practice of spiritual religion which has hitherto been their defence and praise.

CHRISTIAN PERIODICAL LITERATURE IN INDIA.

"A Christian," who was interested with our brief outline of periodical Christian literature in Britain, wishes to know somewhat about religious periodical literature in North India or in the East generally."

If we confine ourselves in reply to those periodicals now in existence, and which are exclusively devoted to the advocacy of evangelical doctrines and interests, we can at once supply the list. In this city we have (monthly) the *Calcutta Christian Observer*, *Christian Intelligencer*, *Free Churchman* and *Baptist Missionary Herald*. The *Observer* is the oldest existing religious journal in North—if not in all—India, and has been from the commencement the steady and consistent representative of evangelic truth and missions. The *Intelligencer* is the organ of Evangelical Episcopalians. The *Free Churchman* is devoted to the interests of the Free Church of Scotland, and especially to its missions in Bengal. The *Baptist Missionary Herald* is a monthly digest of missionary operations in connection with the Baptist Society, more

especially in India. In point of circulation the *Observer* takes the lead of its contemporaries. The only weekly paper is the *Advocate*, concerning which we merely remark that it was the first exclusively religious weekly journal started in India, and that it has, in the midst of conflicting interests, and under not a few difficulties, maintained its ground for many a year. The *Calcutta Quarterly Review*, though not exclusively religious, has done good service to the cause of religion.

The *Friend of India* at Serampore, though neither the organ or representative of any religious body, and generally speaking devoted to the discussion of important secular matters, frequently affords its widely diffused influence to advocate the cause of missions and religion. The *Evangelist*, a monthly journal in Bengálí and English, is published at Serampore. The object of this journal is to provide a means of instruction for Native Christians. At Mirzapur, Upper India, the *Khair-Khwa-i-Hind* is published by the Missionaries of the London Society. It is printed in Romanized Hindí and contains essays and articles of general interest, besides a correct digest of passing events.

Our friends at Madras publish monthly the *Madras Christian Instructor*, the organ of the Missionary body, conducted on the same principles as the *Calcutta Christian Observer*. The *Madras Native Herald* is the journal of the Madras Free Church Mission. It is chiefly occupied with papers connected with the Free Church Institution at Madras. The *Madras Christian Herald* is a weekly paper connected with the Episcopal Church.

At Bombay we have the *Oriental Christian Spectator*, an excellent monthly journal, open to all fair Christian discussion, and the advocate of good measures by whomsoever propounded. The *Spectator* is to Bombay what the *Observer* is to Calcutta. The proprietors publish a monthly overland summary of Missionary intelligence for transmission to Europe. The *Bombay Witness* is a weekly paper in English edited with much spirit and faithfulness. The *Dnyanodaya* a monthly paper in the vernacular is edited by the American Missionaries at Ahmednuggur. Its object is to provide the natives generally, and Christians in particular, with correct information on passing events.

There may be other religious journals, either in the sister-presidencies or in the upper provinces in the vernaculars, with which we are unacquainted, should such be the case we shall be happy to add them to the list.

In Ceylon there is at least one periodical, the *Morning Star*, English and Cingalese, devoted to the interests of religion.

In China, the *Chinese Repository*, a valuable record of men and things, as they were and are in the Celestial Empire. The friends of religion at the Cape support the *Cape of Good Hope Christian Magazine*, a spirited and ably conducted monthly. But we must not travel beyond the Cape.

We cannot close this brief notice of the religious periodical literature of India without a word or two in reference to the support which it ought to receive. From all that we can gather, with the exception of the *Calcutta Christian Observer* and *Advocate*, the *Chinese Repository* and *Oriental Christian Spectator*, none of the strictly religious journals defray their expenses. This arises chiefly from their comparatively limited Mufassal circulation, the quantity of matter they give, and the low price charged. These added to the heavy rate of postage, the chief cause of the limited Mufassal circulation, prevent them doing more than merely defraying the expenses of printing and paper. The editors of all the religious periodicals labour gratuitously, their only object being to do good. For this end they give time, talents, strength and influence to this important branch of Christian labour. The least reward they ought to anticipate is efficient support from the Christian Church. If the leading religious periodicals were all subscribed to by the majority of the Christian body in India, the cost to each individual would not amount to

above 100 Co.'s Rs. per annum, a sum, which though begrudged for such an object, is thoughtlessly expended by even good people on the merest extravagancies of life, or in support of journals in which religion is lampooned or undermined. We do not complain, for considering the position taken up by us from the commencement, we have had just the measure of support we could have expected. But from a pretty general knowledge of the state of things in this department of labour, we aver that the support afforded by Christians to Christian periodical literature in India is unworthy the Journals themselves, the cause they advocate, and the wealth, intelligence and piety of the church at large. We hope a word to the wise will be enough. We only add in conclusion one suggestion, let Indian Christian friends who feel an interest in the support of our Christian periodicals take up the cause in right good earnest, until they interest others in the support of one or more journals. If each present subscriber to the *Advocate* or *Observer* could but obtain one additional subscriber, these journals would be enabled to hand over a respectable profit to some good object. Try, Christian friends, we ask it not for ourselves or our fellow-editors, they will gain nothing by the increase—save encouragement in their work,—for all their labours are gratuitous.

5. FEMALE EDUCATION IN INDIA.

Those interested in the welfare of India will not question the importance of the education of her daughters. It is one great and good means by which the people will be effectually raised in the scale of being. No country has been truly good or great while its women have been ignorant or degraded. They have too great an influence on the habits and destinies of the lords of the creation individually and collectively not to sway them for evil while in a state of ignorant vassalage. To the influence of mothers may we trace the formation of the characters and conduct of the best and worst of mankind, the banes and blessings of the world. Few are so lost to feeling as not to remember in mature life the instructions and examples inculcated and set forth by those with whom the tenderest and most impressible portions of life have been chiefly spent. To the women and the early matrimonial customs of India, in connection with the debasing character of its idolatry, may be traced we apprehend the low and sordid characters of the majority of her sons. If we would make the men manly we must direct more of our energies to the education of the women of the land.

To those eager for the conversion of the people to Christ, the Christian education of the women must be a subject of paramount importance. That our educated Christian youths should have wives capable of sympathizing with them in their more enlightened views is of the first moment. With a view to stir up to greater diligence on this subject we propose to present, as opportunity offers, a brief outline of the several institutions established with

this object in view in India. It will scarcely be expected that we can be conversant with the histories or present state of all such Institutions, we shall therefore feel obliged, for the better accomplishment of our task, if the friends of female educational establishments in Calcutta and the Mufassal will forward us brief and pertinent statements respecting the Schools and Orphan Institutions under their management. We commence with a brief outline of the school attached to the Free Church Mission in Calcutta, which has been gathered from accounts of its recent examination taken from the *Free Churchman* and *Hurkaru*.

EXAMINATION OF THE FEMALE MISSION SCHOOL CONNECTED WITH
THE FREE CHURCH, CALCUTTA.

Not having been able to be present, save during a short time, at this examination, we are indebted to a friend for the following interesting sketch of its details and of the history of the school itself.

Some of our friends are aware that several years antecedently to the disruption of the Church of Scotland in 1843, there had been formed, in Edinburgh a "Ladies' Association for the advancement of Female Education in India." Both the supporters of this Association, and the members of the Committee of Direction, happened to belong, some to the one section of the Established Church and some to the other. There were, therefore, as in the various committees for managing the schemes of the Church, in the Ladies' Association, the same elements for bringing about a disruption as those which were operating to produce that result in the General Assembly itself. In other cases all the subordinate bodies and committees waited for the anticipated crisis at the meeting of the Assembly in May 1843. But peculiar circumstances connected with the management of their affairs and the appointment of their Secretary, brought on a discussion in the Committee of the Ladies' Association which terminated in a complete disruption of the Committee and supporters of the Association, several months before the great meeting of Assembly in 1843. It became immediately necessary for the agents, which the Association had sent out to this country, to decide to which party, of the friends of Female Education in India, they should adhere. The minority of the former Committee, who were adherents to the Free Church party, speedily formed a new association and began to establish branch associations in several parts of Scotland. They designated themselves the "Female Society of the Free Church of Scotland for promoting Christian Education among the Females of India," and were speedily in a state of efficiency for incurring the responsibilities of their undertaking. The former Ladies' Association had then two agents in Calcutta; and it so happened that one adhered to the Established Church party; and the other, Miss Laing, placed herself under the direction of the Female Society of the Free Church of Scotland. At the time of the separation caused by the disruption, the orphan girls were under the special care of Miss Laing: and being claimed by the representatives of the Established Church here, all who were *bonâ fide* orphans, or for whom any plausible claim could be advanced, were given up to them. But, as those who were given up were those upon whom had been expended the greatest exertions, this female Institution was now placed in circumstances which resembled a commencement entirely *de novo*. It was therefore resolved not only to receive, protect and educate orphan girls, but also to admit day-scholars to be educated along with the orphans,

and to have a vernacular school for the education of such Bengálí girls as might be induced to attend. It is not our intention at present to enter into a full statement concerning these several branches of labour. Suffice it to say, that in the present state of things it is a most difficult matter to effect much good among Bengálí girls, because they generally expect, in some way or other, to be *paid* for attending school; and the minds of other girls attending as day-scholars have of late been much distracted by the efforts of Roman Catholics to bring as many as possible under their influence.

On the forenoon of Tuesday last, an opportunity was presented of judging as to the progress and attainments of the girls residing in the institution, and the result must have been gratifying to every one present. The examination commenced about ten o'clock, A. M. and was attended by a few friends, members of the Free Church Congregation, in Calcutta. With the exception of a few questions, put to two several classes by Mr. Macdonald, the examination was entirely in Dr. Duff's hands, and was conducted with his usual ability.

Considering that the Institution was formed only about two years and a half ago, and that then very few now in it could do more than struggle with the very elements of reading, we cannot but regard the present attainments of the girls in the highest class as pretty extensive. They have read the five books of Moses, the whole of the New Testament, the whole of the Shorter Catechism, Thomson's Catechism, Watts's hymns, a portion of Lessons for schools, part 4th, and of 1st collection of Institution extracts, the whole of Cliff's Geography, English Grammar, Writing and Arithmetic, and 13 pages of Progressive Geography. They have also been taught marking, plain and fancy needle-work. These girls, who are ten in number, have a very accurate knowledge of scripture history and of the leading doctrines of the Christian Religion. They can read English with great readiness and explain the meanings of words very correctly, both by English interpretation and by means of Hindustání.

The girls of the 2d class, also ten in number, read a small portion of the New Testament and part of the 3d Instructor, and have learned Watts's Catechism and some of Watts's Hymns, and do plain needle-work. We heard these read a portion of the Gospel by Matthew, and answer questions upon it in a very satisfactory manner.

The seven girls composing the 3d class have commenced the 2d Instructor, Watts's Catechism, and plain needle-work.

And the junior class consisting of eight very interesting little girls, two of whom are by birth Jewesses, are beginning to read, and can repeat a few hymns.

The whole 35 girls, the greater number of whom are either orphans, or those whose education could not be provided for otherwise, were neat, clean and healthful in their appearance. The whole establishment reflects credit upon its diligent and pains-taking superintendent, and is well worthy of the countenance and support of the Christian public who are interested in the progress of female education on Christian principles. Let the hearts of those who are engaged in this most important branch of Christian labour be encouraged and supported by the sympathy and aid of those who love the Lord Jesus.—*Free Churchman.*

Agreeably to the public announcement made to the Free Church Congregation, on Sunday the 7th June, an examination of this Institution was held on the premises, Circular Road, on Tuesday last, at 10 o'clock, A. M. As at present constituted and supported, it has only been in existence for

about two years and a half. It was then commenced with only five orphan children. Subsequently the number so increased that, though two have died and three have been married to Native Christian young men, there are at present not fewer than *thirty-six*, entirely clothed, boarded, and trained in the Institution.

The Institution has also been open for day scholars, both from the East Indian and Hindu community. At one time, there were not fewer than about thirty of the former and sixty of the latter in actual attendance. The attendance of both these classes of pupils, however, fluctuated so exceedingly, not merely as regarded the aggregate number present, but the individuals composing that aggregate, that their progress in educational acquirements could not be very satisfactory. The strength of the conductors of the Institution has, consequently, been given to the orphan and destitute children that are wholly brought up within its walls. And certainly, nothing could exceed the gratification afforded to the respectable assemblage of visitors on Tuesday last by the appearance and answers of the children. They looked so clean and tidy—so orderly and disciplined—so smiling and happy—so respectful and well-behaved—that the contrast between what they are now, as timeously rescued from infamy and ruin and trained to Christian habits, and what they inevitably would be if undelivered from their destitute forlorn condition, could not fail to awaken the liveliest emotions of thankfulness and delight. And then, the pleasure was doubly enhanced by the indubitable proofs afforded of the solid progress made in intellectual, moral, and religious attainments, as well as other useful practical acquirements, varying according to their respective ages.

The meeting on Tuesday was opened with prayer by the Rev. Mr. McDonald, after which the children unitedly sung a hymn. The fourth or youngest class of 8 girls, read lessons in spelling and repeated one or two hymns in English, giving the meaning in Hindustani, which they understand best. The *third* class of 7 girls, read the 2d number of the English Instructor, with explanations in the vernacular, answered some questions in Watts's first Catechism, and repeated some hymns. The second class of 11 girls, read portions of the Gospel of Matthew and of the 3d No. of the Instructor; and to every question returned prompt and satisfactory answers. They also knew the whole of Watts's Catechism and many of his hymns. The *first* or highest class of 10 girls, had read the Books of Moses, with other leading historical parts of the Old Testament and the whole of the New—had completely mastered the whole of Clift's Geography with the use of maps, and a part of a larger Geography—had studied considerable portions of various collections of Instructive Extracts, including Natural History and other useful knowledge of a miscellaneous character—had committed to memory Dr. Thomson's Catechism, the Assembly's Shorter Catechism and most of Watts's hymns, the meaning of all of which had been fully explained; had acquired the elements of grammar and arithmetic, and exhibited very good specimens of writing. They also read and explained passages in the Bengali Testament.

This enumeration of particulars may surprize some; and it may be thought to savour of the "cramming" system. But it is not so. On the subjects now named, hundreds of questions, of a nature the most discursive and miscellaneous, were put; and the clear and decisive answers given, frequently by all, and always by one or more of the pupils, satisfied all present that the system was not one of "cramming"—not one of mere rote work—but a thorough, penetrating, and productive system. In other words, the children acquitted themselves in such a manner as to prove that their minds were well disciplined, and that they had really mastered the various branches of

knowledge above specified. The minuteness and accuracy of their acquaintance with the facts and doctrines of Scripture, in particular, not only delighted, but, it may be truly said, surprized the assembled visitors—many of whom openly declared that they were not prepared for such an exhibition of real proficiency. It was altogether a spectacle which those who witnessed it cannot soon forget.

All the children, it may be added, are taught needle work of different kinds—specimens of which were shewn to the visitors.

At the conclusion, the Rev. Dr. Duff, who had chiefly conducted the examination, addressed the meeting at considerable length. He dwelt on the vast importance of such institutions, more especially in the present state of India—pointed to the prodigious influence exerted by mothers in forming the mind and manners, the habits and character of children, and consequently, of the future men—strongly contrasted the atmosphere of noxious influences that circulate in a dark and cheerless heathen home, with the atmosphere of wholesome and purifying influences that pervade the happy and well-conditioned Christian home—and urgently pleaded for the manifestation of an increased interest, on the part of European Christians, in the mental culture, the spiritual welfare, and the domestic usefulness of India's daughters. He explained how an institution like the present was designed not merely to cultivate the minds and religious feelings of the young, but also to train them into practical habits of personal industry, economy, and carefulness. The older children were taught to make and mend their own clothes and those of the younger ones—the stouter children to wash their own clothes, and those of the weaker ones—while the more experienced were made, by turns, to take a share in the culinary operations. All this was not only calculated to form useful domestic habits, but also to elicit and cherish mutual feelings of sympathy, kindness, gratitude and good will—and to convert the whole into the members of a happy and united family of Christian sisters. And were individuals, so trained and disciplined, to increase and multiply, who could prognosticate the amount of good which would accrue from the diffusion of such quickening leaven among the innermost recesses of the hamlets and homes of India? Last of all, Dr. Duff,—referring to the example of the Apostle Paul, who greeted by name and “thanked” many of the “honourable women” who had “laboured much in the Lord,” and had been his “helpers in Christ”—pronounced a well merited eulogy on Miss Laing, the able, judicious, and indefatigable Superintendent of the Institution, and Miss Hulbert her head assistant, who had warmly seconded all her efforts, and Rose, the widow of the talented and lamented Catechist Mahendra, who devoted herself, in a praiseworthy manner, to the instruction of her young country-women. In his own name, and that of his colleagues, and of the members of the church generally, he thanked these and all other who had, in any way, however humble, contributed to the realization of such blessed fruit as they had witnessed that day. After a hymn sung by the children, and prayer by Dr. Duff, the meeting dispersed,—praising God, and earnestly resolving to bestir themselves more than ever in the cause of Native Female Education.—*Hurkaru, June 13.*

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

Since our last we are happy to announce the arrival of the following fellow-labourers in the Missionary field:—Rev. Messrs. Ansoerge, Bucknald and Batsch, of the Missionary Association found by pastor Gossner at Berlin—proceeding to Chota Nagpur. Rev. Messrs. Grönning and Heise, of the Missionary Society of Northern Germany—proceeding to Rajamundry.

2.—DEATH OF MRS. HERKLOTTS OF CHINSURAH.

We have this month to record the death of one of the oldest and most Christian residents in India, Mrs. Herklotts, the wife of G. Herklotts, Esq., of Chinsurah. Mrs. Herklotts died, after a lingering illness, on the 9th of June. Her end like her life was peace and hope. Few people have lived so long or christianly in India as this mother in Israel. She died full of years at the advanced age of 72. She had been married fifty-four years and was the mother of sixteen children. She could at one time number fifty-nine grand-children and thirty great-grand-children, in all one hundred and five immediate descendants. Of these there are now alive sixty-five. The house of herself and her excellent partner was a home and sanctuary to this numerous offspring at all times, and ever did she up to the last moment of her life follow them with her tenderest anxieties and concern. Christians, and especially Christian ministers and Missionaries, always found a cheerful and Christian welcome beneath her roof. Like the widow of old she had a room and all useful comforts for the servants of Christ who passed that way. In Chinsurah her loss will be deeply felt by the poor and afflicted. She was the Dorcas of the neighbourhood. For some time past her sight had failed her, but her cheerful piety and retentive memory rendered even this heavy affliction comparatively light. Her mind was well stored with the knowledge of the best things. She had been also a wise observer of providence, and in these two sources of comfort she found ample means of enjoyment and hope. In proof of the strength of memory in her, we may mention that she could recollect almost every hymn in the Union Chapel Selection. In her last illness she experienced all the blessings of the Christian faith, and died full of years and of hope. Seldom have we witnessed a homestead so truly patriarchal and happy as this of the Herklotts' by the river side at Chinsurah. The recollection of happy days spent in it are among the many bright spots with which the chequered path of life has been cheered, and grateful feeling, if no higher motive, would lead us to put on record this estimate of the worth of the departed wife and still living and excellent husband, father and friend.

Mrs. Herklotts was interred at Chinsurah, on the evening of June 10th. The funeral was most numerously attended. All of every class, from the Civilian to the poor Portuguese widow and orphan, from the influential Christian to the poorest native, testified their respect and affection for her who in life had ministered either to their comfort or wants.

Would that we had many such "mothers in Israel" in India, then would our daughters be as polished stones and our sons as pillars in the temple of God.—*C. C. Adv.*

3.—DEATH OF THE REV. A. DREDGE, OF THE CHURCH MISSIONARY SOCIETY.

We regret again to have to add to the number of departed faithful labourers. The following sad announcement appears in the *Bombay Witness* of the 11th of June:—

“Another serious loss has befallen this Society in her Western India Mission. It has pleased the great Head of His Church to remove into his eternal rest, a most beloved servant of His, the Rev. A. Dredge, at Nasik. Last Wednesday morning at 11 o'clock he was attacked by Cholera, and at 7½ p. m. the same day he was a corpse. His end was peace. “The Lord will receive me!” is said to have been one of his last words. And that the Lord has received him, no one can doubt, who knew ever so little of his sweet, lovely, holy character, reflecting so much of the image of Him in whom he believed and whom he loved. His was but a short Missionary career. He had arrived in Bombay, March 24th last year, and soon after proceeded to Nasik, from whence, after having acquired a tolerable knowledge of the Maratha language, he intended to have gone to Poona to receive Priest's orders at the Bishop's hands, and then to have come down to Bombay to strengthen the Society's Mission here. His arrival here was expected in the course of this month, but the Lord had decreed otherwise. How inscrutable are His ways! How mysterious His counsels! Few Missions, indeed, have been so severely afflicted by repeated losses of valuable labourers as the Western India Mission of the Church Missionary Society in Bombay and Nasik. How deeply must such providential dealings convince us that the work is the Lord's, teaching us not to trust in any arm of flesh, but in His wisdom, love and power alone; urging it upon all who love His kingdom, to carry on the glorious work, in a heavenly and a prayerful spirit, so as with yearning bowels of mercy upon a world lying in darkness, and with fervent desires after the glorification of the name of the Lord, redeeming the time, increasing their Missionary exertions, and besieging the throne of mercy with incessant faithful supplications, until an Almighty ‘Amen!’ shall pour down the Spirit from on high to own the work of our hands.”

The *Witness* in his observation on the death of Mr. Dredge says :

“We had not the pleasure of his personal acquaintance, but what we have heard of him makes us feel that the Church has had a loss. He lamented the divisions which rend the Church, and looked forward with joy to the times when unity shall prevail. The movement of the Evangelical Alliance he heartily went along with. Such a man in days like these surely is a loss. Since we commenced the *Witness* we have had to recount no less than the removal of three Missionaries from their labours in the vineyard below, of the Church Missionary Society, in their Western India Mission. In July 1844 the devoted Missionary the Rev. George Valentine, whom we rejoiced to look upon as a friend and brother, was removed by Cholera. In January, 1846 the Rev. J. B. Dickson, though personally but little known, yet esteemed and respected by us, whose translations mark the laborious character and deep research of the man, was cut off by fever. And the month of June, 1846, tells of the Rev. A. Dredge's call from earth. How inscrutable are the dealings of the Lord, his ways are truly past finding out.”

How mysterious, and yet how wise are Thy ways, Thou King of Zion.—*Ibid.*]

4.—CALCUTTA FREE SCHOOL.

The annual examination of the Calcutta Free School was held on Wednesday morning, the 24th of June. The Archdeacon of Calcutta presided. The different classes were examined by the Archdeacon and the Rev. Messrs. Ruspini and Thompson. In addition to the ordinary course of instruction, an infant school has been added. The examination of this branch of the institution was gratifying.

The examiners expressed themselves much pleased with the assiduity exhibited and progress made by the pupils.

5.—THE MISSIONARY PRAYER MEETING

Connected with the London Missionary Society was held on Wednesday evening the 10th of June. The address was delivered by the Rev. T. Boaz—Subject, the missionary character of the Church of Christ. The speaker touched upon the following topics :

The Missionary spirit distinguishes the Christian from every other system. It is an aggressive and propagative system. In this it differs from all others, even from the Jewish, of which it is the continuance and perfection,—that was exclusive and national, this expansive and catholic.

The Missionary spirit consists not in those externals on which men's minds rest, such as societies and their agencies; but in the prevalence of high-toned spirituality, faith, prayer and self-denial in the hearts of Christians and in the churches of God.

The manifestation of this spirit the evidence of its existence. It is like the spring-head of the river or the mountain torrent, if it exist it cannot be checked, it must and will flow out. The absence of this spirit entails on the Church spiritual darkness and death; it is essential to individual and church prosperity. It is the life of the Church, the true spirit of the gospel.

It is a spirit which cannot be forced or introduced by human excitements or agencies. It may be withdrawn by the Lord for the sins of his people. It is the work of the Spirit of Christ alone.

The present is a time of spiritual death and trial to the Church generally, and especially in India. This ought not to be a cause of alarm to the believer. This trial state is intended to humble the Church, to make her feel her dependance on Christ and probably to introduce her to some fearful struggle or persecution for the truth's sake. Let her not be dismayed. The Church's extremity will be Christ's opportunity for blessing her, and through her the world.—*Ibid.*

6.—THE UNITED MONTHLY MISSIONARY PRAYER MEETING

Was held at the Union Chapel, on Monday evening the 1st of June. The address was delivered by the Rev. J. C. Herdman. The passage of Scripture on which the address was based was Zechariah iv. 10. "Who hath despised the day of small things?" The preacher dwelt upon the condition of the Jews at the time the question was proposed. The application of the principle involved in the text to the gospel dispensation,—the reign of grace in the heart and the spread of the gospel throughout the world. These in their origin were illustrative of a day of small things. The principle was traceable in the ordinary works of God. It was exhibited in the past history of the church. The want of visible success in the evangelistic field no argument against carrying on the work of God. The true ground of all evangelical labour not success but faith, a realization of the mind and will of God. The preacher then dwelt on some reasons which should induce Christians to persevere in a day of small things. We ought not to despond or grow weary; such a temper was the most effectual for preventing the coming of a day of great things, and was in itself most ungrateful and faithless. The day of small things was precious in the estimation of angels—they rejoice over the conversion of one sinner. It was also precious to the blessed Trinity. In conclusion, Mr. H. exhorted the hearers not to rest satisfied with a lukewarm contentedness with present success, but to be up and doing. The devotional services were conducted by the Rev. Messrs. Parker and Paterson. The attendance was encouraging.—*Ibid.*

(From the Free Churchman.)

7.—THE CALCUTTA FREE CHURCH MISSION.

During the last few weeks several interesting events have taken place in connexion with our Mission in this city:—not indeed all of equal importance, but each in its own place worthy of record.

APOSTACY OF TWO YOUNG MEN.

First of all, we have to record the very painful intelligence, that *two* of those young men whose conversion last year excited so deep an interest both in this country and at home, have APOSTATISED from the pure and holy Faith of Christ's Gospel to the "damnable heresies" of Romanism. Through the snares and subtleties of Satan's agents, have they been turned aside from the truth: yet under circumstances and in a manner, which shewed, that although they were "with us," they were not "of us." We do not wish to dwell on a subject so painful:—suffice it to say, that they were persons in whom we had but little satisfaction after baptism—and that one of them at the very time of his departure from our church, was under a process of church discipline, for the sin of habitual and gross licentiousness—which he himself was compelled to confess to. Thus has the great Harlot (Rev. xvii.) come amongst us and selected her appropriate victims. May it please the Lord mercifully to rescue and finally to save them; if they have not "sinned a sin that is unto death."

DESIGNATION OF FOUR NATIVE YOUTHS TO THE OFFICE OF CATECHIST.

But if our Mission has thus been sharply chastened and deeply humbled by the apostacy of those two converts, it has been much encouraged and comforted by the fact that four others of the same little band have devoted themselves to an initial department in the ministry of our Lord Jesus Christ. O may the Holy Spirit keep them, so that they may never make shipwreck of faith or character, as so many others have done! We are glad to transfer from the columns of a (*late*) contemporary, a brief but accurate account of the public service connected with the Designation of these young men: and which on account of the source from which it comes, supersedes any further record from us.

(From the Calcutta Standard.)

A very interesting and impressive service was held on the evening of Tuesday last, at the place of worship, at present occupied by the Free Church congregation. The meeting was a special one, for the purpose of publicly setting apart four native converts to the office of Catechists in connection with the Bengal Mission of the Free Church of Scotland. The Rev. J. Macdonald opened the business of the evening by giving out a portion of the XCth Psalm, (v. 14—17.) and offering up an impressive prayer. The remaining part of the service devolved, by appointment of the Presbytery of Calcutta, on the Rev. Dr. Duff. The Rev. Dr. commenced by explaining, that the office of Catechist was one recognized by the General Assembly of the Free Church, and that, in all its proceedings, connected with the examination of the four candidates, the Presbytery had been guided by the expressed terms of the Act of the General Assembly constituting Presbyteries of Missionaries abroad, and defining their functions. He stated that the four young men, who were now, by God's blessing, to be set apart and appointed to the office of Catechists, had, for a period of about eighteen months, at various intervals, been examined by the Presbytery, on prescribed subjects of study, and had acquitted themselves most satisfactorily. The Presbytery

had therefore unanimously resolved to set them apart as Catechists in connexion with the Bengal Free Church Mission. Before proceeding in accordance with appointment of the Presbytery, to do so, the Rev. Dr. called upon each of the young men separately to read short written statements, exhibiting the principal reasons which had led them, individually, to desire office in the Church of Christ. These statements were clear, decided and solemn. The grand motives which were chiefly indicated by all of them, were devotedness to the service and cause of Christ, and love for the souls of perishing sinners. After these statements were read, the Rev. Dr. stated that this was but, he hoped, the initiatory office to his young friends, and he hoped that, at a subsequent period, the Presbytery might be called upon not only to license them as preachers of the Gospel, but even to ordain them to minister in ordinances and doctrine. He then in a long, most impressive, eloquent and affectionate discourse founded on 1 Tim. iv. 12 and 13 verses, delivered a charge to the young men. It would be utterly impossible to give an accurate idea of such a discourse within the limits of a short article. We must therefore forbear. The meeting was numerously attended, and separated about 10 o'clock P. M."

The names of these young men are, Jagadishor Bhattacharjee, Prosunno Coomar Chatterjee, Lal Behari De, and Behari Lal Sing.

BAPTISM OF TWO NATIVE FEMALES.

On the evening of Tuesday the 2d June, another very interesting spiritual scene was presented to those few members of the congregation who are in the habit of attending the regular weekly evening service of the church. The youthful wives of two of our Christian converts (one of them now a Catechist) were introduced by the rite of Baptism into the communion of the church of Christ amongst us.

After a hymn of praise had been sung, and prayer had been offered up by the Rev. Dr. Duff, the Baptismal service was conducted by the Rev. D. Ewart. He first gave a short explanatory statement of the providential manner in which these young women had been recovered by their husbands, long after they themselves had been baptized; of the very satisfactory progress in divine knowledge, which they had in a short time made, under the tuition of their husbands, and some kind female friends, whom he named; and of their present apparent fitness to receive the ordinance of Baptism, as ascertained by his own previous personal examination of their attainments. He then addressed the young women in their own *Bengali* tongue (for they are yet but little acquainted with English), putting to them a number of questions suited to so special an occasion, and after further offering up prayer in the same language, baptized them kneeling, in the name of our God, Father, Son and Holy Ghost. The whole service was closed with some very appropriate remarks, (especially on 1 Cor. vii. 12—16,) by Dr. Duff. The scene was an interesting one; and we were especially glad to listen to a *Bengali* service, conducted in presence of our own people, by one of our own Missionaries. Let our praying readers pray, that these young Christian women may be kept from evil, and perfected in grace!

8.—BAPTISM AT CHRIST'S CHURCH, SIMLA.

It affords us much satisfaction to announce the baptism of another intelligent native youth in connection with the Episcopal mission. The solemn rite was performed by the Archdeacon of Calcutta, on Sabbath evening May 24, at Christ's Church, Simla. The Rev. K. M. Banerji preached on the occasion. We understand that a large attentive and deeply interested audience of natives and others were present to witness the ceremony. The

name of the new convert is Chandi Churn Sing. His case has excited considerable interest from the pains and anxiety which his friends have manifested to retain him in the Hindu faith, and for the intelligent and Christian manner in which he has met and overcome all their efforts. May the good Lord give him grace to hold fast the word of life to his perishing fellowmen, always to the end.—C. C. *Adv.*

9.—TRACTS FOR MUHAMMADANS AND DEISTS.

We have received from a friend several copies of two excellent works in Hindustání adapted chiefly for circulation amongst Muhammadans and Deists. The one is "The Messiah," the other is "Leslie's truth of Christianity." They have been translated and compiled by an able and industrious Christian friend, and printed at his own cost at the Allahabad press. Would that many of our Christian laymen would thus aid the Missionary work. How many a day squandered in inanity might be turned to useful account in the compilation or translation of works adapted to improve and bless the people, and how many a rupee thrown away in thoughtless extravagance might be devoted to the highest and best purposes in accordance with the peculiar tastes and habits of the proprietor. Oh that we could all remember that we as Christians are but stewards for God, stewards of time, talent, property and influence. For all and each of which we must give an account to God.—*Ibid.*

10.—KHAIR-KHWA-I-HIND.

We have to acknowledge the receipt of several numbers of the *Khair-Khwa-i-Hind*, a weekly periodical published by the London Society's Missionaries at Mirzapur, Upper India. It is printed in Roman and Persian character, and contains articles original and selected calculated to interest and improve the natives generally, and Christians in particular. It is printed at the Mirzapur (Upper India) Orphan Press, and reflects great credit on the establishment for the manner in which it is got up. Those friendly to the diffusion of a knowledge of passing events amongst the native population in the Upper Provinces, or wherever the Hindustání language is spoken, cannot do better than encourage this enterprising effort. It is an excellent corrective to the common and exaggerated bazar rumours which are every way so injurious, while at the same time it affords information on subjects of the highest and most permanent interest to all.—*Ibid.*

11.—THE STANDARD.

During the past month (May) the *Calcutta Standard* has ceased to be. The *Standard* commenced about five months ago on the entire responsibility of the proprietor. It started with a view to uphold the interests of evangelical Christianity. The Editor in his farewell notice says that the difficulty experienced in conducting a daily journal on such principles has been the cause of failure rather than the lack of subscribers. He appears to think that the time has not arrived when the evangelical Christian community of India will support a daily paper conducted in accordance with their views. We do not quite coincide with our late contemporary. We believe a journal which would recognize the principles of evangelic truth would find favor with the people of India, but it must be able in every way to *command suc-*

cess, and to do this the Editor must be not only a man of first rate ability, and possessed of an intimate and extensive knowledge of India in all its resources and interests, but he must be thoroughly imbued with the supreme importance of evangelical religion in all things. The presiding spirit of such a paper must be able to give to all the materials placed at his disposal a thoroughly Christian tone. His object should be to *direct* public opinion in all things into this channel, and his whole time and energies must be devoted to the work. It is we opine the absence of this, rather than to any indisposition on the part of the Christian public to support a religious daily paper, that the *Standard* has been discontinued. We say this without in the least reflecting either upon the talent or integrity of the Editor or others connected with the *Standard*, we believe they all did their best, and who can do more. We respect those with whom it originated, for the motives by which they were actuated, and the trial they have made under such unfavourable circumstances, and we trust they will not suffer in a pecuniary point of view; but in the absence of such agency as that to which we have referred we were not sanguine enough to hope for extensive success.—*Ibid.*

12.—COMPANION TO THE BIBLE IN ORIYA.

The London Religious Tract Society's "Companion to the Bible" has been translated into Oriya by our indefatigable friend the Rev. A. Sutton of Cuttack. It is an admirable appendage to his more important labours the translation of the Old and New Testaments into Oriya.—*Ibid.*

13.—THE CAUSE OF MISSIONS.

A friend in England, writing on the subject of Missions, says, "India with its Millions is in a missionary point of view almost lost sight of. You will scarcely believe it, that such has been the China mania that upwards of one hundred Protestant missionaries of different denominations have been sent from this country to the Celestials since what is called "the opening of China." Another says, "some think of a Mission to the *Seiks*."

We often marvel and wonder when and where this spirit of excitement will end. Would that the Christian people of England were but content with the millions of Asia, Africa and the West Indies to which they have free access, and where they can labour without let or hindrance, and under the sanction and protection of their own Government. Concentration not extension, strength not attenuation, is what is needed in missionary labours. If one body of Christians would but labour in one part of the world, or in one division of this vast country, and another occupy a distinct nation, country or territory, how much more economically and hopefully might missions be carried on. We hope the day is not far distant when experience and necessity will lead, if not to some such plan generally, at least to the better allotment of our missions in India.—*Ibid.*

14.—THE KARENS.

It affords us sincere pleasure to announce the progress which the gospel is making amongst the Karens. The American Missionaries resident in British Burmah and the province of Arracan have, during the last twelve months, admitted into the church of Christ twelve hundred hopeful converts

from amongst this interesting class of people. The Karens are an enterprising, intelligent, mountain tribe resident in the hills of Burmah, between that country and Arracan. By some they have been supposed, from many of their religious sentiments and practices, to be a portion of the ten missing tribes of Israel. Be this as it may, they are evidently a people much more prepared for and far more willing to receive the gospel than either the burdened idolators of India or the cold and deistical Buddhists of Burmah. Whether they pertain to the scattered tribes of Israel or not, this is our prayer, that they may belong to the Lion of the tribe of Judah and be all of the happy redeemed family of Christ.—*Ibid.*

15.—THE SA'NTA'LS.

We understand that the Rev. J. Phillips, of the American Mission at Balasore, has in the press a first book for the Sántáls, one of the hill tribes in the vicinity of Sumbalpur. The book will be printed in the Roman character and is to contain the alphabet, short moral sentences, a brief epitome of religion, the Decalogue and the Lord's prayer. Mr. Phillips has paid particular attention to the language and habits of the Sántáls, and we hope this practical effort on his part to do them good will not be vain in the Lord.—*Ibid.*

16.—CHINA.

From a letter dated Victoria, Hong Kong, 21st of April, 1846, we gather the following pleasing items: "Mr. Medhurst baptized two converts lately. Pohlman of the American Board baptized two a few days ago. We (the London Mission) have three male applicants for baptism. They have been going on most prosperously for some months past, and will soon I hope be admitted into the church. We have a prospect of getting a settled pastor for the Union Chapel soon." May these be but the droppings before the more copious shower.—*Ibid.*

17.—PEACE AND WAR.

The sentiments which have of late been advocated in Britain in reference to war have been much more in accordance with the religion of Christ and hopeful to the advocates of peace than those entertained in former years. War it is true appears still to be under many circumstances a necessary evil, and in a defensive form in such a country as India, or other lands, similarly circumstanced, can scarcely be avoided. It is not, however, by the large body of the people in England viewed through the false medium in which it was in earlier days almost exclusively seen. The people, having been favored with the blessing of education and the advantages of reading and thinking, have begun to feel that war on its own account, and for the mere sake of what is called glory, is neither desirable nor profitable. That thousands should fall by the sword to gratify the ambition of men, or the purposes of party, does not appear to be coveted by those who formerly were led into a soldier's life as the unthinking horse rusheth into the battle. They have begun to pause and ask *cui bono?* This feeling we find prevails to a great extent, and has been recently strongly developed on the attempt to call out the militia in Britain. The war spirit appears to be chiefly popular with the aristocracy, and not with the middling and lower classes. The "gory glory" of war does not wear those attractions for the people it once did, and we hail

this as the harbinger of better days for England. When the people are indisposed to engage in war it will throw their rulers upon more Christian expedients. The pen will take the place of the sword, and negotiation supplant the death-spreading cannon.

The spirit in which the recent victories in India have been received by a large portion of the British public has been more worthy the Christian name than we had been led to anticipate. This we gather from the religious journals which have reached us by the last mail. Gratitude for deliverance from invasion has been mingled with deep sorrow for the immense sacrifice of life and property at which it has been gained. The horrors of war have not been hid amidst the glories of conquest, and these victories, great and important as they are, will we doubt not, in the losses they have entailed, do much to engender a love of peace in the minds of thousands.

The forms of thanksgivings drawn up by the heads of the English church have been commented upon in severe terms by not a few of the public journals, and the honors which have been awarded to the principal victors have been contrasted with the favors bestowed upon men whose lives have been devoted to the interests of philanthropy, science and religion.

Not that the parties to whom we refer object to thanking for deliverance, in this they cordially unite, but they cannot see how the New Testament can induce a spirit of rejoicing over such scenes of bloodshed and slaughter, or how the Prince of Peace can be drawn in as a party either to the commencement, conduct or success of such sanguinary engagements. Nor do they under present arrangements object to all honor being done to the men who are but the executives of the war system which has long prevailed, but they would that those who benefit mankind by the advancement of the arts, sciences, amenities and mercies of life should be entitled to honor and reward with the chiefs of war. How many they ask wear the coronet for acts of philanthropy, mercy and utility.

In all this we see the tokens of a more Christian and healthy temper in the people, which must sooner or later influence their rulers, and place war and its glory not in the first rank of honor, but, where it ought to be, amongst the evils of life, evils if possible to be avoided, and when absolutely forced upon us to be lamented, and carried on with as little expense of suffering and life as possible.—*Ibid.*

18.—THE TRUE PREACHING OF THE GOSPEL.

It is most probable that no gift, no pains a man takes to fit himself for preaching shall ever do good to the people or himself, except a man labour to have and keep his heart in a spiritual condition before God, depending on him always for furniture and the blessing. Earnest faith and prayer, a single aim at the glory of God and good of the people, a sanctified heart and carriage, shall avail much in right preaching. There is somewhat in preaching that cannot be ascribed either to the matter or expression and cannot be described what it is, or from whence it cometh, but with a sweet violence it pierceth into the heart and affections, and comes immediately from the Lord. But if there be any way to attain to any such thing, it is by a heavenly disposition of the speaker.—LIVINGSTONE.

APPEAL

ON BEHALF OF

The Church Missionary Institution, Mirzapore, Calcutta.

This Institution, which has been for many years in existence, is now supported by the Church Missionary Association. Its object is to give a sound education on Christian principles to Native youths, both Heathen and Christian. The number at present on the Register is 171, and the daily attendance is on an average 130, of whom 9 are Christians, 110 Hindus, and 11 Musalmáns. The Institution is under the superintendence of the Rev. J. Long, and he is assisted in the management of it by the other Missionaries residing on the Mirzapore Compound. The pupils are examined in all their studies on the first Monday in every month, on which occasions the friends of Missions are invited to be present.

The Committee of the Association are deeply impressed with the importance of imparting general knowledge combined with Scriptural Instruction to Native youths of all classes in this city, and they are anxious to make the School which they have lately taken under their patronage as efficient as possible. With this view they have determined on founding some scholarships of the value of 4 and 5 Rupees per mensem each, to be open to the boys of the first and second classes whether Christian or Heathen. They propose that the Scholarships shall be adjudged by a reference to the attendance of the boys during the previous year, and a searching examination as to their attainments; and that a Scholarship when obtained shall be held for one year, a deduction being made for every day on which the holder may be absent from the School. The number of Scholarships will depend upon the funds placed at the disposal of the Committee, and it is intended that no boy shall be permitted to hold one for a longer period than two successive years.

The Committee hope that the bestowing of these rewards upon the most deserving youths will not only cause an increase in the number of boys, and promote regularity of attendance, but will also infuse into the whole School a spirit of diligence and activity which cannot fail of proving highly beneficial. It is further believed that by these means some of the more promising Students will be kept longer under instruction than they now generally are. Frequently the more advanced boys, through poverty and a consequent desire to procure a situation, leave their studies just at the very time when they are best able to understand the Doctrines of Scripture, and to appreciate Christian Evidences; and if such poor but hopeful youths were to receive a small allowance by way of a reward for their punctuality and industry, they would in many cases defer seeking employment for some considerable time.

As the monthly expenditure of the Association is now equal to the income, and it is not thought desirable to appropriate any part of the general fund to this object, the Committee make this appeal to the friends of Christian Education with the earnest hope that sufficient special contributions will be raised to enable them to carry out a design which they believe will tend, with the Divine blessing, to the furtherance of the Gospel in this country.

Subscriptions and Donations of any amount will be thankfully received by the Secretary, or any of the Missionaries of the Church Missionary Society in Calcutta.

By order of the Committee,

Calcutta, June, 1846.

W. BYRNE, Secretary.

ACKNOWLEDGMENTS.

LONDON MISSION.

The Committee of the BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY, offer their sincere thanks to their Christian friends for the prompt manner in which they have responded to the appeal made on behalf of the Mission. They would solicit the aid of those friends who have not as yet forwarded their intended donations. The Parent Society, by the last advices, was indebted to the Treasurer upwards of £17,000. The Bengal Auxiliary, at the commencement of the year, was in debt to the Treasurer upwards of Co.'s Rs. 600.

BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY.

Mrs. Colonel Forbes (through J. Muller, Esq.) for a self-sustaining School in connection with the L. M. S.	100 0 0
G. Edmonstone, Esq. through Rev. A. Leslie,	100 0 0
A friend, through Rev. T. Boaz,	20 0 0

ANTI-INFIDEL TRACT FUND.

A friend, through Rev. T. Boaz,	10 0 0
---------------------------------------	--------

Friends who wish to aid this fund can address their donations to the Rev. J. Thomas, Baptist Mission Press. The amount required for defraying the expenses of this effort to do good, is about Co.'s Rs. 1000.

In addition to the sums previously received in aid of the suffering Vaudois pastors, the Rev. A. F. Lacroix, begs to acknowledge the following :—

A Friend at Meerut,	100 0 0
Capt. J. T. Gordon, of Tejpore, Assam,	32 0 0
Dr. Davis of ditto,	20 0 0
Capt. Toquett, of ditto,	12 0 0

SEAMEN'S FRIEND SOCIETY.

G. A. Bushby, Esq.	50 0 0
-------------------------	--------

FUND FOR THE ERECTION OF A CENTRAL INSTITUTION IN CONNECTION WITH THE LONDON MISSION AT BHAWANIPUR.

A. Bedford, Esq.	100 0 0
A Friend through Rev. T. Boaz,	20 0 0

KIDDERPUR SCHOOL, L. M. S.

A Friend, through Rev. T. Boaz,	20 0 0
---------------------------------------	--------

BAPTIST MISSIONARY SOCIETY.

The undermentioned special contributions in aid of the Funds of the Society are most thankfully acknowledged as an earnest of what it is confidently hoped the friends of Missions will do to relieve the Society from its present embarrassments.

Already acknowledged,	4462 12 0
-----------------------------	-----------

ADDITIONAL CONTRIBUTIONS.

Major Russel, Madras,	400 0 0
Lieut. R. Maclagan, Lahore,	50 0 0
A few Christian Soldiers at Madras,	50 0 0
<i>Through Rev. J. Parry.</i>	
Friends at Rungpoor,	100 0 0
T. Brae, Esq.,	50 0 0
J. Smith, Esq.,	20 0 0
H. Driver, Esq.,	10 0 0
F. Nicol, Esq.,	10 0 0

190 0 0

J. THOMAS.

BENEVOLENT INSTITUTION.

J. P. M.	10	0	0	R. H. Rattray, Esq.	25	0	0
G. Edmonstone, Esq. through Rev. A. Leslie,	25	0	0	J. Weaver, Esq.	10	0	0
Rev. J. Charles, D. D. ..	12	0	0	C. Porteus, Esq.	5	0	0
F. E. Harvey, Esq.	5	0	0	Babu Sibnarayan Doss, ..	1	0	0
J. M. Harris, Esq.	2	0	0	Rev. J. Thomas,	5	0	0
T. E. Wood, Esq.	2	0	0	H. Ricketts, Esq. through			
J. R. Harvey, Esq.	1	0	0	J. C. Marshman, Esq.	50	0	0
G. B. Cornelius, Esq.	1	0	0	J. W. Hay, Esq.	2	0	0
J. W. R.	2	0	0	Brigadier Eckford, thro'			
W. Wallis, Esq.	12	0	0	Messrs. Mackenzie, and			
				Co.	30	0	0

J. WENGER,
Acting Secretary.

Calcutta, June 29th, 1846.

MISCELLANEOUS.

From G. Edmonstone, Esq.

For the Bengal Auxiliary Missionary Society,	100	0	0
— Vaudois Pastors (per Rev. A. F. Lacroix),	50	0	0
— Calcutta Christian Tract and Book Society,	50	0	0
— Baptist Mission Translation Fund,	50	0	0
— Benevolent Institution,	25	0	0
— Intally Native Christian Institution,	25	0	0
— Intally Native Institution,	25	0	0
— Calcutta Auxiliary Baptist Missionary Society,	125	0	0

450 0 0

A. LESLIE.

**CONTRIBUTIONS RECEIVED FOR THE CALCUTTA AUXILIARY BIBLE SOCIETY
FROM 1ST MAY, 1846.**

G. F. Brown, Esq. through the Archdeacon.	200	0	0	Rev. J. Thomas,	25	0	0
J. W. Templer, Esq. C. S. ..	100	0	0	The Ven'ble the Archdeacon,	20	0	0
C. J. Richards, Esq.	100	0	0	Rev. J. Innes,	16	0	0
J. W. Alexander, Esq. thro'				Rev. R. B. Boswell,	16	0	0
J. Norman, Esq.	100	0	0	Rev. H. S. Fisher,	16	0	0
C. Tucker, Esq.	100	0	0	Lieut. Master, 9th Lt. Ca-			
J. Norman, Esq.	50	0	0	valry.	16	0	0
C. Congreve, Esq.	50	0	0	Rev. J. Campbell,	12	0	0
E. Peplow Smith, Esq. ..	50	0	0	J. P. M. through J. C.			
M. Wylie, Esq.,	32	0	0	Marshman,	10	0	0
A. Grant, Esq.	25	0	0	Mrs. A. Grant,	10	0	0
G. May, Esq.	25	0	0	Rev. C. E. Reynolds,	10	0	0
				Rev. C. H. Blumhardt, ..	10	0	0

W. BYRNE,
Cash Secretary.

Calcutta, 24th June, 1846.

**SUBSCRIPTIONS RECEIVED FOR THE CALCUTTA CHRISTIAN SCHOOL-BOOK
SOCIETY.**

"A friend at Meerut," ..	150	0	0	Mrs. Grant,	10	0	0
J. Hawkins, Esq.	100	0	0	G. Udny, Esq.	10	0	0
J. W. Alexander, Esq. ..	50	0	0	A. Grant, Esq.	10	0	0
Dr. Nicholson,	32	0	0	J. W. Templer, Esq.	10	0	0
C. J. Richards, Esq.	16	0	0	R. Kerr, Esq.	6	0	0
J. P. M.	10	0	0	J. C. Owen, Esq.	4	0	0

J. MACDONALD,
Corresponding Secretary.

June 29, 1846.