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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. 81.—OLD SERIES, VOL. XV. No. 172.

THE
CALCUTTA
CHRISTIAN OBSERVER.

SEPTEMBER, 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 Mode by which the Great Majority of Believers are led to perceive and embrace Christianity as true. An address delivered at the Calcutta Monthly Missionary Prayer Meeting. August 3d, 1846. By A. Leslie.	587
II.—Aborigines of India,	596
III.—Notice of the Berhampur Mission,	608
IV.—The American Free Will Baptist Mission in Orissa,	617
V.—Digest of the May Meetings,	619
VI.—On the present wretched condition of Calcutta,	638
VII.—Female Education in India.—Church Missionary School at Mirzapur,	646
VIII.—Should the Scriptures be interpreted literally?	647
IX.—Hindu Holidays, the Festivals of Devil-worship; ought Christians to observe them?	649

MISSIONARY AND RELIGIOUS INTELLIGENCE.

1.—Missionary and Ecclesiastical Movements,	669
2.—The Monthly Missionary Prayer Meeting,	<i>ib.</i>
3.—Provision for the Widows and Orphans of Missionaries,	670
4.—New Native Journal,	<i>ib.</i>

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 7th of September, at the Union 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.

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.

An Address entitled “DORCAS,” preached on the occasion of the Death of Mrs. Herklotts of Chinsurah.—By Rev. T. Boaz, Price 1 rupee per dozen.

This Address is intended for distribution amongst Christian women in India. To be had of G. C. Hay und Co. or at the Baptist Mission Press.

Just Received,

THE JUVENILE MISSIONARY HERALD,

For 1846.

PUBLISHED BY THE BAPTIST MISSIONARY SOCIETY.

Copies of the 1st volume of this interesting Publication have just been received from England, and may be had at the *Baptist Mission Press*. Price—10 ans. each.

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Shortly will be Published,

A DICTIONARY OF THE SANSKRIT LANGUAGE, by Rev. W. Yates, D. D.

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*** The above two Dictionaries bound together, Rs. 7. The same on thin paper for Schools, Rs. 6.

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MARSHMAN'S HISTORY OF INDIA,—Rs. 2.

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APPEAL.

MISSION CHAPEL, BENARES.

Thirty years have nearly elapsed since the Baptist Mission commenced operations, at this most populous and important field for evangelical labours.

The Rev. Mr. Smith, who during all that period has been stationed there as the agent, and prosecuting with devoted perseverance and considerable success the arduous work of faith, some years ago set apart a portion of his own private premises to be used as a chapel. But up to this day there has been no *Mission Chapel*, properly so called, connected with the Baptist Society, and the present place of meeting is both much too small for the purpose and inconveniently situated.

The Mission at this station having been strengthened some little time ago by the accession of two European Missionaries and their wives,—the Rev. Messrs. Small and Heimig, and the operations of course considerably increased in extent and variety, the want of that which has been so long a *desideratum*, has been latterly more particularly felt.

It has therefore been proposed that, with as little further delay as possible, the erection of a Mission Chapel—small and plain—but *sufficiently* commodious and architectural, be commenced. A very suitable spot of ground has already been selected and appropriated for the purpose, and which is at a distance of some three miles from any *other* edifice of this kind:—for both the Church and London Missions have large and costly Chapels in the course of completion at perfectly distinct quarters of the environs; but the neighbourhood of Rájghát and the banks of the Ganges, where Mr. Smith's house and Chapel are situated, have from the first continued to be regarded as peculiarly under the auspices of the agents of the Baptist Mission.

It is intended that the cost shall not exceed 2,000 rupees, a very moderate sum, especially considering that building in general is expensive at this station. For the raising of this small amount the Missionaries must look to Christian friends in India at large. At Benares itself and the neighbourhood but a very small proportion of it has been or can be expected, from various circumstances, to be raised. And from the embarrassed state of the Parent Society's finances at present, as well as from an expressed unwillingness on its part to give its funds for such purposes, (its liabilities being in a great measure restricted to the support of *agents*) it is out of the question to make application for assistance in that quarter.

Contributions in aid of the fund will be thankfully acknowledged by the Rev. J. Thomas, Baptist Mission Press, Calcutta; Rev. G. Small, Benares, or the Editor of the *Friend of India*.

SUMS ALREADY RECEIVED.

"A Friend at Merut"	150
Lieut.-Col. Parsons,	100
Dr. Naismyth, Sultanpore,	20
Mrs. J. Lowther Forest, Do.	10
Eckford, Brigadier,	50
Dr. Corbyn,	50

THE
CALCUTTA
CHRISTIAN OBSERVER.

NEW SERIES, VOL. VII. No. 81.—OLD SERIES, VOL. XV. No. 172.

SEPTEMBER, 1846.

I.—*The Mode by which the Great Majority of Believers are led to perceive and embrace Christianity as true. An address delivered at the Calcutta Monthly Missionary Prayer Meeting. August 3d, 1846. By A. Leslie.*

ACTS xvi. 14, 34. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us: whose heart the Lord opened that she attended to the things which were spoken by Paul."—"And when he, (i. e. the jailor,) had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house."

Lydia, the person mentioned in the first of the verses now read, is stated to have been, previous to her having heard the gospel from the lips of Paul, a worshipper of God; but this does not mean, that she was then, what we usually understand by the words, a converted woman. The term which is translated "worshipped," is the same which, in a preceding chapter, is rendered "devout:" "The Jews stirred up the *devout* and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts,"—conduct which may sometimes be that of the devout, but never can be that of the converted. It is likely, however, that she was a proselyte to the Jewish faith: and hence her designation, "a worshipper of God."

As the jailor has no such character given to him as that which is bestowed upon Lydia, and as Philippi was the place of a Roman colony, we may safely conclude, that up to the time of his conversion, he must, like the great body of his countrymen around him, have been nothing more than a rank idolator, if he was even any thing so good as that.

That both of these persons became, after having had the gospel preached unto them by Paul, thoroughly converted cannot be questioned without impeaching the truth, or, at least, the perspicuity of the record before us. And that the change

of which they were the subjects, was effected in them by a divine power, no one will, I imagine, for a moment dispute. It is true, that nothing of this kind is told us with regard to the jailor; but of Lydia it is said (and no doubt the thing is equally true of him as of her), that the Lord opened her heart, so that she attended to the things which were spoken by Paul.

As Philippi had never, anterior to the time at which Paul entered it, been visited by any preacher of the gospel, we infer, that it is likely neither Lydia nor the jailor could have, previous to their conversion, known much of Christianity. The greater probability is, that they knew nothing at all of it beyond some faint rumour that had come across the sea to them from Judea, to the effect, that a new sect had sprung up in that land, and that converts were being made to it in other lands.

If this then be true, the enquiry naturally arises, *How* came it to pass that these two persons, Lydia and the jailor, were so speedily convinced that the word which was preached to them by Paul was no cunningly devised fable, but was indeed the truth of God,—truth upon which they might venture the safety of their immortal souls for eternity? In reply, every one present will instantly say, and in saying it they will speak the truth, that the whole thing was of God. But this is not all the answer which we would wish to be given. We all know that the Spirit always works in certain ways. Some, for instance, he convinces of the truth of the doctrines and facts of the gospel by calling into exercise their reasoning powers upon what are usually denominated the evidences of Christianity; and some, by leading them to a contemplation of the works of God as manifested in the heavens above them and upon the earth around them. Now, our question is just this, what was the method adopted by the Spirit of God in order to convince the two persons mentioned in our text, that the word spoken by Paul was indeed, and of a truth, the word of the living God? The reply to this has, as every one present cannot fail to perceive, and as will be particularly manifest hereafter, a most important bearing on all efforts of a missionary kind.

In reference to Lydia and the jailor, we are strongly inclined to believe, that there was, in their conversion, nothing like any exercise of their minds upon any of the numerous proofs by which Christianity is usually substantiated to be true. Of the fulfilment of prophecy, as constituting an evidence of the truth of the doctrines propounded by Christ and his apostles, it is likely that the jailor, whatever may have been the case with Lydia, had neither heard nor known anything. Of miracles, which, in Paul's time, were the strongest supports of the heavenly message, they must, in like manner, have been

entirely ignorant,—none having been wrought at Philippi with the exception of what was effected upon the Pythoress; and this was not done until after the conversion of Lydia. Of the effects of the gospel in the reformation of the wicked,—effects which must, at the least, have rendered it highly probable, that the sentiments uttered by the apostles were divine,—they must have been equally unaware, none having been converted in Philippi before themselves. And of the sufferings of Paul and of others for the faith,—sufferings which afford no mean proof that what these persecuted and self-denied men preached was of God,—they had never been witnesses, and of them, it is likely, they had never heard.

If, then, this was not the method employed by the Spirit of God to convince Lydia and the jailor of the truth of the gospel, the enquiry recurs, *What* then was the method? *How* came these two persons to be so speedily and so fully certified that the doctrine preached by Paul had an origin that was divine? To this question we reply, that the method adopted was precisely that which has been employed in the cases of nine-tenths of all who have received the gospel from the first day on which it was published until the present. The method adopted was just this: On the word of the gospel having been spoken by the preacher, certain affections belonging to the hearts of his hearers were so acted on by the Divine Spirit, that their minds were, of themselves, enabled to perceive that the doctrine delivered was indeed the truth of God, and nothing less than the truth of God.

But let us explain this a little. The first verse of our text says: “And a certain woman named Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard us: whose heart the Lord opened that she attended to the things which were spoken by Paul.” Whatever else may be comprehended in these words, so much as this appears to be indicated by them,—that it was the affections of Lydia that were, by the Divine Spirit, wrought on, and not her reasoning powers. That the Scriptures make a distinction between the affections and the reasoning powers,—a distinction which all who know anything of the word of God would certainly expect it would make,—is obvious from bringing our text into juxtaposition with a verse in the last chapter of Luke in which it is said: “Then opened he their understandings that they might understand the Scriptures.” The “understanding” here is expressed in the original by a totally different word from that which is translated “heart” in our text. The apostles, of whom the quotation just made was spoken, had had their hearts or affections operated on before: now, they had their understandings

operated on, or at least operated on to a greater degree than they had previously been.

Amongst the affections, or, as they are sometimes called, the emotions, we place love, hatred, remorse, fear, desire, and a variety of others too numerous to mention. Now, as I think it to be clear, that the phrase, "the Lord opened the heart of Lydia" refers to the affections, the question is, what was the *one* affection, or what were *the* affections upon which the Spirit of God so operated that she was led to see and to adhere to the things which were spoken by Paul as true? To this enquiry no certain reply can be made, the Scripture not enabling us to do so; but I nevertheless think, that from all we know of the female character, and from there being nothing said about Lydia's having been under the influence of fear in the same way as the jailor was, we cannot be much mistaken if we aver, that the one affection of her heart, on which the Divine Spirit operated in leading her to embrace the gospel, was the powerful affection of love.

Well; let us take it for granted that it was so; and now let us see whether this one affection, being operated on by the Divine Spirit, be not enough in order to lead to a hearty and intelligent reception of the gospel as a system of truth. And let us, for the sake of a clear understanding of the matter, suppose, that in Paul's audience there was, besides Lydia, who, by the operation of the Divine Spirit, was, at the time, under the influence of the affection of love, another auditor who was under the unassisted influence of his mere reasoning powers; and let us imagine how each of these would be severally affected by the apostle's teachings. Paul, we will suppose, is discoursing on his one grand topic of Christ and him crucified. The man of mere understanding, in listening, has, as we may suppose, his mind exercised in some such way as this:—the difficulty of conceiving *how* the Infinite Spirit could be united to a body of flesh and blood; *how* it was possible for the immutable God to suffer; *how* it could consist with justice that the innocent should suffer for the guilty; and *how* the sufferings of a few hours, or at the most of a few years, endured by one being, could be an adequate atonement for countless millions of sins, every one of which was stated by the preacher to be deserving of an eternity of punishment. This man, therefore, fixing his mind chiefly on these points, reasons about them; and finding himself, in his reasonings, completely baffled, he, at length, leaves the whole subject in abeyance, or, it may be, abandons it altogether. But it is otherwise with Lydia. She being under the influence of the affection of love, an affection excited within her by the Spirit of God, fixes her mind chiefly

on the display of love unfolded in the apostle's discourse:—the love of God in giving up his Son to die for the world; the love of Christ in uniting himself to flesh and blood; his love in enduring thirty-three years of voluntary poverty; and his love in submitting at last to the woes of Gethsemane and to the pains of Calvary. And if addressed by her fellow-listener, the man of the mere understanding, and asked if she can remove all his difficulties, she instantly replies: “Yes; I can remove them all. Do you not see,” says she, “that the love of God is infinite, and that the love of Christ is infinite: and what is there that is impossible for infinite love to do? Human love is such that it can bear and do almost any thing. It can, for the objects of its affection, sustain the direst poverty; it can endure the most bitter reproaches; it can cross the most tempestuous oceans; it can live amidst the most noxious climates; and it can force itself through dungeons walled with adamant and rivetted with iron. And if human love can do all this, what cannot divine love do? Yes; such love as Christ's *can* enable him, though an infinite Spirit, to unite himself, with flesh and blood; and such love as the Father's *can* lead him to inflict, for the sake of the salvation of a guilty world, suffering upon his innocent Son,—and so much suffering as shall be an adequate atonement for all the sins of all the millions of this our earth.”

And thus it is, that the love exhibited in the gospel-scheme chiefly attracts the love-moved woman. She can see no difficulties in the way of love. And thus, too, it is, that love not only enables her to get over, to herself at least, all the objections which present themselves to the man of mere understanding; but it also enables her to see in the gospel-system that which he cannot see,—glory, excellency, and beauty, aye, and truthfulness too. She, it is true, may not be able to explain satisfactorily to him all the whys and wherefores of the thing; but she can explain them all to herself; and this is sufficient for her.

And this, be it observed, is all the ground possessed by thousands and tens of thousands of the best of Christians that live, for the strong conviction which they have, that all the statements of the ever-blessed gospel are true. They know nothing about what are called the evidences of Christianity,—perhaps they have not even heard of such things. All that they are aware of is, that the Bible is a wonderful book of love. They can see love in its every page, love in its every doctrine, and love in its every precept. And having had their own hearts influenced by love, they can see beauty where others see only deformity, plains where others see only mountains, and a dazzling firmament where others see only clouds and darkness.

But, as is obvious from our text, love is not the only affection which, when wrought on, can enable a man to perceive and receive the Christian system as a system of truth. The jailor, in his reception of the gospel, seems to have been wholly under the influence of the emotion of fear. "And suddenly," it is said, "there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas: and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." The earthquake seems to have been one cause of the fear experienced by the jailor, but I cannot, for a moment, admit this to have been the sole cause. The question that he so anxiously asked, "What must I do to be saved?" seems strongly to countenance the idea that he had, as he thrust Paul and Silas into the inner prison and bound them fast in the stocks, been addressed by them on the great subject of the salvation of the soul. It is likely that they had spoken to him words that had not a little alarmed him,—perhaps told him of the day of judgment and of all the terrors of that eventful period. When, therefore, the earth began instantaneously to reel and stagger to and fro like a drunken man, he, perhaps thinking that the awful hour of the judgment had arrived, suddenly started from his couch, rushed in towards the men who had been instrumental in making him aware of his guilt, and, in the most impassioned manner, cried, "Sirs, what must I do to be saved?" And thus, in all probability, it was that the affection of fear,—fear engendered by the Divine Spirit, through the medium of the words spoken by Paul and Silas,—operated in leading him in the same way as the affection of love had done in Lydia, to perceive and to embrace as true to the very letter, the system of the glorious gospel.

Well, perhaps, some of you are saying, that you can, from what has already been said, readily understand how the affection of love may enable a man to perceive and receive as true the doctrines of the cross, but that you cannot equally comprehend how the same result can take place when fear is the affection in operation. To enable you to see how this is, you have only to suppose the jailor at Philippi, or any man any where

else, in a state of awful alarm about the salvation of his soul. He has, through the workings of the Divine Spirit, got a view of the greatness of his danger, and has become exceedingly anxious to know how he is to be saved. A friend approaches him, let it be Paul or any one else, and tells him of what Christ, the Son of God, has, by his death, done to redeem sinners; how he, by his obedience, has procured eternal life for every believer; how God has, by raising him from the dead, testified his acceptance of what has been done; and how, now that the law has been obeyed, and the penalty incurred has been borne, pardon and eternal life are gratuitously offered to all who will repentingly accept of them. The man of fearfulness may not indeed, in the time of his alarm, think, as Lydia did, of the love discoverable in this plan of mercy; but his very fear has made him quick to perceive that here there is ground on which he may hope. He discerns in the gospel system a suitability to his needs. He wants the pardon of his sins: here it is full and free. He wants God to be favorable to him: here is God reconciled to him in the person of his Son. And he wants to be admitted into heaven when he dies: here is opened before him the passage into the celestial world, and an entrance offered to him without money and without price.

All this, I say, appears to the man who is in a state of alarm about his soul to be so adapted to his necessities, that he, as soon as he understands it, receives it into his heart, and embraces it as the very truth of God. It is true, that just then, that is, just at the period at which the poor man has, by believing in Jesus, been delivered from his fears, he may not be able to reply to one of the objections made by the man of mere understanding,—nay more, he may not be able to reply to one of them through life. And what then? Will it therefore follow that he has nothing to shew in the way of evidence for the truth of what he believes, and that it is only fear that has made him take up with the gospel in the way he has done? The case is otherwise than this. He *has* proofs to bring forward for the truth of that which he has received,—the strongest and the best of proofs,—proofs which may not satisfy the mere man of intellect, but proofs which are abundantly satisfactory to himself. Ask the man who has been, by the use of a certain medicine, restored after years of languishing and suffering, to robust and vigorous health,—ask him to prove to you that he has not been taking what is in fact a most destructive poison,—a poison which by and bye will not work out for him and within him a most painful and horrible death? He may not indeed be able to comply with your request; but he will, notwithstanding, most certainly tell you, that he does not believe that

there is the least ground for your insinuations; that he is as positive that he has not been taking poison as that he was once a sick but is now a healthy man; and that he cannot for one moment imagine that what has already done him so much good, can, in the end, prove either hurtful or destructive to him. In like manner ask the man who, under a consciousness of sin, has been agitated and racked with tormenting fears, but who by a belief of the gospel has been cheered and comforted, and has become the possessor of a durable and sanctifying peace,—ask him, I say, to prove to you that this said gospel is not an invention of corrupt and designing men, and that, in the end, it will not be discovered to be altogether a cheat. The task you have set him may indeed be completely beyond his reach; but he will nevertheless unhesitatingly tell you, that he himself has had such a blessed experience of the effects of what he has received as divine, that he could as soon believe that the God of truth could be guilty of falsehood, as that this system could be the fiction of false and imposing men. It has been to him just what the medicine was to the sick and languishing man. It has cured the maladies of his mind, it has given health to his soul, and has made him feel strong enough to encounter the king of terrors himself.

And thus it is, that the affection of fear, as well as the affection of love, will by itself and in the absence of everything bearing the name of the evidences of Christianity, lead a man, as soon as the gospel-system is unfolded to him, to perceive and embrace it as true. Fear has eyes as well as love. Love sees in the Bible the great heart of God going out, in the most marvellous ways, toward the sinful, the miserable, and the wretched, and saving them from all the consequences of their sins and bringing them to glory; and fear, in like manner, sees in that same book, an adaptedness to the wants of a perishing sinner,—a rope long enough and strong enough to bring every drowning man, who grasps it, through the troubled waters, and to land him safely on the shores of eternal blessedness.

And thus, too, it is, that we who are engaged in missionary labours, are taught by the passage of Scripture before us, that we may, with nothing else but the gospel in our hands, go forth with the greatest confidence, to the most uncultivated peoples in existence,—assured that, with the blessing of God, we cannot fail of being successful. There are no human beings to be found, however illiterate and savage they may be, who are not susceptible of both fear and love: and as the awakening of these two emotions, by the Spirit of God, is all that is necessary to a perception of the truth of the gospel, we need not be concerned that the people to whom we may go are so sunk in ignorance

that we cannot make them understand either the laws of evidence, or evidence itself.

And let us recollect, also, that the gospel in itself contains exactly *that* which is fitted to work upon the affections of love and of fear. There can be no right preaching of the gospel unless there be, at the same time, a preaching of the law. And the law, when used by the Spirit of God, will certainly awaken fear; and the cross of Christ, when used by the same Spirit, will as certainly awaken love. And these two affections being the eyes that are fully capable to discover of themselves the truth of the everlasting gospel, we have but, in dependence upon God, to use the two grand instruments most eminently calculated to open the visual faculty.

With these two instruments, and with nothing more than these two instruments, men in our times, as well as the apostles in their times, have gone into lands the most remote, and among peoples the most unlettered, and have been astonishingly successful in turning sinners unto God. The Hottentot in his kraal, the North American in his wigwam, and the South Sea islander in his hut, have, by these means, and by these means alone, been converted into Christ.

I know that it is not in the power of man to give to the heathen the eyes that are necessary to a perception of the truth of the gospel. But he who alone is able to do this, has not usually withheld his hand, when his servants have, in humble dependence upon himself, used the simple means appointed to be employed. Love was awakened in the heart of Lydia when she heard the tale of Christ and him crucified; and fear was awakened in the heart of the jailor when, after hearing some solemn truths from the lips of Paul and Silas, he was most effectually roused by the trembling of the earth and the shaking of the walls of the prison. And just so we may expect, that God will not be absent from us, if, looking up to him, we go forth among the nations with nothing in our hands but the tables of the law from Sinai, and the history of all the events which took place between Bethlehem and Calvary.

And O could we but get men to see their sin and danger, it would be an easy matter to lead them to embrace the doctrines and precepts of the gospel. Let but the man of reason, the mere intellectual man, the man who tells us that he finds a great many difficulties in the gospel-scheme,—difficulties which make him hesitate about receiving it as true,—let him but come to be sensible of his condition as a sinner, and not many days will elapse before we shall find him sitting most docilely at the feet of him whom we regard as the only infallible teacher. What are called the evidences of Christianity,—the evidence from pro-

phcey, the evidence from miracles, the evidence from history, and the evidence from a variety of other things,—may all be useful to confirm him in his newly-adopted sentiments, but they are not at all needful to lead him to perceive and embrace the truth. He has but to see himself on the way to the gulf of perdition; and the moment the gospel-rope is thrown out to him he will most vigorously grasp it. He will not stop to reason whether the line is such that he may trust himself to it or not, or whether it has been made by a hand in the heavens, or by a hand upon the earth. He will venture himself with it. And having found that it is in truth a rope by which he may gain the shore, he will keep fast hold of it; and bold of it too, until he can get hold of a better.

And thus it is, that there are thousands of Christians who most heartily believe the gospel, but who know nothing of what are called the evidences of Christianity. All that they know is, that they grasp a rope which is strong enough and long enough to bear them over all the waves of the deep deep sea into which they have fallen. And this to them is evidence most ample that what they have got hold of is good and true. Keep fast hold, my hearers, of this rope, and let it not go till you have got hold of something else on which you can more confidently depend. Infidels would persuade you to let go your rope. Yes; tell them that you will let it go when they have furnished you with a safer and a stronger. But this they cannot do. They ask you to let go your hold; but they furnish you with nothing else by which you may grasp. They would destroy your rope; and they do not offer you so much as a thread in return. Let them alone. The end will shew which of you is in the right. They will, no doubt, be glad of your rope when they find themselves at last in the river of death.

II.—*Aborigines of India.*

THE GONDS.

Locality.—The Gonds are found scattered in small groups on the northern bank of the Gadávri river, and also on the Vindhya mountains.

Gondwára, a large province of the Deccan, extending from the eighteenth to the twenty-fifth degree of north latitude; and estimated at two hundred and eighty miles in breadth and four hundred in length, was their ancient abode, but the part of it now occupied by them is a district along the southern bank of the Nerbudda.

This river has its source in the table-land of Omerkantah, in Gondwára, and runs westerly with little deviation until it falls into the sea

below Broach. The whole length of its course has been estimated at seven hundred miles, and its breadth, in which there is great variation, is at some places little more than six hundred yards, but in others, and especially near its confluence with the ocean, it expands to three miles.

Though a portion is fertile, cultivated and thinly inhabited, the greater part of the country is a primeval wilderness, badly watered, destructive to health, and infested with wild beasts.

Their villages, generally containing not more than ten or twenty miserable huts, are situated on the summits of mountains or in the depths of almost inaccessible forests.

“They form cisterns of bamboos and mud, which in the rains are filled with water; but in the dry season, should their scanty supply run short, they remove to a more convenient place, or to a cistern which has not been used; for each family forms a number of cisterns, sometimes several miles distant, to supply their wants as well as to facilitate their flight, should any unwelcome guest approach their dwellings.”*

Food and Drink.—They eat rice, roots, fruits, the flesh of the cow, bullock, goat, deer, hog, fowl, monkey, snake, and in fact whatever they can procure, and of an intoxicating liquor called handia they indulge to excess.

One of the Gond clans, who inhabit the hills of Omerkantah, near the source of the Nerbuddah, are said to be cannibals, “but they never eat the flesh of any person not belonging to their own family or tribe, nor do they do this except on particular occasions. It is the custom of this singular people to cut the throat of any person of their family who is attacked by severe illness, and who they think has no chance of recovering, when they collect the whole of their relations and particular friends, and feast upon the body. In like manner, when a person arrives at a great age, and becomes feeble and weak, the Khulal Khor operates upon him, when the different members of the family assemble for the same purpose as above stated. In other respects, this is a simple race of people, nor do they consider cutting the throats of their sick relations or aged parents any sin; but, on the contrary, an act acceptable to Kali, a mercy to their relations, and a blessing to the whole race.” “Our Goand guide,” says Lieutenant Pendergast, “drank the oil provided for the mushal or flambeau, when I thought this a good opportunity of ascertaining the truth of their being cannibals, and on questioning him about killing and eating the sick and aged of his tribe, he did not deny it; but said it was an ancient custom of their’s. I asked him if he would eat the flesh of people not belonging to his tribe, when with visible marks of anger and disgust, he said, “no—I never eat of any person not belonging to my own tribe.” †

They are very reluctant generally to act as guides, and seem to have no confidence in strangers, as is evident from the narrative of Captain Blunt published in 1795.

* Coleman’s *Mythology of the Hindus*, p. 298. See also the *Asiatic Journal*.

† Lieutenant Pendergast, *Asiatic Journal*. See also Coleman’s *Mythology of the Hindus*, pp. 297—298.

“ Our guides, he says, who had now accompanied us two days’ journey, being impatient for their discharge, we were under the necessity of pressing a man who had come into the village to see what remained of his pillaged habitation. He was naked, having nothing about him but his bow and arrows, and appeared at first a good deal terrified ; but on being fed, and treated kindly, he soon became pacified. As the evening approached, we heard a hallooing in the woods, and, after listening with attention, we found it was the mountaineers inquiring for their lost companion, whom they were seeking with much anxiety. We made him answer them that his person was safe, and that he was well treated ; upon which they retired apparently satisfied.

February 28th.—A heavy fall of rain accompanied with wind, delayed our moving until noon ; when we proceeded, and reached Tuggong by half-past five o’clock. This little hamlet, which consisted only of three huts was destitute of forage for our cattle ; and our provisions being also expended, and the place desolate, we had no resource left but to march the next day, until we could reach some inhabited place ; where our very urgent wants could be supplied. Our guides having now accompanied us three days, declared they would proceed no further ; and the man we had surprized, proved so wild and untractable, that he was of little or no service. But to add to our trouble, about three in the morning of the ensuing day, a very heavy storm of wind and rain came on, which lasted with little intermission till noon, so that we now became not only hungry but wet and cold. The weather cleared up about noon, when three men came in from Mootyol, the Goand Rajah of Kurgommah ; the object of whose visit, I found, was to entreat me not to go near his place of residence. It was with difficulty I could persuade them, that the object of our journey, and the nature of our situation, was such as to preclude a compliance with their message ; but which appearing at length to comprehend, they readily undertook to relieve our guides and conduct us.

March 3d.—Our guides, either from knavery or ignorance, led us repeatedly out of the road, which was over very rugged ground, and through a very wild country. We were in consequence frequently puzzled to recover the track, and obliged to grope out our way for the first five miles.” *

In the interior and more remote parts of the country, the inhabitants, men, women and children roam about in a state of nature, entirely destitute of clothing, and are as wild and ferocious as the beasts with whom they dispute the possession of the forests, “ The tigers, which in these wilds increase and multiply prodigiously, sometimes invade and lay waste whole villages, slaughtering the inhabitants, and carrying off their cattle, so that the remnant which remains sets fire to the luckless huts and retires elsewhere. Apprehensive of the number of their enemies, the mountaineers do not venture to retaliate, as they are persuaded that should they destroy a single tiger, the rest, in return, would undoubtedly be revenged both on them and their cattle, and depopulate the whole country. They therefore trust entirely to Bhavani in this matter. The Gonds themselves inflict similar misfortunes upon their

* Asiatic Researches, vol. VII. pp. 87—89.

neighbours, plundering, murdering, and firing villages, like the savage Chouans of La Vendée. To effect their purposes with the greater facility, they roam about in large bodies, diffusing, wherever they move, consternation and dismay. When plundering becomes impracticable, or insufficient to supply their wants, they clear small spots in the forests, cutting down the trees to within about three feet of the ground, and interweaving the branches, so as to form round their inclosures a fence against wild beasts. Having removed the intervening grass and creepers, they cultivate in these spots a little maize or Indian corn."*

Weapons.—Their weapons are the bow and arrow, the hatchet, spear, and matchlock.

They usually fix the bow with their feet, and directing and drawing the string with the hand, shoot with precision to a considerable distance.

Of their savage and inhospitable disposition towards strangers some idea may be formed from one of their encounters with Captain Blunt, who, in 1795, passed through a portion of their country in eminent danger of being cut off with all his escort.

April 30th.—"Having resolved this day," he observes, "to cross the Inderouti, and if possible, to reach Bhopálpattan, we commenced our march early. The Brinjarries, who had not been detained without reluctance and evident marks of fear, now supplicated earnestly to be released. I assured them that I would do so, as soon as a guide could be procured, upon which they appeared to be somewhat pacified. I travelled on as usual a little in front; but we had not proceeded far, when one of the Brinjarries informed us, that if the whole party appeared at once, the inhabitants of the village would be alarmed, and would certainly desert their habitations; by which our hopes of getting a guide would be frustrated; that, to prevent this, he would go on in front, with only one man, meanly clad, while the rest of the party should remain a little behind. With this scheme in view, the Brinjarry proceeded; but had scarcely gone a hundred yards from a little hill close to our left, when he perceived a considerable body of men lying in a nulla, which ran close under the end of the hill; and, upon advancing, a discharge of about thirty or forty matchlocks, and many arrows, was fired upon us. This made us halt; and having only two Sepahis with me at the time, three or four servants, and the Lascar with my perambulator, I resolved to fall back to my party. Upon our retiring, the Gonds advanced rapidly from the nulla and jungles; and a party of them made their appearance on the top of the hill. At this instant, fortunately, I was joined by a Naik and four sepáhís of my advance, and immediately formed them priming and loading in a little space of open ground on our right. As soon as the sepáhís had loaded, I would fain have parleyed with the savages before firing; but all my endeavours towards it were ineffectual; and as they continued to rush with impetuosity towards us, with their matches lighted, and arrows fixed in their bows, they received the fire of my party at the distance of about twenty yards; when four or five of them instantly dropped. This gave them an immediate check, and they ran off, hallooing and shouting into the woods carrying off their killed and wounded, all but one body, and leav-

* Library of Entertaining Knowledge, the Hindu, Vol. II. pp. 153—154.

ing some of their arms, which fell into our possession. The rest of my people having by this time joined me, I directed a party of a Naik and four Sipahis to drive them from the hill: this they soon effected; after which, disposing of the small force I had with me in such a manner as that it might act to advantage if again attacked, we moved forward with the hope of reaching Bhopálpattan that night.

“Nothing worthy of remark occurred until we came to the Inderouti river, where not being able to find a ford we were necessitated to encamp on its bank. I was the more vexed at this disappointment, as it prevented our leaving the territory of the Gond chief, whose subjects had treated us with such inhospitality. The village of Jasely, which we had passed, appeared to be deserted; and upon looking into the country around me, I could only perceive about ten huts, which were likewise desolate. As the day closed, I discovered, with my telescope, three or four men with matchlocks, who seemed to be observing us from behind a rock on the opposite side of the river. They hallooed to us in a language which we could not understand; but the Brinjarries informed us, that they said we should not be allowed to pass the river until they had received orders to that effect from Bhopálpattan. To this I replied, that we had a pass from the Mahratta government, which I would send for the inspection of their chief next morning. In about an hour after they hallooed again, inquiring whether we came as friends or enemies. I desired the Brinjarries to reply, that we were travellers, who paid for what we wanted, and took no notice of any thing but our road. The sound of tom-toms soon after apprized us that the Gonds were collecting, which induced me to dispose of the cattle and their loads in such a manner as we could best defend them, if attacked; but the sound ceasing, and perceiving no approach of the enemy, we laid down to rest, under arms. About mid-night, the noise of people paddling through the water, informed us of their approach. They appeared to be crossing the river about a mile above us, and, from the sound, I judged them to be in considerable numbers. I immediately ordered all the lights to be put out, and enjoined a perfect silence.

The night was exceedingly dark, which rendered it impossible for the Gonds to see us, or we them, at a greater distance than twenty yards. I sent scouts to observe their motions, with directions to retire before them, should they advance, which they did not however attempt; and, after deliberating about half an hour, they went back. Finding the people of the country thus inhospitably inclined towards us, I conceived it would be hazardous to send a messenger to Bhopálpattan; for should he be detained, or put to death, we might wait in vain for an answer, until the numbers by which we should be surrounded would effectually cut off our retreat. The Gonds appeared to be in full expectation of our attempting to pass the river, which they would, no doubt, have resisted; so that the only way to extricate ourselves from the present embarrassing situation, was to retreat as fast as possible by the road we had come. At mid-night rain came on, which rendered the road very slippery for our cattle; but the weather clearing up at day break we moved off in perfect silence.

May 1st.—We had proceeded about eleven miles, without being observed, when the discharge of some matchlocks apprized us that the Gonds were at no great distance; and on coming to the village of Cowlapour; through which our road led, we found about 300 of them posted in it, seemingly with a determination to dispute the passage. It was now about two o'clock in the afternoon, the sun bright, and, as usual at this season of the year, excessively hot. We had got back eighteen miles of our distance, and had yet eight more to go before we could reach Rajaram, at which place I was resolved to take post for that night. The rain had retarded the progress of my camels, but had proved beneficial in other respects; for the water having collected in the hollows of the country, enabled my people to slake their thirst, which the heat, and length of the march, would otherwise have rendered unsupportable. Upon our arrival within musket shot of Cowlapour, I halted my party at a well, the only supply of water to the village; and desired my people to lose no time in refreshing themselves with a drink, and likewise to refresh the cattle. The Gonds sent me repeated threats of annihilation of my party, unless we could pay them a large sum of money; to which I replied that I would pay nothing; they having no right to demand it: and I cautioned them against acting in defiance to the pass which I had in my possession from the Rajah of Nagpour, whose country I was in, and whose subjects they were. Upon this they demanded to see it, which I readily complied with; but none of them being able to read, they appeared doubtful of its authenticity. This parley engaged us for about an hour; when the people of the village growing thirsty, were necessitated to beg us to let them have access to the well; which, in hopes of pacifying them, we readily consented to; but they found the water had been drained by my people, who being now refreshed, I informed the Gonds, that it was my determination to proceed immediately. To this they replied, that the son of their chief was arrived, who assured us, that if our pass was authentic, we might proceed unmolested to Rajaram, where it would be further investigated. This being all we required, we pursued our route, and encamped that evening, about five o'clock, at Rajaram, taking up our post at a tank. Here we found the Gonds, who had been very friendly before, all armed and huddled together in a few detached huts; but nothing, however, occurred to interrupt our repose during the night.

May 2d.—With the commencement of the day we resumed our march; but had scarcely loaded the cattle, and moved off the ground, when a messenger arrived, desiring us to halt until the Gond chief of that part of the country should arrive; which he said would be in two or three hours. I replied that what the chief might have to say to me, he could as well communicate at Dewilmurry as at Rajaram; and so proceeded on, when the messenger, who appeared to be much surprized at our not paying obedience to the message, went off. About eleven o'clock we arrived at Dewilmurry; and, after crossing the river, encamped on the opposite shore, within the Mahratta territory. Our wants in grain having become very pressing, the people of the village cheerfully opened their shops and supplied us abundantly with every thing we stood in need of.

We had observed two or three men following our rear, all the way from Rajaram; but little suspected that it was the advance of the Gond chief's party, who had sent a messenger to us in the morning. He arrived about an hour after us at Dewilmurly, and immediately sent a message, requiring to see my pass. It was accordingly sent him; when he shewed every respect to it, and requested an interview with me, which was likewise agreed upon. He came about noon, escorted by his attendants, and, after mutual salutations, a conversation, through the medium of an interpreter, took place. He apologized much for the ill treatment I had received in his country: and expressed some satisfaction that the people who had attacked me had met with their deserts. He assured me that he had no knowledge of my intention of going through his country, or he would have provided against any accidents of that kind; and was grieved for what we must have suffered in our retreat during such excessive hot weather. He concluded by expressing a hope that I would look over it, and not make any complaint against him to the government of Nagpour. I replied, that, not having sustained any material injury, and, as he expressed a great deal of contrition at what had happened, I should not prefer any complaint against him.

Upon requiring his name, he told me it was Loll Shaw; that he had lately come from Nagpour, to take charge of his brother Inkut Row's Jaghier, during his absence with the Berar Rajah's forces on the Nizam's frontier. He then departed, requesting permission to visit me on the ensuing day.

The Mahratta Aumil in Dewilmurly informed us, that it was fortunate we had lost no time in our retreat; for, notwithstanding the friendly assurances of the Gond chief, all his vassals, and every neighbouring Gond Rajah, had been summoned to co-operate with him for the purpose of plundering and cutting us off; and that if we had delayed but a few hours more, our retreat would have been almost impossible.

Rajah Loll Shaw came again this evening, according to appointment, and was escorted by a numerous retinue, with their pieces loaded, and matches burning. The salutation being over, I inquired of him as to the nature of the country through which it was my intention to have proceeded, by Bhopalpattan, to the company's territory. He candidly informed me, that I had done well in returning; for that the road, to my party, would have been almost impracticable. He described the country as being very mountainous, and full of passes which are exceedingly steep: that the only travellers who ever venture through it, are a few Brinjarries, who experience the greatest difficulties in their progress through these wild regions; that the inhabitants are of a more savage nature than any others of the Gond tribes; both sexes going naked, and living entirely upon the produce of their woods; that even the people in his country, who, by communication with the Mahrattas, had become in some degree civilized, eat grain only during three months of the year, and subsist on roots and fruits during the remaining nine months. That after passing Bhopalpattan, we should not have been able to procure grain for our subsistence, and should have found no other road than a slender foot-path, in many places almost

impervious: that the wild Gonds moreover would have continually harassed us, and we must have been frequently bewildered for want of a guide.

I computed that Loll Shaw's party might amount to 500 Gonds, most of them large and well made men. Upon comparing them with the Sepahís, they appeared in no wise inferior to them in stature, but very black; and I was informed that the Mahrattas considered them as better soldiers than even the Rajpoots. In the little skirmish I had with them, I saw no reason to think so; but if I had had to contend with Loll Shaw's men, who were certainly better armed than those who had attacked us, I might perhaps have found them a more formidable enemy."*

Even pilgrims, who are allowed to pass unmolested through other countries, as men whose persons are inviolable and cannot be injured without bringing down the displeasure and vengeance of heaven, the Gonds both plunder and murder, as will be seen from the following account:

"Having dismounted from my horse in the course of this march," says Captain Blunt, "to take the bearings of some remarkable hills, a man and a lad about ten years old, whose faces I knew not, fell prostrate at my feet. Upon inquiring into the cause of it, I was informed they belonged to a tribe of Hindu mendicants, known by the name of Gosáíns. The man first raising his head and hands, in the most supplicating posture, requested that I would hear him. Surprize at this uncommon circumstance arrested my attention, and he began to recite his tale. He said, that he, in company with many other Gosáíns, had set out from the place of their residence, Mirzapur (a town well known on the banks of the Ganges), and that, after having travelled through the English territory to Cuttack, and made the pilgrimage of Jagannáth, they had resolved to make all the pilgrimages in the southern parts of the Peninsula. But wishing first to visit the source of the Mahánaddí, and principal places of sanctity upon the upper parts of the Gangá Gadávarí, they had taken their route along the banks of the former. Having travelled unmolested for some time, and subsisted, in some places, on the alms of the Hindus, wherever they found them, they had at length fallen in with the hills and jungles inhabited only by the Gonds, who had plundered them, and murdered many of their companions, of whose bodies they had made offerings to their god; and that the two pitiful objects before me were an instance of uncommon good fortune in escaping from the cruelty of these savages. I desired the man and boy to raise themselves up, when they solicited my protection, and permission to follow among my party; alledging, that, but for my taking compassion on their situation, and feeding them, they must undoubtedly perish. The first request I readily granted; but, as to the second, I told him that I had been only enabled to travel in these wilds, with so many people, by the most provident precaution; and by making every man carry his food for a certain number of days, until fresh supplies of grain could be procured: that it would not be just in me to deprive any man of his daily allow-

* Asiatic Researches, Vol. VII. pages 133 to 140.

ance, to give to them : but, as there were many Hindus among my people, they might prevail on some of them to part with a little of their grain for immediate subsistence ; and that in three days more we should arrive at Byragur, where their wants would be more effectually relieved.

The conference being ended, I resumed my journey for the day, and was no more importuned by the Gosáins ; but I observed them afterwards among the sepáhís, and received many grateful acknowledgments from them for the protection I had afforded them. I found also, on inquiry, that the Hindu sepáhís had fed them.*

“They have many rude superstitions amongst them ; and worship Banga, or Banca Deva, to whom they offer fowls, goats, fruits, rice, grain, spirits, and, in short, whatever the country affords.

“When they meditate any act of aggression, the chiefs of the villages, after fasting for a day, take in the evening two fowls, which they designate as their own and the opposite party. These are put into a hole near the idol, and left buried during the night. In the morning the fowls are taken from their sepulchre, and the fortune of the contest is foretold, according to the bird which has survived the night’s inhumation. Should their own representative have perished, the hostile purposes are abandoned or suspended.†

“One of their chiefs, who resided at Deoghur, 40 miles north from Pandooma, was conquered by a general of Aurengzebe’s and carried prisoner to Delhi, where he had his lands returned to him on embracing the Mahommedan faith, and also the title of Boorahan Shah. His descendants were subdued by the Bhoonsla Maharattas, and carried prisoners to Nagpoor, yet although they still continue Mahommedans, the other Gond chiefs esteem it an honour to be connected by marriage with the family. Besides these chiefs, Aurengzebe, who, like Tippoo, was a great converter, made forcibly many proselytes among the lower classes.”‡

“All disputes among themselves are decided by the chiefs of the villages, who seldom award a severer punishment than the cost of feasting the acquitted or victorious party.”

“Their marriages do not take place before the fourteenth or fifteenth year, and seems to be attended with a singular ceremony. It is said that the bride is brought home in the evening, when in an assembly of the people the bridegroom applies the frontal mark made with virminion, throws a garland of flowers round her neck, and then retires and conceals himself in the thickets. The relations of the bride arm themselves and go in quest of him, and if he is found during the night, the marriage is void ; if not discovered, he appears in the morning, takes the bride by the hand, removes the veil from her face, and they dance together in the centre of a ring, formed by the assistants, who also dance round them. The ceremony is thus completed, and the rest of the day is devoted to festivity and mirth.”§

Language.—“The Gonds residing in the Chattishgurh plains do not

* Asiatic Researches, Vol. VII. pp. 122—123.

† Coleman’s Mythology of the Hindoos, p. 296. See also Asiatic Journal.

‡ Hamilton’s Hindostan, Vol. II. p. 7.

§ Coleman’s Mythology of the Hindoos, p. 297. See also Asiatic Journal.

speak the Gond language, but use exclusively that of the Hindoos around them. Between the two plains Sohagpore and Chattishgurh a constant and active intercourse is kept up, over that portion of the above promontory which is narrowest; that is near to its point, and the consequence has been that the Gond language has entirely fallen into disuse amongst the population (exclusively Gond) of that part. A small stream forms the boundary, to the westward of which as far as Jubbulpore, the Gond language is spoken throughout, but none to the east of it. So that the Rev. Mr. Looseh and his brethren, though situated in the very depths of Gondwarra found themselves surrounded by a population of whom but very few knew a word of Gondi while 10 miles off scarcely any thing else was spoken. The fact struck him as a very remarkable one; showing in a striking manner the fortuitous and capricious character, so to speak, of the laws which regulate the divisions of tongues and dialects, and I mention it here, as it may prove interesting or useful to others about to be similarly circumstanced.”*

Between the languages of the Gonds south of the Nerbudda and those of Choka near Hoshingabad there appears to be very little affinity. No two words, it is said, are similar with the exception of doongur and jharra, but in the languages of the Gonds of Ellichpore and of the Coles, a hill tribe of Singboom and Choota Nagpore, the number of similar words is about three-fourths, and the numerals are almost exactly alike.†

<i>English.</i>	<i>Coour Gond. †</i>	<i>Choka Gond.</i>
antelope	gotharie	”
bamboo	mat	”
bedstead	parkoum	”
bread (of wheat jowarris)	sokra	saree
buffalo	bulkil	”
cotton	capoos	”
cow-dung	shena	sropie
draw god	kawra	”
earth	kansa	durtee
eyes	moonh	kunk
fire	singhel	kis
flesh	jeloo	soree
god	gomoie sun	”
grass	jhana	”
hair	ap	chootee
hill	doongur	”
honey	shubud	phookee
house	ourra	kone
man	hejuh ? dota	wurra
milk	doodh	pall
mouth (1st) chaboo	koto	toḍee

* See the *Friend of India*, September 14th, 1845, pp. 585, 586.

† See the *Journal of the Asiatic Society of Bengal*, Vol. XIII. pp. 19—23 and Vol. IX. part II. p. 1064 to p. 1091.

‡ The Gonds south of the Nerbudda are called Coour.

<i>English.</i>	<i>Coour Gond.</i>	<i>Choka Gond.</i>
nose	meht	masur
penates	mootiah	„
stars	ipeel	„
stone	yotha	tonghee
tiger	koda	„
tree	seeng	murha
urine	kooknum	„
water	da	yeer
wine	seedho	„
woman	juffare	mace

Verbs.

ask where he is gone	chota walunja	„
bind	tolkeja	„
bring	salija	turraka
call out	gujeeja	„
drink	noweja	oonjena
eat	jomeja	tinjena
give	ikija	seemke
open	itikeja	„
rise	bidija	„
run	saroobija	„
sit	soobangeja	„
sleep	gitijeeja	„
strike	kwageja	

<i>English.</i>	<i>Ellichpoor Gond.</i>	<i>Cole.</i>
man	hoko	ho horo
woman	herako	era
water	da	dah
fire	singhel	sengel
earth	hansa	ote hoses
stone	sukum	dirree
tree	darao	daroo
honey	doomoor	„
milk	towah	toá
hill	booroo	gotoo
house	oah	oa
grass	„	doomboo
mouth	ah	á
eyes	meht	met
nose	mooanh	mooa, moota
hair	oop	oop
bread	„	„
flesh	geloo	„
cow-dung	gooree	„
urine	dooki	dookee
to give	immeymen	emeteá
bring	haraow koomen	agweeteá, awitea

<i>English.</i>	<i>Ellichpoor Gond.</i>	<i>Cole.</i>
drink	noweemen	mooiteá
eat	joomemen	jómeteá
strike	allumrooya	rooteá
call out	koorkoortooweemen	jewteá
sleep	geteemen	geeteeteá
rise	tingoomen	ootanteá
sit	doobmen	doob teá
ask	senwaboo	hooliteá
bind	tolemen	tolteá
open	rahemen	raéteá
run	neerum	neerteá
stars	gpeel	eepil
god	„	singbonga or marang- bonga
bedstead	parkoum	„
many	isoo	essoo
tiger	kola	kooloo
antelope	kotharie seleep	badoo
buffalo	bitkilko	kana, bitkil
sambur	saram	„
cotton	katsoom	katsoom
bamboo	mart	„
wine	arkee mad kum	„ arkee
arrow	sarr	„ sar

Numerals.

one	mea	miad
two	bariaba	barria
three	aphia	appia
four	uphoom	oopoonia
five	munace	moya
six	turrune	tooroora
seven	aya	ájja
eight	ilhar	eerilia
nine	arhe	arrea
ten	gyl	gel
hundred	mesye	mee sow

III.—Notice of the Berhampur Mission.

[These notes have been drawn up from published documents in pursuance of a plan of our correspondent of getting into a limited compass an account of the Mission Stations in North India.—Eds. C. C. O.]

1823.—Messrs. Warden and Hill made a missionary tour up the river and preached to “the proud, ferocious and oppressive Musalmáns of Murshidábád,” who “heard the gospel with evident disdain and indignantly refused to receive a tract;” as also to 200 soldiers. They addressed at Jangipur, however, “a numerous and attentive congregation,” in consequence of its affording facilities of access to the population and the number of soldiers there, a mission was established at Berhampur.

1824.—Mr. and Mrs. Hill having left Talliganj, arrived at Berhampur station and commenced their labours, March 8th, in preaching to the English soldiers and natives, and in establishing Native Schools: sometimes Mr. Hill was called by the natives the shadow of God: a holy incarnation; at other times, a pollution, a deceiver. Mr. H. employed 8 days at a neighbouring melá, preaching and distributing tracts; he visited adjacent places as far as 12 miles up the river in search of indigenous schools, which he found to be “apparently established rather for the support of the master than for the improvement of the pupils.” A good Hindustání or Persian Government school, it is suggested, might be of great use in Murshidábád. Numbers of native school-masters visited Mr. Hill’s residence and voluntarily resigned their schools into his hands; four of them he selected to superintend; he did not find a single Muhammadan school: he held an examination of these schools at the Mission Bungalow before Messrs. Trawin and Lacroix, 200 children were present. Respectable and wealthy natives visited Mr. Hill, requesting him to establish schools in their districts. Female schools also were established by Mrs. Hill; Messrs. Lacroix and Trawin made a missionary excursion to Berhampur and the neighbourhood—they preached to about 120 faqirs under a grove of trees in the front of Mr. Hill’s house—these poor faqirs had for some months previous regularly attended preaching every Sunday morning in front of Mr. Hill’s house, they preached at Kagera Bazar, north of Berhampur, at Laki-pur, where two bráhmans had influence enough to disperse their congregation; they also preached at Kalkapur, Chaitanpur, Madanpur, Jangipur, Ratnamari, Baddlepur. The soldiers at Berhampur formed themselves into an Auxiliary Missionary Society and held Monthly Missionary Meetings, one soldier, as a mark of his respect, sent 36 stuffed birds to the Missionary Museum in London.

1825.—Mr. Ray joined the mission, as also Mrs. Warden, to assist in female schools. March 8th, the Berhampur Auxiliary

Missionary Society was formed. In the 1st report of the Berhampur Mission it is mentioned that at Bandhapara, where there was a Mission school of 120 boys, the introduction of Pearson's Spelling Cards alarmed many respectable natives, who feared "lest this novel mode of instruction should lead to more serious innovations;" but on Lawson's History of the Lion being introduced, it was pronounced by the bábus to be injurious "as containing under the similitude of a lion, some latent mystery of the Christian religion, which as a mantra would draw the children's minds to the faith of Jesus Christ." 80 scholars were in consequence withdrawn the next day, the pupils soon decreased to 25, and an opposition school with 40 scholars was set up. Schools were begun at Gora Bazar, containing about 48 Musalmáns, who read the Harmony of the Gospels, Geography, Gilchrist's Urdu Risála, &c. Within a few yards of it was another school, well attended, where the parents paid from four to eight annas monthly rather than send their children to the Mission school. Two schools were in Berhampur bazar, one was discontinued owing to the depravity of the teacher and the small attendance, the other contained 48 Hindus: the Sirkár was in various ways threatened and insulted. One was continued at Saidabad for 12 months, but closed through opposition. One was for some time at Lal Bag. At Berhampur Mrs. Hill has a native girls' school of 13, some of whom can read, but great difficulty existed in getting a teacher; "each girl receives once in three months a new garment, without which inducement it was found impossible to establish a female school." At Gora Bazar is a school of 11 girls, who read Nágri and receive a new garment every quarter: one objection of the natives ruined two schools and another at French Dangen, "that Englishman desire by education to render useful to themselves the daughters of natives, and then by violence or seduction, to carry them off." The soldiers of the 38th King's regiment subscribed 200 rupis towards purchasing a boat for visiting Mission schools, it cost 644 rupees. A committee composed of Sir R. Martin, Hon. W. Melville, Col. Parlbly, and Dr. Smith was formed to establish schools unconnected with religion, to which 666 rupees were subscribed, to the Female Schools were subscribed 960 rupees; "there is not a place in all Bengal that has stronger claims on the benevolence and sympathy of Christians than Murshidábád."

1826.—Kamal, a native, was baptised; he received his first religious impressions from a tract: he wished to have one of his sons baptized by the name of Jesus and the other of Christ, in honour of the Redeemer; they were named, however, Joseph and Paul. "Formidable obstacles are to be encountered at this station to the establishment of schools." Mr. and Mrs.

Gogerly joined the mission. Mahá Rájá Udwant Singh, through the kind interest of D. Dale, Esq., Judge of Murshidábád, presented 500 rupis to the female schools. A branch Missionary Society was formed in the 47th regiment. A new school is commenced at Dyanagar, and the one at Berhampur resigned; "the parents do not enforce on the children the necessity of attendance, do not desire that the children should surpass themselves in literature, while marriages and feasts prove a frequent interruption." The Hon. W. Melville and other gentlemen have under their patronage a non-Christian school at Bandhapara containing 34 boys in daily attendance and another at Gope Jan of 25 boys: the learning of arithmetic was a great inducement to the boys to attend; one school at Chaitanpur was given up, as the parents gradually withdrew the children, afraid lest they should become Christians. Mrs. Hill's and Mrs. Warden's female schools are flourishing. A weekly prayer and conversation meeting is held on Friday among the Europeans. Preaching in Urdu is carried on at Gora Bazar, Kutra, and Murshidábád, and in Bengálí at Berhampur, Kagra, Kalkapur, Kasim Bazar, and Byramganj. At Chaltea melá, Messrs. Hill and Ray remained 6 days, and such was the eagerness of the people for tracts, that the Missionaries had to mount a tree to distribute them.

Mr. Hill made a preaching tour to Daulta Bazar, where he was well received: crossed the Bhairab and "proceeded through a beautiful and fertile country, the industry of which had left no road for travellers except the boundaries of the fields to Hazidangar, a village in the neighbourhood of an Indigo factory, then to Ichlampur and Gowas, through a thick jangal, where a learned Maulvi argued that as Muhammad succeeded Christ as a prophet his was the last and best revelation. In Kariwáná he preached to an attentive audience, and in Bhagwángola to 5 persons; at Titalya the people listened to the word. At the Katra he was received with very abusive language. He visited, in conjunction with Mr. Gogerly, Kapileswar melá, "a mile in extent;" the temple of Shiva in honour of which the melá is held is now in decay, owing to the cupidity of the bráhmans, who appropriated to their own use the offerings designed for the temple; one of the votaries wished Mr. Gogerly to offer milk to the idol; to prevent the tracts being forcibly taken from them they were obliged to distribute them from the branch of a tree. In the evening they held service at the door of the tent: they had several controversies with learned bráhmans: seldom fewer than 100,000 persons attend this melá.

1827-8.—Mr. Trawin, a Missionary of the London Missionary Society, died at Berhampur after 7 years' Missionary labour, the *only* Missionary that has died there. One school composed

of Musalmáns is giving little satisfaction. The Gope Jan school has 56 boys in daily attendance. Mr. Hill occupies his mornings in schools and evenings in preaching: 5000 rupis were raised by local subscriptions towards building a chapel. The deputation of the London Missionary Society voted 6000 rupis towards building a Mission House, which is on the banks of the river and in the heart of the native population. Feb. 1828, Mr. Hill, in company with Mr. Carey and several native Christians of Katwá, preached at Kapileswar melá, Kangáli a native catechist, preached there too; the people showed great apathy, they repeatedly said, "distribute your books and we will read at home, we have not time to stay and hear." Mr. Hill never visited Kapileswar without meeting opprobrium, it is one of Satan's strongholds. Harlots were to be seen who had hired faqirs to sing and dance before their tents, "they and the idol Jagannáth possess in common one prerogative, that of blending together all castes without polluting or destroying them." March, 1827, Mr. Hill visited the melá of Agradwip, where 100,000 people were assembled, many of whom had travelled on foot 12 or 14 days to reach the place where Krishna's sports with the Gopis are commemorated; the idol Gopináth is presented to the gaze of the multitudes at the door of the new temple (the old one was swept away by the Ganges in 1824). Purses attached to long slips of cloth are handed about to receive the offerings of the people, they become the property of the Rájá of Krishna-nagar, who defrays all the expenses connected with the temple worship; the idol gives him a revenue of about 25,000 rupis. Ghosh Thakur, a disciple of Chaitanya, placed the idol Gopinath there, it afterwards became the property of Rájá Krishna Chandra Ray of Krishna-nagar. The melá occurs at the time of the Bárani, an annual pújá in honour of Gangá, the people bathe in the river while the priest rehearses the shástras: this year at the Mahá Bárani at Agradwip over 50,000 persons immersed themselves at the same time in the river.—Mr. Hill baptized Kamal, a man from near Berhampur, the first fruit of the Mission, he afterwards proved a useful catechist.

1828.—The work is prosecuted amid "great and numerous discouragements." A chapel for the Christian population of Berhampur 50 feet by 30 is erected, half the expenses paid by local contributions: there are 3 schools containing 120 boys, the New Testament has been introduced with considerable difficulty; the men of the 14th regiment have established a Bible Society; the wife of an invalid in the 38th King's regiment has opened a female school in her house, it has 12 girls. The Nawáb gave 200 Rs. to the boys' schools, but Mr. Hill remarks, "my schools are not even what they were; they never gave me that satisfaction

which I experienced in visiting the schools of my brethren in the Mission, either at Calcutta or Chinsurah."

1829.—12 persons baptized this year, Mr. Hill itinerated during 2 months. An Auxiliary Bible Society is established. Ignorance and prejudice have proved great obstacles to the "success of the schools, as also the prevalence of fever."

1830.—Prejudice, both Hindu and Musalmán, operates very much against the schools. Mr. Hill writes, "I have preached this last year to many thousands, but I do not know of any conversions among the natives. I have had a number of inquirers professedly after Christianity, but in reality they were searching after employment." Mr. Hill, in October, set out on a tour north of Berhampur along the banks of the river, preached at Elae Gau to haughty Musalmáns in Urdu, at Balla Gachi, where "the people were Musalmáns and not one able to read; indeed I never expect to find among Musalmáns a man able to read and write, unless he be a priest, zamindár or lawyer. In literature and common rudiments of learning I find them generally far behind the Hindús;" he preached at Jangipur and "Súti, formerly of great repute when the opening of the river lay near to it," he distributed much medicine, giving to 40 and 50 persons daily. The debt on the mission chapel was liquidated, it cost 12,213 Rs.

1831.—No addition to the Church this year. "The schools have not given satisfaction." In Mrs. Hill's school early marriages prevent the girls making any tolerable proficiency in reading. Mr. Hill itinerated 3 months during the cold season.

1832.—Mr. and Mrs. Patterson joined the mission in July. A Hindustání school of 25 and a Bengálí one of 40 children is kept up, there are over 16 in the Female School. "The Native Orphan Asylum contains 5 boys and 2 girls; the elder children are learning trades, by which they are enabled to contribute a little towards their support. Mr. Hill usually spends the forenoon during the hot weather in instructing them, and superintending them at their work."

1833.—"Little fruit is yet visible from the preaching of the Gospel among the native population." Mr. Cussons arrived as a missionary to strengthen the station, he was for several years employed as head-master of the Agra Free School, his sphere of labour is preaching in Urdu and Hindi to the people of Murshidábád. "The English school is not succeeding well owing to the apathy of the neighbourhood and the want of a good teacher." All the bráhmans left the Bengálí school since the Scriptures have been introduced as a class book. 30 girls attend the Bengálí girls' school. The Native Orphan Asylum contains 12 boys and 2 girls.

1834-5.—Mr. Cussons meets with various interruptions in preaching to Musalmáns, in one case he was forbid preaching by a police officer, and in another driven away from a public ghát. Mr. Hill itinerated to the north-east of Berhampur, “his practice was to leave the sick to the care of Mrs. Hill and in the morning to visit the surrounding towns and villages, returning about 2 p. m. ;” in the afternoon he used to preach outside his tent until dusk. In one place a report was spread that he was come to seize all the persons who the year preceding had received a book, and by force compel them to be baptized. “A House of Industry has arisen from the late Charitable Committee at the station, in which 10 widows and a male cripple are employed in learning to earn a livelihood. These we trust by degrees to bring under religious instruction.” Mr. Patterson preaches in the afternoon in the neighbouring villages: he itinerated for 11 weeks from Katwá across the country to the banks of the Jellinghi, up which he returned till about opposite Berhampur, he preached in over 50 villages, and was listened to with attention, especially by the villagers on the banks of the Jellinghi. Mrs. Patterson had various opportunities during this tour of conversing with respectable females. In the Bengálí school, the senior classes are learning the Romanised Bengálí, there are two Armenian lads, sons of the priest, learning English in the school. Mrs. Patterson has a Bengálí girls’ school of 24.

1835-6.—No instances of conversion this year: some English bibles distributed: Mr. Cussons continues preaching at Murshidábád, prejudice is decreasing, some respectable Musalmáns came to his house for an explanation of the Scriptures they had obtained. Mr. Hill spends two days in the week with Mr. Cussons at Murshidábád. The Musalmáns endeavoured to discourage one inquirer on the ground that if he became a Christian he would have no one to *associate* with. At the Cheltea melá 1000 Bengálí, 238 Hindui and 150 Urdu tracts were distributed: they met there a Turk from Constantinople bitter against Christianity and very ignorant. The Orphan Institution has 40 acres of land attached to it, there are 12 boys in it, the girls have been transferred to Calcutta, the missionaries hope to make it approximate to a Moravian establishment. A desire for English is rapidly on the increase, and native opposition to mission schools is declining: but little spiritual fruit from the mission schools, chiefly through the want of properly qualified Christian teachers. The Bengálí Female Schools contain 30 girls, “but it is impossible to secure their regular attendance.” The Bengálí school has about 60 scholars on the list, the English 15. “For some years after Mr. Hill’s arrival at Berhampur, whenever he preached he was hooted and hissed at; his voice drown-

ed with the clapping of hands, and shouts of Hariból—and men have even followed him from preaching with clubs to beat him. Things are now different. People are no longer afraid to ask for a tract, and when they have got it, they no longer conceal it under their clothes, to prevent the bráhmans from seizing it and tearing it in pieces.” There are 9 native converts. The names of the preaching stations are—Nimtalá, Saydábad, Ghatbandar, Osman-kháli, Khágrá, Bálaknáhtala, Mádápur, Baharamganj, Chúnakháli, Bráhmanpára, Kásimbázár, Chunáripára, Haridás-máte, Kálikápur, Hátinagar, Dayánagar, Baharampur, Gorá Bazar, Farasdángá, Shikaripurhat, Shibtalá.

At the close of 1835, Mr. Hill itinerated, preaching at Plassey, Singhatti Mahal, and arrived at Krishna-nagar, where he spent a week with Messrs. Deer and Kruckeberg joining them in preaching; he preached several times in the precincts of a ruined fort. “Krishnagar exhibits much hostility to the gospel: the missionaries have commenced an English school about eight months ago: they regularly visit Nuddea, which is both a school and preaching station: concerning Ulah they had been given to understand that the missionary who dared to preach the gospel in it would be ill treated.” Mr. Hill preached at Ulahurei and was listened to attentively, then at Jáguli in the court-yard of the zamindár’s house “a large brick building, two stories high, on three sides of a square, the whole so dilapidated as only to show the relics of former wealth.” At Haringhat, Mosunda, Mejparra, where a bábu lives, who was educated at a Mission school and has now established a school himself. In one of the villages the natives gave Mr. Hill a cocoa-nut for a tract and 6 cocoa-nuts for one of the gospels, the value of the nuts given for the gospels amounted to 1 rupee 4 annas,—this shewed they set some value on the gospels.

1837.—Mr. Patterson itinerated in the villages north-east of Berhampur, he and Mr. Cussons preached at the melá of Kapilesvar, “the birth place of Shiva,” the latter preached in Bengálí, Urdu and Hindui at Murshidábád. The Missionaries state “Our heathen schools, after much deliberation, we have judged it right to break up. We are convinced, from long experience and observation, that in a *missionary* point of view, such schools are not worth the *time, trouble and money* spent upon them, so long as the services of *Christian* school-masters and *conscientious* men cannot be obtained.” 1769 Rs. were expended in enclosing the farm, levelling the ground, cultivation of mulberry, rearing the silk-worm, erecting filatures. 3183 Rs. was collected locally at Berhampur for the Mission.

1838.—Two young men of good families and abilities were

baptized last year and are acting as catechists this year; they visited the melá of Buchandrapur along with Mr. Patterson. The Native Church consists of 8 members. Mr. and Mrs. Lessel arrived at the station. 3,951 Rs. were expended for this mission.

1839.—There are 36 orphans in the Asylum. On the farm 28 persons have been located, they are Christians, the men work, the women spin, a Christian sirkár conducts daily family worship among them, and on Sunday they attended the Mission Chapel. Mr. Hill proceeded to England this year; Balái the catechist preached to many persons along the banks of the river and also at several melás. The Rev. W. Glen was appointed to Murshidábád to labour among the Musalmán population.

1840.—Kamal, the senior catechist, died of cholera, he was a diligent preacher. There are 29 orphans. Several disappointments were experienced with some apparently promising characters who came forward as inquirers.

1841.—In the Asylum are 39 orphans, one of them is a girl who had been sold by her own father to a gang of jugglers, from whose hands she was rescued by the late magistrate for the suppression of Thagi. Mr. Patterson with two catechists itinerated to the east of Berhampur and preached at the melá of Murutiya, “multitudes of people were then flocking to the shrine of a new deity, who had taken up his abode in a tree in the neighbourhood of the village, where many miracles of healing were said to be wrought by him.” A Romish chaplain is appointed to the station. The girls in the Orphan Asylum pursue the daily routine of reading, writing, fancy and plain needle work. The sale of the Farm produce realised 1402 Rs., the expenditure for the station amounted to about 4200 Rs.

1842.—Eight adults were baptized this year, the number of the native Church amounts to 17. One of the catechists was excommunicated for criminal conduct. 5 of the orphans died; some of the orphans have begun to study English, the manufacturing of tape and bobbin is carried on by several of them: native artizans will not, without very high bribes, be induced to instruct them. The poverty of the raiyats renders the recovering of money due from them on account of the mulberry leaf a very difficult matter. Sádhu, a catechist, published a journal, he preached at Kásimbázár, where he was abused by the Portuguese priest of Kálkápur for “bringing religion into contempt by preaching from village to village and house to house;” he also preached at Farásdángá, Kálkápur, Gora Bazar, Saidabád, Maltea, &c.

The Berhampur Native Orphan Asylum.—Mr. Dale a civilian who resided at Berhampur, took under his protection three

destitute native orphan boys ; on going to the Cape he left them with Mr. Hill. Mr. Pringle his successor gave 400 Rs. for the building of an Asylum, and 25 Rs. per mensem : since then the liberality of various friends has maintained it. W. Money, Esq., gave 500 Rs. with which the farm was commenced. In 1837, Mr. Hill incurred a debt of 1200 Rs. in erecting a filature, a store-room, and the thatched houses for the rearing of the silk-worm and for extending the mulberry plantations, it was liquidated through the exertions of a kind friend. The Asylum premises are erected in the Mission compound, the farm comprises 100 bigahs of land, 60 of which are covered by the mulberry : the orphans are employed in making cotton thread, tape and bobbin, silk tape for shoe-strings, and the raw silk which is prepared upon the farm : the orphans work from sunrise till 10 A. M., attend school from 11 till 2 P. M., after their evening meal they attend daily worship when a sermon is preached to them, they are brought up as the children of natives ordinarily are. The Asylum is designed as a school of industry for boys ; to give a superior training to those designed to be catechists, to afford protection and a means of decent support to those native Christians who are exiled from their friends and relatives, and to form, like the Moravian settlements, the nucleus of a christian community, on a self-supporting plan.—One great principle aimed at is “independence of foreign aid.” The expenditure for the year 1836-37 amounted to 3,188 Rs., for 1837-38 to 3,958 Rs.

In 1837 the Kánpur Relief Society sent 24 orphan children to the Asylum : 7 of them died of exhaustion, the result of the famine in the N. W. P. There are altogether 35 orphans, of whom 7 are girls : the girls reside separate from the boys at Babulbona in Mr. Lessel's compound. Mr. L. Horondelle has the superintendance of the boys, two of the senior boys accompany the catechists when they go to the bazar to preach. Inquirers, with their families, amounting to 28, from the neighbouring district have been located on the Farm.

In 1840 it is stated that the Native Christian community amounted to nearly 100 individuals, of whom upwards of 40 are adults : two of the farm labourers have learned to read the Scriptures, most of the men and several of the women have committed to memory the first Bengálí catechism.

J. L.

IV.—*The American Free Will Baptist Mission in Orissa.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

The existence of a numerous body of Sántáls (concerning whom several papers have lately appeared in the *Observer*) in the immediate vicinity of our several stations, has induced a desire on our part to adopt some measures for the introduction of the gospel of the grace of God among them. For this purpose we have individually and jointly urged their claims upon the attention of our home committee. We regret, however, to say that although they appreciate the importance of the subject, and have voted to send out two additional labourers as soon as they are able to do so, yet intelligence received by the last overland mail prostrates all our hopes in this respect for the present.

Hitherto, the pressing demand for labourers at home has rendered it difficult for our committee to obtain suitable men. At the present time the drawback is on the score of *funds*, as the following brief extract from the last letter of our worthy secretary will show. He says, “I learn that our excellent brother and sister, both in the Aberlin Collegiate Institute, are wishing to go out as Missionaries, but it distresses me to be obliged to say that we have not the means of supporting them.”

You are already aware that one of our number has paid considerable attention to the language of the Sántáls, and collected a number of their children and youths into a school under his own superintendence, and it would be most gratifying to his feelings to be at liberty to devote his energies *mainly* to the introduction of the gospel among this people; but the care of our Oriya boarding school and other duties connected with his present station stand in the way of such a course.

Under these circumstances we are induced to apply to you, and should you so advise, through you to the Christian Public in India to aid us in an attempt to raise the requisite funds for bringing out and sustaining for a few years the dear friends referred to in the abovementioned letter of our Secretary. As the new comers would be expected to relieve one of us, in order to an *immediate* commencement of a mission among the Sántáls, the funds solicited might be given for this definite object.

That our own denomination do all they are able to do for this cause, cannot, for a moment, be pretended. Far from it. Their interest in the cause of missions is comparatively of recent origin, and many of them have yet to learn the blessed-

ness of giving. Still there is reason to hope for a considerable increase in the support now afforded. But *immediate* aid is requisite in order to secure the services of the brother now just completing his course of study, and who is desirous of entering the foreign field. Unless encouragement is held out soon he must necessarily turn his attention in some other direction.

Aware of the frequent and pressing calls of benevolence before the Indian Public, we feel a diffidence in making this *appeal* and thereby adding to the number. But our mission requires to be strengthened by additional labourers—we are in a measure prepared to enter a new and inviting field, among a people who have hitherto never been blest by the sound of mercy through a crucified Redeemer,—a worthy brother and sister stand ready to join us,—their hearts burn to enter upon this work of love and mercy, but they are compelled to remain at home for want of funds, which our committee are not able to furnish. Under such circumstances we feel as though it would be a *sin* to remain silent.

We can but state the case and leave it with those whom God has blest with the good things of this life, and above all with a *willing mind*, to say whether these long neglected sons of the forest shall still be doomed to sit in the region and shadow of death, uncheered by the rays of gospel light, or whether they shall *now* have the offer of salvation presented to them. And may the influences of the Holy Ghost guide them in this decision!

A sum of 2000 Rupees, to meet the expense of outfit and passage, and 110 Rupees per month for two or three years would enable our friends to join us at no distant period. We shall feel greatly obliged to any who may feel disposed to aid us in this work, to communicate their intentions as soon as convenient that the necessary arrangements may be entered upon at once.

We remain, dear Sirs,

Your's in the bonds of the Gospel,

O. R. BACHELOR, *Balasore.*

J. PHILLIPS, *Jellasore.*

J. C. DOW, *Midnapore.*

August 17, 1846.

[We cordially recommend this appeal of our Baptist brethren to the support of our readers, and shall be happy to receive subscriptions for the object.—EDS. C. C. O.]

V.—*A Digest of the May Meetings.*

The return of these spiritual festivals was welcomed by joyous multitudes who took an interest in their proceedings, such as we can imagine the ancient Israelites to have felt in their feast of tabernacles, when the tribes from various parts of the land went up to worship. At most of the meetings the attendance was fully equal to that of former years, and, in some cases, considerably larger. The reports and speeches were usually of such an order as to commend themselves to the judgment of intelligent Christians. Most of the societies were able to furnish evidence of growing success in their several departments of Christian enterprise. If we mistake not, a great amount of the Divine blessing rested on the meetings, and we hope that Christians returning to their homes would feel encouraged to renewed exertions for the advancement of the Saviour's glory, and for the conversion of mankind to the faith of the Gospel. We observed with pleasure that the income of some of these institutions, during the past year, was considerably in advance of that of the former year; and, on the whole, we think that, while these anniversaries have perhaps been less exciting than were some in our recollection, none have been more devotional or attended with more of encouragement to those who are labouring for the amelioration of society by the application of the glorious Gospel of the blessed God.—*Biblical Review for June, 1846.*

BRITISH ANTI-STATE-CHURCH ASSOCIATION.—The second anniversary meeting of this association was held on Thursday evening, May 25, at the London Tavern, Bishopsgate-street. The large room was densely crowded with a most respectable audience, and numbers went away unable to obtain admission. Among those present we noticed the following ministers of the Gospel: Messrs. Campbell, W. Brock, of Norwich, C. Stovel, A. J. Morris, J. H. Hinton, J. Burnet, W. Groser (editor of the *Baptist Magazine*), J. W. Richardson, R. W. Overbury, W. Miall, Eustace Carey, Jerome Clapp, of Appledore, G. W. Conder, High Wycumbe, and J. Viney; S. M. Peto, Esq., John Lee, Esq., D.C.L. (of Hartwell-park, near Aylesbury), Joseph Sturge, Esq., Colonel T. Perronet Thompson, W. H. Ashurst, Esq., R. Besley, Esq., J. Boyd, Esq., of Edinburgh, J. M. Webb, Esq., J. Scoble, Esq., E. Miall, Esq., D'Archy Irvine, Esq., A. Pellatt, Esq., Stafford Allen, Esq., G. Simmons, Esq., J. M. Hare, Esq., E. Clarke, Esq., H. Child, Esq., F. Clarke, Esq., J. Kingsley, Esq., J. Hooper, Esq., T. W. Matthews, Esq., John Boyd, Esq., (of Edinburgh), Edward Swaine, Esq., George Wilson, Esq., and A. M. Bidgood, Esq. The meeting was graced by the presence of many ladies.—*Nonconformist.*

CONGREGATIONAL UNION OF ENGLAND AND WALES.—The pastors and delegates of churches to the Union assembled this year in larger numbers than on any previous occasion. The first meeting was opened by prayer and by the reading of the Scriptures, by the chairman, the Rev. Dr. Vaughan, who afterwards delivered a most beautiful and comprehensive address illustrative of the principles and history of the Union.

A valuable report of the past year's proceedings was read by the Rev. A. Wells, the Secretary; and at the subsequent meetings, a report of the Wycliffe Society was read by the Rev. R. Ashton, a pastoral letter to the churches, by the Rev. F. Watts, of Spring Hill College, and a report of the Educational Board, by the Rev. R. Ainslie. Free and full discussions ensued on several important subjects which claimed the attention of the brethren, which ended in a happy degree of unity upon all the questions considered. A very interesting paper was read by the Rev. John Ely, on the means of advancing our denominational interests, and one by the Rev. J. Sherman, on the subject of mutual assurance societies for the poorer members of our congregations. The full consideration of many questions was reserved to the autumnal meeting of the Union, and it was agreed to defer taking action on some others till the next annual meeting.—*Ibid.*

BRITISH AND FOREIGN BIBLE SOCIETY.—The forty-third annual meeting of this blessed institution was held at Exeter Hall, on Wednesday, May, 6th. The vast hall was fairly full—certainly fuller than last year—by eleven o'clock, when the secretaries came upon the platform, accompanied by the Marquis of Cholmondeley, Lords Teignmouth, Sandon, and Ashley; the Bishops of Worcester, Norwich, Chester, and Calcutta; Sir R. H. Inglis, Bart.; Sir D. Mackworth; Mr. Plumptre, M. P.; Hon and Rev. B. W. Noel; Revs. J. W. Cunningham, Dr. Bunting, Dr. Morison, &c.

The Rev. A. Brandram, secretary, immediately came forward, and read a very pleasing letter from Lord Bexley, the venerable president, apologizing for his absence, and trusting that the proceedings would be conducted with gratitude to God, and good will to man: and Lord Bexley having requested Lord Sandon to attend as his deputy, Viscount Sandon was, accordingly, called to occupy the chair.

The speech of the noble chairman was brief and emphatic. He declared, that while he was attached to his own church, his attachment to this society was unshaken, founded as it is upon a basis on which all the churches of Christ rest their foundations. And in the most liberal manner he expressed his strong desire for Christian union, and for the diffusion of biblical education. His Lordship was often loudly cheered during his brief, but very suitable address.

The report, prepared by the Rev. G. Browne, was read by the Rev. A. Brandram. It was concise, practical, and deeply interesting. Great prominence was given to the recent efforts for promoting the sale of Bibles in Manchester, in other large towns, and among the agricultural poor. Ample supplies had been granted to the British and Foreign School Society, London City Mission, and to various Irish Societies, to the amount of 108,534 copies of the Scriptures. Lord Ashley had become a vice-president of the Society.

Of the foreign operations of the society there had been a great increase in its services, and successes also. In France, Germany, Holland, Sweden, Switzerland, and even in New Zealand, the demand had been unusually large. In France, especially by the colporteurs, most of whom had been Roman Catholics, a great thirst for the word of God had been

created: and in Germany, Dr. Pinkerton had been very successful in his issues among the Catholic population. A North Indian Bible Society had been formed at Agra, and in China, the revision of the translation of the Scriptures was proceeding. The entire receipts of the year amounted to 101,305*l.* 15*s.*, an excess over the previous year of 3,550 4*s.* 2*d.*; and this excess was chiefly derived from auxiliary societies, and from the sale of Bibles and Testaments. The expenditure of the past year has been 105,851*l.* 2*s.* 9*d.*, being 20,033*l.* 7*s.* more than the previous year; and the engagements of the society amount nearly to 57,000*l.* The issues of the society have been 1,441,651, viz., from the depôt at home, 1,104,787; from depôts abroad, 336,864; being 525,840 copies more than the preceding year. The total issues have been 18,324,487 volumes.

The principal speakers were, the Marquis of Cholmondeley, the Bishop of Calcutta, Lord Ashley, the Rev. J. Blackburn, the Rev. Dr. Alder, and the Rev. Dr. Legge.

The Marquis of Cholmondeley, in a neat speech, congratulated the meeting on the extraordinary success that had attended the society through the past year, and considered that it was a token of spiritual good to the world itself.

The bishop of Calcutta spoke impressively of his taking leave of the Society on that platform, fourteen years ago; that he had remained the unflinching advocate of the cause during that period; that its operations had been diffused more and more throughout India; and, finally, he asked the prayers of the great assembly on his return to India, that he might spend the remains of old age, for her conversion.

Lord Ashley followed, in a most eloquent speech, contending that the society stood on a Protestant basis; that he would ever give it his support; and then hoped to see Bible associations for the million.

Dr. Grey, Mr. Blackburn, Dr. Legge, and the other gentlemen, each yielded their portion of argument and eloquence on this very memorable anniversary. But we must here conclude our brief report.—*Evan. Mag. for June.*

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS.—The fourth annual meeting of this society was held at Freemasons' Hall, on a Friday evening, the 24th of April. The spacious room was filled with a large and highly respectable audience. The chair was taken by the treasurer, John Dean Paul, Esq., and the catholic character and constitution of the society was well represented in the selection of speakers from various denominations of Christians. A deeply interesting report of the operations of the past year was read by the secretary, Mr. Yonge, from which it appeared that the society employed seven missionaries among the Jews in London, one in Bristol, and one in Manchester, and that their visits have been, in a very large number of instances, most favourably received.

The extracts which were read from the missionary journals gave proof that they were finding sufficient encouragement in their work to induce them to persevere, notwithstanding its many difficulties. The report of the ladies' committee showed an increase in the number of associations

during the year, from twenty-nine to ninety-seven. The income of the society amounted to 1,854*l.* 7*s.*

The meeting was addressed by the Revs. R. W. Dibdin, M. A., of West-street Episcopal chapel; Dr. Morison, of Brompton; J. Stoughton, of Kensington; C. Prest, of Chelsea; R. Munro, M. A., chaplain of Bridewell; Ridley Herschell; H. Allen, of Islington; W. Arthur, Wesleyan minister; William Chalmers, of Marylebone Presbyterian church; Owen Clarke, of Vernon chapel; and Marcus Martin, Esq.

The progress of this society furnishes abundant cause of gratitude to the God of Abraham for the many proofs which he has afforded of his favour and blessing. The spiritual claims of the house of Israel lay the committee under obligation to devise and carry out more extended plans of usefulness than those which have already been formed, and especially to direct their attention to the important work of instructing converted Israelites, with a view to their becoming more efficient labourers among their own brethren. On these grounds the society stands much in need of the prayerful sympathy and increased liberality of the Christian public, and it is earnestly hoped that they will respond largely to the appeals which were made at the meeting, and thus furnish the committee with the means of satisfactorily accomplishing those further plans which have been rendered necessary and imperative by the success with which the God of Israel has already crowned their past proceedings.—*Ibid.*

BAPTIST HOME MISSIONARY SOCIETY.—The annual meeting was held at Finsbury chapel, on Monday evening, April the 27th, and was well attended, though not a crowded audience. The Rev. Dr. Cox occupied the chair. The proceedings began by singing, and prayer by the Rev. Mr. Jackson.

Dr. Cox, in his opening and eloquent address, confessed that he felt a deep and growing interest in home missionary societies; and that it is right to support them on the grounds of Christian patriotism. When the psalmist said, "Surely glory shall dwell in our land," his eye was not fixed on ambitious projects, but he distinctly contemplated the coming of the Messiah, and the introduction of Christianity into the wide world, for the benefit and salvation of mankind. His other observations are worthy of general perusal.

The report was then read by the Rev. S. J. Davis, a lucid and well condensed document.

This society has followed the example of the Baptist Missionary Society, in its reformed constitution, that is, by referring all its operations and appointments for decision to a meeting of the subscribers. This is an advance, though somewhat democratical, in the right direction; and in which others of our public institutions will do well to follow: their real welfare seems to demand it. Several new stations had been adopted. The number of Sunday-schools was 100, containing nearly 8,000 children, who were taught by 1,000 teachers. In the stations there were 250 local assistants, about 60 of whom were local preachers. There had been added to the missionary churches nearly 650 members, and hundreds more had been received into other churches, chiefly by the very successful labours of Mr. Pulsford, the society's evangelist. The trea-

surer then stated his accounts. The receipts of the year presented a total of 5,902*l.* 3*s.* 9*d.*; the total expenditure was 5,902*l.* 2*s.* 9*d.*; leaving a balance at the banker's of 1*s.* The sum of 200*l.*, however, had been borrowed on the next year's account.

The able speakers were, the Rev. Dr. Godwin, the Revs. D. Katterns, W. Miall, H. Burgess, S. Nicholson, P. Cater, T. Swan, and Mr. Bignold.

Dr. Godwin, Mr. Katterns, Mr. Cater, and other speakers, adverted to the claims of this, and our other great religious institutions, in a strain of argumentation and eloquence of point and humour, that highly gratified the audience. We were especially impressed with the eloquence of Mr. Katterns, Dr. Cox's colleague, in whose telling speech, though too rapidly delivered, there was a striking allusion to the case of the late Mr. Guyer, in the insult offered to his remains, as in fact, an insult to the Dissenting body, which was loudly responded to by the assembly. The doxology and benediction closed the meeting.—*Ibid.*

BAPTIST IRISH SOCIETY.—The thirty-second anniversary of this institution was held at Finsbury chapel, on Tuesday evening, the 28th of April. Though the evening was rainy, the attendance was very good. J. L. Phillips, Esq. took the chair. After a hymn of praise, the Rev. J. H. Hinton, in a most solemn and earnest manner, implored the Divine blessing.

The chairman, in a manly and patriotic speech, remarked, that, while the government had put the landlords of Ireland upon a level with those of England, they had not given equal rights to the poor. He insisted upon their claim to support from the land, and therefore advocated the introduction of poor-laws into that pauperised country. He also urged, that a separate relief should be obtained for Scripture readers, many of whom were suffering from the failure of the potato crops.

The report did not strike us, from whatever cause, as giving in detail that amount of success which might have been expected, after the efforts of more than thirty years. From the treasurer's accounts, it appears that the balance against the society, amounting last year to nearly 2,000*l.*, has been reduced to less than 1,000*l.*, every effort having been made to lessen the expenditure in the home department. An important fact is mentioned, as most worthy of notice, that in those districts where this and more influential societies had been successfully employed, such dreadful outrages as have occurred in other parts of Ireland were scarcely known.

The meeting was addressed by the Rev. T. Pottinger, the Rev. J. Webb, the Rev. C. J. Middleditch, the Rev. C. Stovel, and the Rev. Mr. Tichbourn.

Allusions were made by the respective speakers to the impressive fact, that all the ministers who had taken part in originating the society were dead, excepting Mr. Lister, of Liverpool, and Dr. Cox; to the moral and spiritual destitution of Ireland; and that the Maynooth endowment was but the beginning of sorrows; to the many good points in the Irish character; and to the manner in which Ireland had been treated by English statesmen. In truth, all the speeches were very excellent, and

elicited much applause from the audience. And after the motion of thanks, &c., the meeting was closed by the benediction.—*Ibid.*

THE NATIONAL SOCIETY.—The annual meeting of the National School Society was held on Wednesday, in the Central School-rooms, Sanctuary, Westminster. The Archbishop of Canterbury presided. Many of the bishops and other dignitaries of the Church were present, as well as a considerable number of influential laymen. The report stated that, at Battersea, 72 young men were under training for schoolmasters; and, during the last year, 35 had completed their term of training, and had been placed in charge of schools. The receipts on account of the special fund were £132,000, of which the committee had expended and promised £111,639. At St. Mark's College, Chelsea, 59 young men are now under instruction. The Westminster training institutions for adult male and female teachers, the model schools, the infant school, and the training institutions for females at Whitelands, Chelsea, were also stated to be in active operation. The subscriptions and donations to the general fund amounted to £4,408, a sum exceeding that of the previous year by £342. The Bishop of Oxford appealed to the landed interest on behalf of the education of the poor.—*Nonconformist.*

SCOTCH CONGREGATIONAL UNION.—The annual meetings of this Union were held at Edinburgh, during several successive days, in the last week in April.

In the evening of Tuesday, at which George Gray, Esq., of Dalkeith, presided, the Rev. Mr. Cullen read the report of the academy for the last year. The tutors reported most favourably of the attendance and progress of the students. The expenditure had been about £500, and a balance was yet in hand. Another and a resident tutor was proposed, but not yet appointed. The motion of thanks to the estimable tutors, with their responses, closed the first meeting.

On Wednesday several private meetings were held, and in the evening a most numerous and influential soirée was also held in the large Waterloo Room, which was completely filled, when J. A. Fullerton, Esq., occupied the chair. He was surrounded by the Revs. Dr. Wardlaw, Dr. Alexander, and Dr. Russell, with many more esteemed ministers and well known gentlemen, but too numerous for us to detail. After the chairman and two other gentlemen had spoken, he said that he had much pleasure in introducing the Rev. Dr. Vaughan, who had kindly come down from England to give their anniversary the benefit of his countenance and support.

Dr. Vaughan, who was received most enthusiastically, said, that “he saw there was no fear in Scotland of the Congregational churches being found steadily attached to the distinctive principles of Independence. His impression was, that as these principles shall diffuse themselves in England, Wales, and Scotland, they will be found to be principles like those seeds of political wisdom which were lodged by their ancestors in the provisions of Magna Charta, which contained mightier elements than the authors of that charter ever dreamed to be embodied there.” And then the worthy and eloquent doctor, after discussing

the sort of Independency that he approved, concluded a long and powerful speech, by pressing upon his auditors the importance of doing everything in their power to promote the unity, prosperity, and extension of the body with which they were connected.

On Thursday, a prayer-meeting was early held in Argyle-square chapel, and was followed by a public breakfast in the Calton Room, which was crowded by a highly respectable assemblage of both sexes. In the meeting of the morning Dr. Alexander brought forward the state of the persecuted Congregational churches in Switzerland, and other topics relative to Dr. D'Aubigné and his friends, who were to form a deputation to this country; and after various other matters had been discussed, the meeting broke up.

A public meeting was held in the evening at Argyle-square chapel, which was densely crowded by a highly respectable audience. The right hon. the Lord Provost in the chair. Mr. Swan, the secretary, read the report, which showed that the funds have been applied to churches requiring aid, and to itinerants, who were doing the work of evangelists, both in the highlands and lowlands, and islands of Scotland, and who had been very successful in their ministrations. J. M'Laren, the treasurer, stated that the sum of 2,040*l.* 9*s.* 11½*d.* had been expended by the Committee during the past year.

Dr. Wardlaw, while advocating the noble principles of Voluntaryism, warmly urged the claims of the Evangelical Alliance; at least to make a trial of it. Dr. Vaughan, and other able speakers followed; and the interest was kept up throughout, and the meeting separated about ten o'clock.—*Evan. Mag. for June.*

CHRISTIAN INSTRUCTION SOCIETY.—The anniversary of this benevolent and disinterested society was held on Tuesday evening, May 12th, at Finsbury chapel. The assembly was large, but we regret to say that the number of metropolitan pastors was reprehensibly small.

Mr. Alderman Hunter was called on to preside, and after singing and prayer had been offered, he said, that this society had been established more than twenty years, and it had been his happiness to be associated with it a long time; and though much good had been accomplished by it, yet he trusted that there was much more in reversion. Those who had read the Reports must have been struck with the immense advantages it has through the Divine blessing, conferred on our poorer brethren in this vast metropolis.

Mr. Pitman then read the Report, which was full of facts that illustrate the beneficial results arising from the operations of the parent society and its affiliated associations,—exhibiting also the awful vice, and consequent misery, in which immense masses of the poor of London and its vicinity are living.

The appropriate motions were moved and seconded by the Revs. S. Green, Dr. Elliott, Jos. Wilson, J. Burnet, G. Smith, J. Blackburn, with Messrs. Wm. Jones and Pitman.

Mr. Blackburn very suitably and feelingly remarked, “that this Society had not received the support it deserved. He and Mr. Pitman had served it for *twenty-one* years without any remuneration. All they

asked was the support of a noble, disinterested, Christian public. Because they had not hired an agency to dodge gentlemen for subscriptions, they had seen the society's funds decline year after year, till now they were below 300*l*. If this state of things was to continue he would not remain their Secretary ; but if they would sustain it, he was still willing to be their servant." And we sincerely join him in saying, "that this state of things is not reputable to the pastors and churches of the metropolis."

The chairman briefly replied to the motion of thanks, and the meeting separated.—*Ibid*.

THE SUNDAY SCHOOL UNION.—The forty-third anniversary of this invaluable institution was held at Exeter Hall, on Thursday evening, May 7th. At an early hour the devoted Sunday-school teachers of the metropolis assembled in such vast multitudes, that hundreds were compelled to go away without a possibility of admittance. The chair was taken by James Kershaw, Esq., of Manchester.

A hymn, especially selected for the occasion, having been sung, the Rev. E. Mannering engaged in prayer.

The chairman, after a modest but superfluous apology, stated his conviction, "that there is no institution by which this metropolis is distinguished and adorned that deserves a higher patronage, nor one that has superior claims upon the christian liberality of the public. By the Sunday-school system thousands have been reclaimed from the paths of misery and death, and have themselves become labourers that others may become partakers of the like precious faith. And its moral influence may be seen in the amelioration of our laws and in the improvement of our social condition in affecting the manners and habits of the people." Mr. W. H. Watson then read the Report. We can only briefly state some of the general items in this document. Eleven grants had been made during the past year towards erecting or enlarging school-rooms, making the total number of grants 261, amounting to 5,997*l*. ; the number of libraries had amounted to 183 granted this year, making a total of 1,553. The amount sales during the last year was 9,713*l*. 12s. 5d., being an increase of 152*l*. 7s. over the sales of the previous year. Various operations of the society in Europe and in all our colonial possessions were also reported. The number of schools, within a circle of five miles from the General Post Office, were 479 ; of teachers, 9,928 ; and of scholars, 93,826. The total receipts for the benevolent fund during the year amounted to 2,030*l*. 0s. 5d., and the expenditure to 2,083*l*. 8s. 4d. A letter from the Bishop of London was then read, stating that his lordship would have appeared at the meeting, had he not been prevented by an official engagement.

The Revs. W. Fraser, Jacob Stanley, Andrew Reed, jun., Dr. Campbell, with William Jones, and John Brown, Esqs., in moving and seconding the resolutions, then addressed the vast assemblage with such power of argument, illustration, and eloquence as greatly interested and delighted them. And the eloquent chairman, in returning thanks for the acknowledgment of his services, said, "Never did I preside at any meeting with as great a pleasure as I have sate here this evening. Be

it yours, then, to press on in this glorious work, never doubting, even for a single moment, either the value or the success of your godlike enterprise."

The proceedings were then brought to a close by singing a hymn.—*Ibid.*

CHURCH MISSIONARY SOCIETY.—The annual meeting of this important institution was held on Tuesday, the 5th of May; and the immense attendance amply testified to the interest felt on the occasion. Among those present were the following dignitaries and gentlemen, with many more influential clergy, &c., on the platform:—the Bishops of Calcutta, Chester, Ripon, Cashel, and Oxford; Lord Glenelg; Sirs R. H. Inglis, G. Rose, D. Mackworth; and the Revs. J. W. Cunningham, Hugh M'Neile, M. Villiers, &c.

The Earl of Chichester, who occupied the chair, reviewed the various operations of the society, and adverted to the difficulties in extending the missions in British India. He expressed his satisfaction in the appointment of Mr. Gobat to the bishopric of Jerusalem.

From the report, read by the secretary, we observe that the receipts for the year past amounted to 102,458*l.*, a sum less than the year preceding by 2,790*l.*; but the expenditure had been less than the sum raised by 1,093*l.* The condition of the college at Islington was favourable on the whole, though the number of the students was not large. The various missions in East and West Africa, Greece, Egypt, Jamaica, N. W. America, Ceylon, South India, New Zealand, and China, were in a prosperous condition; but the missions could not be extended further without more funds.

The Bishop of Chester moved the adoption and printing of the report; and while he dwelt upon the necessity of greatly extended efforts he adverted to the melancholy fact that 2,000,000*l.* were annually consumed in this country by the consumption of ardent spirits, besides large sums upon other articles of useless luxury, much of which might be employed in efforts put forth for the conversion of the heathen.

The Bishop of Oxford, in the telling, spirit-stirring speech of the morning, adverted in affectionate terms, to the venerable Bishop of Calcutta, and then to the progress, the prospects, and the claims of Christianity in India. It was the duty of this country to educate India, so that its teeming population might be brought to know and believe the word of God. His very eloquent speech, which was loudly applauded, and his manner, also, forcibly reminded us of his sainted father; and we add with pleasure, that his views of Divine truth were decidedly evangelical.

The Revs. Messrs. Fox and Bernot, missionaries, gave some touching accounts of their labours; and the Bishop of Cashel, in eloquent terms, adverting to the errors of the day, contended that it was our imperative duty to exert all our energies in the cause of Protestant missions.

Other gentlemen followed in speaking to their resolutions, when the meeting closed at half-past three; and met again in the evening, and was addressed in glowing terms by the Rev. Messrs. Villiers and

Stowell, with other clergymen and gentlemen. We trust this society will have an increase of funds, and be enabled to carry on its missions with increasing vigour and success.—*Ibid.*

COLONIAL CHURCH SOCIETY.—The Society held its annual meeting in the great room, Exeter Hall, on Wednesday evening, May 6th.

In the absence of Sir Edward Parry, R. N., through bodily infirmities, the chair was occupied by J. P. Plumtre, Esq., M. P., who was surrounded by a considerable number of laymen and clergymen of the Establishment.

The proceedings having been opened by prayer, the chairman, after suitable apologies for not joining the society before, remarked, "I have no doubt that this society is necessary; and we all rejoice, as members of the Establishment, that our scriptural Church should be made known in our colonies. But this is not the primary object of the friends of this society, which is not to preach the Church, but to preach Jesus Christ our Lord. I am often pained to find that the tongues of some persons are more ready to pronounce the word Church, than that precious name, which is above every name, the name of Jesus Christ our Saviour." And he contended, that to send the gospel to our colonies is an imperative duty.

The Rev. M. Merrick, secretary, read several extracts from the voluminous report, stating that, during the past year, a larger blessing appeared to have been given to the society than in any previous one, and increasing openings had presented themselves. In Western Australia, Cape of Good Hope, our North American colonies, at the Hague, Calais, at and in their home missions, the society had been employing their means with more or less of success. The committee, therefore, felt urgent for more public support.

The Rev. C. J. Yorke, rector of Shenfield; the Rev. E. Auriol, Rector of St. Dunstan's; J. Labouchere, Esq.; the Rev. J. Ralph, rector of Horselydown; the Rev. Spencer Thornton; and the Hon. and Rev. Baptist Noel, very powerfully advocated the claims of this society. And, after the chairman had briefly replied to the compliment of thanks the assembly separated.—*Ibid.*

LONDON CITY MISSION.—The eleventh anniversary of this society was held in the great room, Exeter-hall.

The chair was taken at eleven o'clock by J. P. Plumtre, Esq., M. P.; and at that hour the body of the hall, galleries, and platform were crowded with the friends of this most benevolent institution. On the platform there were the Right Hon. the Earl Ducie; Sir E. Buxton, Bart.; G. Meek, Esq.; the Hon. and Rev. Baptist Noel: the Revs. F. Cunningham,—Dibdin, T. Cuffe, Jas. Harris, Drs. Leifchild and Morison, Revs. J. Blackburn, E. Mannering, J. H. Hinton; R. C. L. Bevan, and W. D. Owen, Esqs., &c. &c.

The proceedings commenced by singing a hymn, after which Dr. Morison offered up a fervent prayer suited to the occasion.

The hon. chairman said that they were engaged in no ordinary work in this densely peopled and wicked metropolis. But, blessed be God,

though the work was great, the enemies numerous, and difficulties many, yet they had to do with One mightier than all: and in his name and strength they went forth to the work, and by whose gracious aid that work had again and again been crowned with success.

The report read by the clerical secretary, the Rev. J. Garwood, stated that in many districts the immorality was so great as to be more like what is witnessed in a heathen than a Christian country. As a specimen of this, in the Whitechapel district, the missionary had been visited by upwards of 200 thieves, asking him to reform them. These were divided into three classes,—those who lived entirely by thieving, those who combined begging with thieving, and children of both sexes, from six to fourteen years of age. Another missionary has stated that two thirds of the people in his district are habitual drunkards, and he never met with them sober. Another, that 300 young women in his district are professedly living on the wages of sin, and upwards of 200 couples were living together in concubinage, and that there are seventeen lodging-houses in which are congregated five hundred men, women, and children every night. By the exertions of the missionaries 345 persons had been reclaimed, and had been admitted, after pastoral examination last year, as communicants; 131 who had backslidden from religion had been restored; 669 had been outwardly reformed in their conduct; 641 had been hopefully converted during health, and 306 in seasons of affliction; 511 had died, who, it is hoped, were in heaven; 595,235 visits and calls had been made in the past year; 47,100 of them were to the sick and dying; 4,039 children had been sent to school; 1,875 adults had been induced to attend public worship; 11,291 meetings for prayer and scriptural instruction had been held by missionaries in rooms lent by the poor for the purpose; and 646,332 religious tracts had been distributed. The hospitals also had been under constant visitation. The total receipts during the year had been about 11,715*l.*, being above 200*l.* more than last year; but to meet the coming demands upon the society an income was required four times as large as the present.

The Rev. F. Cunningham, vicar of Lowestoffe; the Earl Ducie; the Rev. B. W. Noel; Dr. Leifchild; J. Harris; Dr. Cumming; J. J. Cumming and R. Bevan, Esqs.; Sir E. Buxton, and Rev. J. Robinson, most ably and eloquently moved and seconded the usual resolutions; and after the chairman had briefly returned thanks, the interesting proceedings of the morning concluded with the doxology.

Evening Meeting.

A large and interesting meeting was held in the evening, at which prayer was offered by the Rev. J. Robinson. Extracts from the report were read by the Rev. J. Garwood. The assembly was impressively addressed by Lord Kinnaird, the Chairman; by the Revs.—Dibdin, Stoughton, and T. Mortimer, and Dr. Alder; G. Wilson, Esq.; the Hon. A. Kinnaird, and Sir H. Verney; and the meeting was closed by the doxology.—*Ibid.*

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WESLEYAN MISSIONARY SOCIETY.—On Monday, May the 4th, the annual general meeting of this society was held in Exeter Hall, which was filled to overflowing in every part.

At eleven o'clock, the Right Hon. Fox Maule, M.P., accompanied by Col. Conolly, M.P., Sir George H. Rose, the Rev. J. Stanley, President of the Conference, the Rev. Drs. Bunting, Newton, Hannah, and Alder, Thos. Farmer, Esq., and many other gentlemen, appeared on the platform.

Mr. Maule, having been previously appointed to the chair, on rising, congratulated the meeting on the crowded state of the Hall; descanted on the wide diffusion of the society's missions through the world; adverted to the flourishing state of its finances; and he hoped the day would soon come when the whole Christian church, without distinction of sect, but with the acknowledgment of the Lord Jesus Christ as Head of the church, shall be engaged in one great evangelical system of missions, from one end of the world to the other; and the honourable gentleman sat down with loud cheering: and during the engagement of the morning, having left the chair, the vacant post was filled by the treasurer, T. Farmer, Esq.

The Rev. Dr. Bunting read a summary of the report. It stated that the committee have now the heartfelt delight of reporting that, as far as the year 1845 and some preceding years were concerned, the society is out of debt. Its income for the year ending in Dec., 1845, amounted to the cheering sum of 112,823*l.* 9*s.* 6*d.*, being an advance on the year 1844 of 7,136*l.* 3*s.* 11*d.* The whole juvenile efforts for the year are stated to be about 5,500*l.*; and from various foreign stations the gratifying amount of 11,674*l.* 4*s.* 7*d.* Twenty-three missionaries, with the wives of six of them, have been sent out since the last anniversary; and seven have died.

The several resolutions were ably moved and seconded by the Rev. Dr. Grey, moderator of the Free Church of Scotland; Sir G. Rose; the Rev. Peter Latrobe, of the Moravian Missions; the Rev. Mr. Craig, of the Established Church; the Rev. Dr. Hannah; Col. Conolly; Rev. G. Chapman, missionary; Rev. D. Jenkyn, president of Coward College, London; the Rev. J. Angus; and the Rev. Dr. Newton; with several other gentlemen towards the close of the protracted meeting.

Most of the above speakers addressed the large audience with much power and impression, and received many cheers from them. There was a larger mixture of different denominations than heretofore on the platform; indeed, the variety was almost pentecostal. And no society that meets in Exeter Hall can boast of more orderly arrangements, and of more efficient aid, than that of the Wesleyan body.

Before the collection was made, Dr. Bunting stated, that he held in his hand a list of donations of 200*l.*, 150*l.*, 100*l.*, 50*l.*, &c., amounting to nearly 900*l.*, towards the current year. The President closed the meeting, about five o'clock, with prayer, when the interested assembly separated.—*Ibid.*

THE JUBILEE CONFERENCE OF THE METHODIST NEW CONNEXION.—(From the *Manchester Examiner*.)—The Jubilee Conference of the Methodist New Connexion has been held in this town during the present week, and has been attended by a considerable number of ministers and laymen. A public prayer-meeting was held at six o'clock

on Sunday morning in Ebenezer chapel, Peter-street ; at seven o'clock the Rev. Mr. Woodhouse, of Dudley, delivered the introductory sermon ; at half-past ten, the Rev. Mr. Burrows, of Hull, preached ; in the afternoon, at half-past two, there was a conference love-feast ; and, at half-past six in the evening, the Rev. J. H. Robinson, of Liverpool, preached the sermon to the Parent Missionary Society.

On Monday evening a public meeting of the Parent Missionary Society was held in Ebenezer chapel. There was a very respectable and rather numerous auditory, who seemed to be very earnest in the missionary cause. Charles Robe, Esq., of Derby, was called on to preside, and, having, taken the chair, delivered a very able introductory address, in the course of which he laid it down as an undeniable proposition that the churches of Christ, if they believed the Scriptures, were bound to be missionary in their spirit and organisation. The Methodist New Connexion had, he said, heard the voice of Scripture, and of late years done something towards sending forth the gospel ; and, though they had not been so extensively useful as they might wish, it was a happiness to know that they had done something according to their ability, and were wishful to do more. He then spoke of the missions to Ireland and to Canada, and stated that they had been blessed with success. Nine years ago they sent forth one missionary to Canada ; now they had thirty-six missionaries in that country, and several thousands of members.

The Rev. Mr. Cooke read the report for the last year, which stated that there are twenty-seven head-stations in Canada, having subordinate preaching stations, and extending over a tract of country nine hundred miles in length. The stations generally were doing well. There are thirty-six missionaries in Canada, and the number of members is 3460, being an increase of 160 on the returns of the last year. The report then proceeded to give a detailed statement of the position of all the stations in Ireland, all of which seemed to be prospering with the exception of that of Dublin. The number of members in Ireland is 932. For Australia, the last return was one missionary and seventy members : the return for the present year had not yet arrived. The total number of missionaries in connexion with the society is forty-nine, and the number of members 4,462, being an increase of 108. After pointing out that there was a vast and promising field for missionary labours, the report concluded by expressing a hope that the jubilee conference would tend to promote the spread of the word of God by its liberal contributions and earnest prayers.

Mr. Thornhill the treasurer, stated that the income last year, was £2,411 6s. 10 $\frac{3}{4}$ d. ; the expenditure, £3,649 13s. 3 $\frac{1}{4}$ d., leaving a balance due to him of £1,238 6s. 4 $\frac{1}{2}$ d. During the present year, he had had to provide for the mission to Ireland to the amount of £800, and for Canada about £600. There would be an encouraging increase in the income of the present year ; but he could not then state the amount, as all had not been paid in.

BRITISH AND FOREIGN SAILORS' SOCIETY.—The thirteenth annual meeting of the society was held at the London Tavern, in the evening

of May the 4th. The attendance was large, and Mr. Sheriff Laurie occupied the chair.

The proceedings were commenced by singing and prayer. The chairman rose, and called on the secretary to read the report.

The Rev. T. Timpson read that document. It adverted to the debt, which had been liquidated,—to new auxiliaries that had been formed, and to other prospects dawning on the society, most cheering to its friends. The British and Foreign Sailors' church had been now opened for twelve months, during which period, not less than 10,000 sailors had heard the gospel, and many testified that they had not attended in vain. The Thames mission employs three paid agents, who had held upwards of 1,000 services, at each of which twenty sailors attended on the average. Upwards of 50,000 tracts had been distributed. At various sea-ports, the labours of the society had been successfully carried on; and there was reason to believe that hundreds of sailors had been converted to God, during the past year, and who had themselves become instructors to their fellow-seamen.

G. Gull, Esq., presented the treasurer's accounts, from which it appeared that the total receipts of the society amounted to 2,212*l.* 3*s.* 1*d.*; the expenditure to 2,024*l.* 19*s.* 6*d.*; leaving a balance in hand of 187*l.* 3*s.* 7*d.*

The chairman briefly said, that he rejoiced to find that the society was out of debt; and he appealed to the large assembly, especially to the ladies, still to take a deep interest in the cause of sailors, those noble-hearted men, who are the defence of the country.

The Rev. Josias Wilson, Mr. Under-Sheriff Wire, Captain Hogg, the Revs. T. Dodd, J. H. Hinton, and J. T. Baynes, W. H. Bond, Esq., in most appropriate speeches, advocated the claims of the society; and after the motion of thanks to the secretaries, Rev. C. J. Hyatt, and Rev. T. Timpson, and also to the chairman, by several gentlemen, which were briefly responded to, the doxology was sung, and the highly gratified assembly separated.—*Evangelical Mag. for June.*

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—The thirty-eighth anniversary was held in the large room, at Exeter Hall, May the 8th, and was excessively crowded. A number of Hebrew children were in attendance, who, by their singing of hymns, gave increased interest to the proceedings.

The chair was taken by Lord Ashley, who was warmly applauded. Around his lordship were many clerical and lay gentlemen, the well-known advocates and supporters of the institution.

The noble chairman, among other topics of interest, deplored the loss that the society had sustained by the death of the amiable and Christian Bishop Alexander; but ascribed tenfold honour to the King of Prussia, in the appointment to the see of Jerusalem, that most distinguished missionary, the Rev. Samuel Gobat.

The Rev. Dr. Marsh then addressed the children in very appropriate terms.

The report, which was of great length, was read by the Rev. Mr. Ayerst. The contributions (which had been rather diminished during

the past year) towards the special and general interests of the society, amounted to 25,581*l.* 16*s.* 2*d.*; and in addition to this sum, 630*l.* 1*s.* 1*d.* had been received for the new temporal relief fund.

Very numerous and interesting details are given in the report, both with respect to the foreign and home missions, especially in reference to the excellent character of the late Bishop of Jerusalem, the distribution of the Scriptures, the episcopal chapel, its sixty converts attending the Lord's table, the baptisms of adults and children, amounting to thirty-seven, Hebrew schools, &c.; but to which we can only thus briefly allude.

The Marquis of Cholmondeley, the Rev. Mr. Freemantle, the Hon. Wm. Cowper, M.P., the Rev. Hugh Stowell, the Rev. Mr. Grimshaw, Sir George Rose, the Rev. H. M'Neile, the Rev. Mr. Stewart, the Rev. Dr. Marsh, the Rev. Mr. Woodruff, the Bishop of Chester, and Sir Claudius Hunter, with great talent and zeal, powerfully advocated the institution. And in conclusion, the noble chairman alluded, in affectionate terms, to the Lord Bishop of Chester, who had proposed the vote of thanks to himself, whose character for wisdom and piety had done much honour to the Church of England, during the last quarter of a century. And he called on the large assembly to join in the doxology, which terminated the proceedings of the day.—*Ibid.*

RELIGIOUS TRACT SOCIETY.—The forty-seventh annual meeting of the friends of this great institution was held at Exeter Hall, on Friday evening, May the 8th. Sir E. N. Buxton, Bart., occupied the chair.

The Rev. R. Monro commenced the proceedings by prayer.

The Chairman, among many more valuable remarks, said,—I can assure you that it gives me sincere pleasure thus prominently to express the hearty approbation which I feel for the Tract Society, and the immense importance which I attribute to its operations. I am happy to tell you that this last year has been a prosperous one. We have distributed nearly 20,000,000 publications of various kinds; and our subscriptions, though not large enough, have yet been larger than in any former year. In all respects a blessing from on high has attended this society.

Mr. Jones, the corresponding secretary, then read an abstract of the report, detailing the operations of the society in every part of the known world, poor Spain and Turkey excepted; and then detailed the efforts that have been made in the British dominions. The grants of books and tracts amounted to 2,262,741, and of the value of 2,767*l.* 19*s.*, being a considerable increase over the previous year. 245 new tracts and books have been published; and the total circulation, at home and abroad, amount to 420,000,000, in 98 languages. The cash for sales, 46,697*l.* 9*s.*; and the total receipts, 56,110*l.* 13*s.* 10*d.*, being an increase of 2,005*l.* 19*s.* 5*d.*, beyond the preceding year.

The Revs. E. Sidney, J. Stoughton, Dr. Leifchild, Dr. Legge, W. W. Robinson, Dr. Morison, J. Bilderbeck, a missionary of colour, and other gentlemen, addressed the meeting, with their eloquence and force, and with powerful effect on the audience. After which, the hon. chairman returned thanks, and the meeting closed with the doxology.—*Ibid.*

BRITISH AND FOREIGN SCHOOL SOCIETY.—The forty-first anniversary of this most important institution was held at Exeter Hall on Monday, May the 11th. The large room was very nearly filled. On the platform we observed the Lord Bishop of Norwich, the Marquis of Lorn, Lord Monteagle, Lord Kinnaird, C. Hindley, Esq., M. P., W. Evans, Esq., M. P. and a numerous body of respectable persons devoted to Christian education.

On the motion of S. Gurney, Esq., Lord John Russel was called to the chair; and his lordship rose, and stated, that there had been no change in the fundamental principle upon which this society rests; that neither by the state, by communities, or by individuals, were we able to keep pace with the wants of education; and as decided proofs of this, the noble lord adverted to the condition of education in Essex, where there are now 40,000 children who do not receive the benefits of school instruction, and that, as Mr. Baines had successfully proved, that the city of Westminster was in a still less satisfactory state than the town of Leeds, or of any of the rural population. Other topics of great interest his lordship adverted to, which we cannot here notice, but which will amply repay an attentive consideration.

Mr. H. Dunn then read the interesting report. The number of children admitted into the Model and Normal schools since the last report had been 1,263; 850 boys, and 413 girls; and since the opening of the institution, 45,889. Students in the normal classes, during the year, including 44 in training, on April 1st, 1845, were 182 young men, and 142 young women; 119 had been appointed to schools at home, and three to missionary stations abroad. Among other topics it was stated that there had been opened during the year 135 new schools, which would provide for the instruction of 13,000 children; of these, 38 had been established in the mining and manufacturing districts; 59 in agricultural towns and villages; 12 in and about London; and 26 in North and South Wales. The finances, also were reported to be in a satisfactory state, for the society was now out of debt.

S. Gurney, Esq., as the treasurer, presented his accounts. The receipts, including a balance in hand, amounted to 14,664*l.* 18*s.* 9*d.*; the expenditure, including a special investment of 2500*l.* to 13,908*l.* 3*s.* 6*d.*, leaving a balance in hand of 756*l.* 15*s.* 3*d.*

The Marquis of Lorn, Lord Kinnaird, the Rev. Dr. Beaumont, the Bishop of Norwich, Lord Monteagle, Revs. G. Smith and Wm. Fraser, Charles Hindley, Esq., M. P., the Rev. John Burnet, W. Evans, Esq., M. P., and R. Forster, Esq., addressed the meeting with their accustomed talent and energy.—*Ibid.*

BIBLE TRANSLATION SOCIETY.—The Rev. J. H. Hinton presided at the sixth annual meeting, which was held at New Park-street chapel, on April 29th, and he very suitably introduced the business of the evening. The Rev. Dr. Steane read the report, which stated that, in three of the principal languages of India, the Sanskrit, Bengali and Hindustani, there had issued from the press during the year 30,000 volumes, while the distribution from the depository during the same period, had been about 54,000. The total number of scriptures printed

since 1838 was stated to be 419,205. The contributions received during the year amounted to £1894 9s. 1d. The expenditure and the receipts nearly balance each other.

The report closed with the following appropriate remarks :—

“The friends of the bible who pray for its wider circulation, need be under no apprehension that their contributions are likely to outstrip the opportunities for using them. Were the committee entrusted with a much larger amount of funds they would be at no loss to dispose of them, at once, to the satisfaction of the contributors, and the unspeakable advantage of the heathen. And, in concluding their report, they earnestly call upon the members of their own denomination, in the first instance, and then upon their fellow-Christians generally, to aid them in this blessed enterprise. The Bible Translation Society is doing a great work ; a work in which every real Christian and every lover of mankind, let his religious communion be what it may, should find occasion for devout thankfulness to God, and for the exercise of his holiest sympathies. The time is coming, if it be not come, in which compassion for men’s souls and the great principles of our common Christianity, will lead right-hearted men of other persuasions to aid an institution which, though it originated with the Baptists and will always be especially dear to them, is nevertheless not a rival, much less a foe, but a sincere and cordial fellow-labourer with all other bible societies, in giving God’s word to the nations in their several tongues. The tens of thousands of copies of the holy book which are annually printed and circulated, principally through the means provided by this society, among the myriads of our heathen fellow-subjects in India, give it a claim to the consideration and the support of all classes of British Christians ; and, while it continues this noble work of Christian charity, who will not bid it God’s speed ?”

It was moved by the Rev. Thomas Swan of Birmingham, seconded by the Rev. O. Winslow of Leamington,—

“That the Report now read be adopted, printed, and circulated, under the direction of the committee.”

Moved by the Rev. T. Pottenger of Bradford, seconded by the Rev. R. W. Overbury of Eagle Street, London,—

“That this meeting adverts with deep commiseration to the condition of the millions of mankind who have never seen the word of God, and gives its encouragement to all those efforts, the design of which is to communicate to them the inestimable gift ; especially rejoicing that the Bible Translation Society has been honoured to labour with so manifest a blessing in this great field of Christian usefulness.

On the motion of the Rev. J. Haycroft, seconded by the Rev. D. Katterns, the officers and committee of the society were appointed for the ensuing year.

Mr. Katterns maintained, that “the grand peculiarity of modern missions lies in the fact, that our missionaries have gone forth with the Bible, whereas, previously, missionaries went forth without it.”—*Baptist Magazine.*

LONDON MISSIONARY SOCIETY.—Sir Culling Eardley Smith presided at the fifty-second annual meeting of this society, in Exeter Hall, on the 14th of May. The Report stated that the missionaries of the society, in common with those of every evangelical protestant communion, had now to encounter, in every field of their exertions, the most active opposition from the agents of popery. In no part of the world was the anti-protestant design of catholic missions more striking and conclusive than in Polynesia. The martial power of France, which was degraded to force upon the protestant Christians of Tahiti the exclusive pretensions of the papal church, continues to oppress and pollute that island; but the designs of popery, as it respects converts, had thus far totally failed, and not more than one-sixth of the population had been brought even into external alliance with the invaders of their country. The deeply injured queen, Pomare, continues to prefer freedom in exile to French oppression; but the directors, aided by the liberality of their friends, have adopted the best means for mitigating her sufferings and ministering to her wants. Over Tahiti, bleeding with her many wrongs, we must mingle smiles with tears, and sing of mercy as well as judgment. In the camp at Papeenuo the presence of the Lord was felt and owned; and many, in this dark season of national adversity, have sought and found that mercy which, in brighter days, they neglected or despised. The mission at Tanna had been revived, and the gospel extended to other islands of the New Hebrides, where the prospects are peculiarly animating. In parts of the Samoas the divine presence has been felt in renewed power, and with the most blessed effects.

Events, equally astonishing and delightful have occurred, during the year, under the gracious control of the God of missions, for the propagation of the Gospel in China. By the decree of the emperor, the myriads of that vast empire were now at liberty to embrace and profess the religion of the Lord of heaven, as known and published by the western nations. The directors were sensible of the high duty to China which rested upon this institution in particular; but their delight that her teeming population was now open to the gospel, was not unaccompanied with deep regret that their efforts to meet her loud and pressing claims had been so inadequate to the solemn and joyous occasion. At Shanghai and Amoy our missionaries enjoy many marks of the divine favour; and there was every prospect of an abundant harvest.

In India, and more particularly the southern provinces, the deadly force of cholera has been widely prevalent; and many of the native Christians, and several devoted native evangelists, had been numbered with its victims. At no former period, however, had the work of the Lord been more vigorous and expansive in its progress. The number of converts who had professed the name of Christ in baptism, had been great beyond precedent. Female education was beginning to yield precious fruit in the conversion of souls and the advancement of social comfort. From the theological seminaries a large body of native evangelists, renovated in heart and informed in understanding, were preparing to enter the field of spiritual death.

In Africa some of the missions had been exposed to the danger and desolation of war, especially Philopolis; but hostilities had happily ter-

minated, and the selfish and cruel designs of the Dutch invaders have been frustrated. In several parts of the country there had been gracious revivals of spiritual religion, and four hundred members had been added to the native churches.

Cheering tidings had been received from the oppressed Christians of Madagascar. Though persecuted, they were not forsaken; though cast down, they were not destroyed. Amidst all their privations and dangers, the believers had multiplied rather than decreased. No additions had been made to the number of the martyrs, but the cruel edicts of the government, though somewhat relaxed, are unrepealed.

Many of the West India stations had participated in the divine presence and blessing.

The number of stations and outstations supported by the society in different parts of the world, was 460, connected with which there are 150 churches. The society employs, among the heathen, 165 European missionaries and 700 European and native assistants. The number of printing establishments in operation was fifteen. In the past year the directors had sent forth to various parts of the world missionaries, with their families, amounting, exclusively of children, to eighteen individuals.

The total amount of receipts, during the past year, had been £79,745 1s. 1d.; the expenditure, £74,497 7s.

It was also announced that the directors, conscious of their responsibility to the subscribers, and that no society could prosper without full confidence and mutual satisfaction on the part of the constituents, had laid open the whole of their affairs, especially in reference to expenditure, to twelve gentlemen who had passed the following resolution:—“That this committee, after a detailed investigation of the expenses connected with the foreign operations of the society, and full explanation from the foreign secretary and members of the finance committee, expresses its conviction of the integrity, watchfulness, firmness, and zealous devotedness with which its affairs have been conducted by the directors and officers; expressing, at the same time, its gratification that improved circumstances, in some of the principal missionary stations, have rendered considerable retrenchment possible, without limiting the extent, or impairing the efficiency, of the society’s operations;” that the congregations in the West Indies have now become to so great an extent independent of the society that they are able in a great measure to support their own ministers; that it had been found that the time was come when it was clearly a duty to make suitable provision for the retirement of the Rev. J. Arundel, who for twenty-seven years had filled the office of home secretary, and who was suffering from physical affliction; that in the course of the past year, the office of foreign secretary, which before had been shared by the Rev. A. Tidman and the Rev. J. J. Freeman in common, was filled entirely by Mr. Tidman, but without any advance on the salary allowed to that gentleman; that Mr. Freeman now wholly discharged the duties formerly devolving on Mr. Arundel, as home secretary; that he had resigned his charge at Walthamstow, and devoted his time wholly to the service of this society. The result of all our inquiries, not only into the secretariat, but every other officer and servant employed at the Mission House, was

the unanimous adoption of the following resolution:—‘That the committee has carefully inquired into the extent and cost of the establishment at the Mission House, and it is of opinion that the officers are able and laborious, as well as acting under the highest motives of Christian zeal. The committee approves of the new arrangements made during the past year, and of others still contemplated; and it believes that when they shall become completed, the establishment at the Mission House will be highly efficient, and, considering the great magnitude of the business transacted, decidedly economical;’ “that in order to augment the interest felt in behalf of this society throughout the country, and hereby increase its usefulness, as well as to strengthen the bonds of confidence and affection between the directors and those whose liberality they administer, it is desirable to hold an annual board in the course of the week before the anniversary meeting in May, to which every country and district auxiliary, and principal association, shall be invited, by special circular, to send a deputy; that at this meeting the annual accounts should be presented for examination and adoption, a statement made of the amount raised by each county auxiliary, an outline given of the proceedings of the board during the year, so far as they offer anything new, and the list of directors and officers for the ensuing year proposed, subject to the approbation of the anniversary meeting.”

The meeting was addressed by Dr. Vaughan, C. Hindley, Esq., M. P., E. Baines, Esq., the Rev. J. H. Hinton, Dr. Legge, the Rev. A. C. Mather, the Hon. and Rev. Baptist Noel, Mr. W. Chalmers, Dr. Cumming, the Rev. J. A. James, and others.—*Baptist Magazine.*

VI.—*On the present wretched condition of Calcutta.*

The following paper is a translation of an article that appeared in the July number of the *Tattwabódhiní Patriká*. It is, we believe, written by one of the principal members of the Vedantist school, and one who is most fully opposed to the spread of Christianity. As the production of an intelligent native gentleman, it is interesting from the many direct proofs it furnishes that there is needed by the inhabitants of this city some powerful moral rule, such as is found in the very religion which the writer turns from; and also of the utter inability of the new school of Hinduism to meet the spiritual necessities of their degraded countrymen. The picture which is here drawn is indeed dark, but perhaps not so dark as the reality. Some of the greater evils exhibited even on the surface of native life in Calcutta are here described; but there are numerous other evils, some patent, some comparatively hidden, which form a large element in the native character, and which are in constant activity.—EDS. C. C. O.

TRANSLATION.

“ When the traveller, who has passed over a sandy, dry and barren country hungry and thirsty, sees before him a thick wood, his mind is filled with joy: but if after entering it he find there but a few thorn bushes without fruit, and tanks dry or else filled with mud, then how are all his hopes destroyed! In the same way, when any one living in the mufassal seeking his country’s good, wise and well-conducted, being grieved at the exceeding wickedness and misery of all the country villages, hears of all the outward splendour of Calcutta, and the activity of those who dwell there in devising many plans of benevolence, he is exceedingly rejoiced at it. But as far as he closely examines into their manners, habits and character, so far is he continually pained. For in no one, whether amongst old men, young men, or boys; the rich, the middle classes or the poor, does he, when he looks at him, find satisfaction. The old men at present living, and those who altogether follow the opinions of the old school; whose learning extends merely to the hand-writing useful for business and a little knowledge of book-keeping, and who believe that the collection of money constitutes the end of all learning, and all the happiness of life, these men think nothing about the happiness or misery of their native land. The meaning even of the word “patriotism” does not at all go to their heart. They look only on their own possessions; they do not advance a single step across this boundary. If they can collect money, be it by good or bad means, no matter, and lay it up for their sons and grandsons, they think they have nothing more to do! It is about this they are agitated night and day. The little time which remains after the performance of their labours, they almost entirely spend in useless pleasures. Those among them who think themselves holy men; treat religion as if it were child’s play. The enjoyment of pleasure with the hope of getting wealth and business, and the desire for fame, are the chief aim of their religious services. If not, when they worship idols, why do many spend large sums of money in special attention to the adorning of their houses, the dancing, the songs, and so on. Especially, what notable sign of holiness is seen in the worship of those who with the sound of drums having gathered together all the materials for a festival, at that very time are cleverly settling their business and trade. Although riches in heaps are placed in the lap of all these men, not the least particle of good results from it to their country. There are many benevolent men indeed included in this class: but their chief aim is to get fame in the society in which they move. Hence on marriages and the plans of their party, some will at one time spend without regret

thousands of rupees. He who spends in one day 50,000 Rs. on his son's marriage, thinks it a hardship to give even five rupees per month for that son's education. It is these men who are the chief cause from which the stream of ignorant bráhmans is kept up. They do not judge who are fit and unfit objects of charity. With the greatest respect they will give money to the bráhman, however ignorant, who assumes the mark of some special sect. and gives it out that he is a holy man; or who is able only to utter all the mantras necessary for the right performance of their processions and great festivals; and foolishly never think, whether that bráhman is wise or no. Confident in this, many bráhmans after studying a few mantras suited to various ceremonies think they have nothing more to do. "Why should they take further trouble in the hard pursuit of wisdom?" Although the bráhmans still possess their former conceit, they never think, Have they any thing else worthy of the name of bráhman? Will they give another instruction in religion? They themselves indulge practices entirely opposed to it, and for their ignorance and their bad courses amongst wise men they have come to be disesteemed. Is it a matter of small shame to the bráhmans that they now wait upon the orders of those súdras who formerly obeyed *their* commands; and that to get money they are engaged in their service? To wander about from door to door of rich men's houses, although they are uninvited, disrespected and reviled, is the morning worship of men who are proud of their position as bráhmans and pandits; and to pray to the rich is their heart's devotion. For fear the rich should find fault with such devotion; with a long mark on their forehead, the sacrificial vessel in their hands, and upon it their wet clothes neatly arranged, a clear sign that they have bathed in the Ganges, they come and bless their rich friends with a loud voice. Many most learned pandits, when they receive a little money, declare that the wishes and purposes of the giver, whatever they be, are confirmed by the shástras, and how many texts not drawn from the shástras do they with their own hand write and give him. On account of these and other similar improper practices they are gradually going down in the world: while on the contrary many súdras, by wisdom and excellence, are rising to high esteem. Besides this, what can be a subject of greater disgrace to them than this, that whenever meetings are held respecting religion, súdras are the presidents? But how strange is it, that they, after having declared themselves attached to the party of these various súdra presidents, think themselves honoured and are respected by people at large. That work which is specially theirs, the keeping of religion, they have forgotten, and have at one time ceased to speak of religion and

of wisdom. Yet if any one who seeks the good of others, gives himself to the benevolent work of teaching wisdom, or establishing religion, then from a likelihood of his destroying their respect and superiority, they openly and wickedly strive to render his efforts fruitless; and earnestly endeavour to bring upon him the greatest possible disgrace and other worldly troubles. If they resort to such practices as these in order to preserve their name and show their arrogance before all classes, what do they not do in order to be still esteemed as gods by their flattered and thoughtful disciples. Before those disciples, by many kinds of deceitful practices, they exhibit themselves as most holy saints. He who never passes an evening without meat for his food, pretends to live in his disciple's house in the strictest manner, eating only sacred food; and keeping the hard rules of fasting and mortification, declares himself a holy hermit. To get the wealth of their disciples, teachers perform many kinds of tricks like this: but if you ask them how he is to be saved, they say, that by much meditation and idol worship he will gradually rise on the steps of wisdom. Alas! if in one day only once the sound of a mantra entering into his ear gives him instruction, but ceases to do so continually, where will he find the steps by which he shall ascend to the land of wisdom? Do not talk of salvation; many teachers are the cause of their pupil's ruin. Some gurus having taught their disciples the Krishna mantra or Rádhá mantra or both, permit them to study the character and actions of Krishna every day. By the help of actors the pupils too think it no wrong to take advantage of the permission: on the contrary, some clever disciples themselves engage in the same wickedness. The teachers of the Sakti mantra and the Bámácháris are the causes of not a little folly: on the contrary, they teach their followers, and act among them things too abominable to be described.

The knowledge, learning and character of the sons of all these members of the old school, who study learning in the English language are entirely of a different kind. They have no agreement with their fathers even on the subject of right and wrong. The father most laboriously prepares in his own house for the idol worship; the son believing it to be folly despises it. The father takes his food, &c. without mixing with other castes, the son cares for no caste at all: but eating and drinking even with foreigners, is to his father a cause of mental grief. The effect of the instructions of many has been only to produce in the mind of their family this kind of grief. How many men are in accordance with the dictates of wisdom engaged in works of benevolence? Though they have learnt from the study of books that to do good to one's country is the

first duty of men, still from the want of perseverance in their efforts, no particular good is being effected by them. As long as they are learning in school, so long they reflect deeply about wisdom, they talk about establishing schools in their country, they discuss much about what is right and what is wrong, and with earnestness plan many things that may produce good to their native land. Alas! from the day in which they leave school, their mind, learning and character all run in a new path. The bright efforts of former times become dim, and the desire for their country's good dies away. How many men, sunk in the labours of business are overcome by the fascinations of wealth, and give over all their efforts to the accumulation of riches! Wisdom, religion, or the desire to benefit their country find no longer a place in their hearts. Some in order to get a footing in English Society, learn the manners, customs, dress, and even the gesture of the English, and try to be an exact copy of them. They consider Hindustán a kind of hell in the world, they look upon its native inhabitants as a low caste, and step by step they give utterance to words of contempt against their manners and conduct and even their language. How is it possible that wisdom and religion can be raised by these men, when all the happiness of their country is with them the promotion of English usages, dress and manners? Some persons following the common people, again give themselves to idol worship: although they have no faith in that religion, for mere pleasure they continue absorbed in it. Many although for the world's sake they openly acknowledge one God, nevertheless do not worship him with reverence once in a day. Others not believing in a future state do not earnestly obey his laws. Some persons spend their time only in useless talk. Now and then, in their mental projects, they are establishing public schools for females, sometimes they are zealous for the marriage of widows, sometimes they are destroying idolatry in one day from the whole land. They do not study the real condition of the country; they do not remember the villages involved in dense darkness. Seeing in Calcutta and the places near it some little activity in the cause of knowledge and religion, they wish by it in a single day to enlighten wide-spread Hindustán. But what labours do they perform consistent with the outward agitations they make? In all the things in which they wait for the community at large, are they, deeming themselves wise, forward in exhibiting a good example? Even now, though they have leisure, they think only on the subjects which they studied at school. They forget that from school, the land of study, they have now entered upon the world, the land of labour, wherein apart from labour, no fruit results from vain talking. That they are somewhat alive outward-

ly to important and useful labours, is indeed a sign of good; we may even hope that in time they may do good to their country. But what shall we say of those who are not satisfied with remaining idle themselves; but who when they see another striving after his country's benefit laugh at him, and give expression to improper jests against him. Such conduct on their part is truly grievous; but the conduct of those who having become foolish put their faith in the religion of Christ, is unbearable; though they were born in this country, they are its enemies. But are they the boundary line of the misery of Hindustán? Some young men, thinking themselves to be exceedingly wise, perverted in understanding, are becoming infidels. Though they are sons, it is their father, the goodness of their father that they dishonour. They acknowledge not the God of the world, the next world is not the subject of their thoughts. They are stupified by the enjoyment of the pleasures of time.

Do not speak then of the good that is done by the educated young men, as they are called, of the present day; they are the cause of much harm. Despising the habits of their own country they learn to follow the manners of the English. And it is a subject of special regret that they learn not to follow those of their customs which are good, but those which are productive of evil. The example that is set them of spirit-drinking is a cause of injury to them. At first they are addicted to this habit in a small degree; afterwards, unable to conquer their desires, and from the enjoyment they derive, becoming excessively fond of it, they are at once infatuated and lost. What kind of wickedness is there which he who is addicted to spirit-drinking is not likely to practise? And how can he be engaged in useful labours? Tears flow when we declare, how numbers of the well-educated pupils of the best schools in Calcutta, infatuated by this fascinating vice, have in the end through their various vices become unworthy of the name of men.

When such is the conduct of the very intelligent, from their bad example, to what an extent may not the habits of the ignorant become abominable? In various places in Calcutta, numbers of men of this kind are found, who joined together in bands, live in the constant practice of crime. They have no religion for their rule, and no fixed employment. Sometimes they act like idolaters, sometimes like so-called Bramhagyánis: sometimes like infidels. Now they fall prostrate before the image of some god: anon in ridicule they apply to the same god offensive words. Now deeming themselves impure through touching some man of low caste, they bathe on the bank of the Ganges; immediately after, mixing with men of all colours, they eat and drink in the same manner as they. To

drink spirits, to commit fornication is the chief employment of these associated men.

The extent to which the sin of fornication is practised in Calcutta cannot be told.

[Here follows a description of the vice of Calcutta, which we do not feel at liberty to present to our readers.]

Those who have no money to help them in accomplishing their bad purposes, and who besides from the want of judgment and knowledge have not the power to lay it up quickly, when engaged in business, as a chief means of getting rich, continually steal and cheat. Like debauchery, the habit of stealing in matters of trade is now a common sin: and from habit, the minds of many have become so hardened, that they do not consider this practise a sin, and even when able to take the whole of their master's property, do not on this account think themselves guilty of crime.

When we think of the misery which the females of this country suffer from these evil practises of the men, and from various other customs of the land, we are moved even to tears. From their want of education they are altogether deprived of that knowledge which is man's chief happiness, and shut up in their prisons endure continual suffering almost through life. When those who have abandoned the worship of idols, as a false religion, and are eager to destroy it, see at home their wives fully given up to it; and when wives see their husbands adopting customs with respect to religion and food, entirely opposite to their own, how is it likely that mutual affection can exist between the two. Some men become so cruel that they never see their wives, and do not get intelligence from the women's apartments even once in the month. Many through the influence of their mistresses, never look on their wives with affection, but always with anger, and do not speak to them a single kind word. We are cut to the heart when we declare that many women, unable to bear the miseries produced by the harsh treatment of their husbands, have even committed suicide.

There is no end to the story of these woes. The natives of this country are themselves in the way related to the cause of their misfortunes. On this account, the Government, far from being earnest in providing a remedy, are on the contrary a principal means of increasing some evils. Drunkenness and vice have through the protection of the Government greatly increased. The English Government love money more than any thing else in the world. Hence they are not so earnest in what may benefit their subjects, as they are in the collection of taxes on goods, taxes on houses, and taxes on land. They

make no delay in establishing politic regulations for increasing the revenue ; on the contrary, the Editors of the public newspapers declare loudly that from their excessive love of money their subjects greatly suffer. In former times, according to the laws of the independent and pious kings of India, there was scarcely any drunkenness, and scarcely any trade in spirits. But from the time when the English took possession, the trade in those spirits, &c., continually needful for them, has become common throughout the country, and from their example all the natives have become addicted to immoderate drinking. When those officers who are appointed to collect the tax on liquors are able to collect much they find favour with the Government. Hence, in order to increase the tax in their several districts, they are most diligent in establishing liquor shops. With the increase of the sale of spirituous liquors, therefore, the people of this city are being ruined in wealth and in life. Latterly, from the want of good regulations in the city, just as the spirit drinking is increasing so in like manner the number of bad women also increases every day. Formerly, owing to the good rule kept up, they were unable to live in cities and villages, and remained only in their neighbourhood : some villages are examples of this custom even to this day. But now in this metropolis the case is quite the opposite. When people are continually seeing the wantonness of these women on every side of their houses, they are easily drawn toward them. It is not men alone who thus go astray. Many respectable women, from this bad example, have forsaken the right path. When they, shut up in prisons, see the thorough independence of those who are bad, and when many see their husbands attached to their society, is it improbable that a longing for vice should burn in their minds. It is a known fact that many women have left their homes, and followed with the vicious. So long therefore as the Government do not change their regulations respecting spirit drinking, and other vices, so long this country cannot be freed from sin.

Since, then, the men of the old school take no notice of the happiness or the misery of the country : since among the young men, some are becoming infidels, some Christians, some adopting various customs ; whilst others are spending their time in vain pleasure and evil practises ; since the bráhmíns from the want of learning and education are gradually losing their position in society ; since half the population of the country, the females, destitute of the light of knowledge, are almost blind and foolish, and through the wickedness of their husbands live in great suffering day and night ; since in this city the Government do not properly punish drunkenness and other vices ;

the day of happiness and good fortune to this country is far distant; how far none can say. The many diseases of multitudes of people can never be reduced by one or two men who wish their country's good. When they meet each other, they converse sadly, and at last separate with agitated minds and eyes filled with tears.

Dear friends, who wish your country's good, you must not be cast down. Labour earnestly and in union. If you labour hard, in time your purposes will be accomplished. If now the summer heat has made you languid, still the rainy season must follow. He who has given you this holy wish, who has delivered to you this honourable charge, will free you from it.

Oh, thou Supreme Spirit! awake our countrymen from the sleep of ignorance; and delivering them from the slough of irreligion, make them zealous in the practice of holy deeds: that by the worship of thee, holding in their possession the excellent religion taught by the VEDANTO they may become supremely happy."

VII.—*Female Education in India.—Church Missionary School at Mirzapur.*

(Extracted from the 21st Report of the Calcutta Church Missionary Association for 1845.)

This Institution, which is at present under the superintendence of Mrs. Osborne, has from the commencement been supported by the Church Missionary Association, and has been the means of giving Christian instruction to many native females who have settled in various places, and have become wives and mothers, and are living, it is to be hoped, according to the Gospel. At present not much can be said regarding the school, as almost all the girls in it are young, and being chiefly the daughters of Native Christians they are frequently taken home for longer or shorter periods. Thus the progress of the girls in learning is much impeded, but some of them have, notwithstanding, much improved during the year. Since the last report 9 girls have been admitted into the school, 1 has been married, 3 have died, 7 have been removed by their friends on various pretences, and 20 still remain—16 of whom are boarders, and 4 day scholars living on the Mission compound.* The first class consisting of 8 girls, read in Bengálí the New Testament and parts of the Old, the 4th Instructor, Part 1st, Geography, and the Bible and Gospel History. They have committed to

* The boarders are either the children of Christians in the Southern Villages, or Orphans.

memory during the year the first ten Psalms of David, part of the Sermon on the Mount, several of Watts's Divine Songs, portions of the Liturgy, the Church Catechism, 40 pages of Geography, and 19 chapters of the "Bible and Gospel History," and they have begun to write on slates. The elder girls have also commenced the study of English, and are reading the Bible in that language. They are examined in all their books at stated times, and, on the whole, they acquit themselves in a satisfactory manner. The remaining 11 girls read the Gospels, the 1st Instructor, Watts's Catechism, and the Primer. They are all taught plain needlework and marking, and a few of them do a little fancywork and knitting. They attend prayers regularly morning and evening, and the two Bengálí services in Trinity Church on the Lord's-day. A large bed-room and out-offices, for the use of the girls, have been erected at the expense of the Association on a piece of ground adjoining the Head Catechist's house. Thus besides the advantage of being removed from any contact with Hindus and Musalmáns the girls are constantly under the control of the Catechist John Muttoor and his wife, which is a great point gained. The importance of female education, even on a limited scale, can scarcely be over-rated in such a country as India, where all knowledge is almost entirely confined to the male sex, and females are debarred from instruction, and thought fit only for the most servile employments; and it may reasonably be expected that the education of *Christian* females, although they may move in a humble sphere, will in the course of time produce an impression in favour of the education of *women* in the country at large; and will aid in bringing about that wished-for period when the daughters of India shall enjoy the inestimable blessings which flow from the knowledge of science, and religion, blessings from which they have been for so many ages excluded. But if not, yet we may derive encouragement in the prosecution of this work from knowing that the instruction which these girls receive will at least make *them* happier and more useful in this life and, if a *few* only are made wise unto salvation, it will be more than an ample recompence for all the time and money expended on such Institutions.

VIII.—*Should the Scriptures be interpreted literally?*

To the Editors of the Calcutta Christian Observer.

SIRS,

I believe it is well known to the great majority of Christians, that of late years many professing to love the Lord Jesus in sincerity and truth, have felt it their duty and privilege to re-

ceive the whole of what is revealed (or nearly so) in the Gospel literally, and have been led to act in conformity with what they conceive to be a conscientious view of divine truth. As I am one who have had some scruples on various passages as to how they really ought to be received, I have thought that it would tend much to my information and satisfaction, if not of many others, if some of your numerous readers were induced to offer their thoughts freely on some of those passages. May I therefore hope that you will allow this letter a place in your valuable and much read miscellany; and in the first place I will begin with the 6th chap. of the 1st Epistle to the Corinthians, from the 1st to the 7th verses inclusive. My first proposition is; Does this passage prohibit the *believer* from going to law with a *believer*? Is it decisive, or is it optional? Second proposition: Are believers prohibited from going to law with unbelievers? And are believers allowed to seek protection from acts of hostility, oppression, or imposition? or are they to submit to injuries, &c. without seeking redress or protection? These remarks are not intended to apply to political or government acts. Should this letter be favourably received I will avail myself of your permission to forward similar inquiries.

BUY THE TRUTH AND SELL IT NOT.

NOTE.—As a full discussion of the subject introduced by our correspondent might easily lead to a violation of the fundamental rules, according to which the *C. C. O.* must be conducted, we do not feel at liberty to encourage such a discussion. For the satisfaction of our correspondent, however, we will briefly express our own views on the questions he has proposed.

First.—It appears to us that the word of God most positively and decisively forbids true believers to go to law one with another. If any differences arise, they should be settled in the manner prescribed by Christ himself, Matt. xviii. 15—20, and by Paul, 1 Cor. vi. 1—8.

Secondly.—The example of our Saviour who reproved the servant of Annas who had smitten him; and the example of Paul who on various occasions resisted injustice, show that the constituted authorities may be appealed to by believers in their own defence, when there is reason to hope that such an appeal will be listened to.

On the whole, therefore, we come to the conclusion, that when a believer has been injured by one who is not a believer, he may go to law with him, just as Paul felt at liberty to appeal to Cæsar against the accusations of the Jews. But he should beware of being animated by revengeful feelings.

The constitution of some churches renders it difficult to obey the commands of Christ referred to above; and the loose application of the Christian name forms another great difficulty. But as we have already intimated, these are difficulties which cannot be discussed in our pages, and we are therefore compelled to abstain from saying more.—EDS. C. C. O.

IX.—*Hindu Holidays, the Festivals of Devil-worship; Ought Christians to observe them?*

“ I SPEAK AS TO WISE MEN : JUDGE YE WHAT I SAY.”

INCONSIDERATENESS, in matters of the highest moment, whilst it is one of the commonest habits of mind, is also one of the most prolific sources of evil. How often are even Christians heard to say, regarding some fault of which they have been convicted, “ *I never thought of that before* :—is it not strange that it should never have so occurred to me ?—I now see that such a practice is decidedly wrong :—but, who could have supposed it ?” —They do not seem to know, or to consider, that they are bound to investigate and determine upon the nature of every thing they do, or encourage to be done—to “ prove all things and hold fast that which is good.” The immediate spring of this thoughtlessness may be, in some, a mental indolence which makes them unwilling to give themselves any (as they consider it) unnecessary trouble about matters merely of practice ; or it may be a cold indifference, which indicates what we can only call a total *dead-heartedness* to all that is truly spiritual and divine : or, it may be the result of selfish partiality towards an evil, because of some supposed or secret self-interest involved in the continuance of that evil : but whatever the source, the effect is still the same, that much evil is practised, continued, and even established through want of consideration (to assign no worse reason) on the part of Christian men.

This inconsiderateness of practice is usually found connected with evils of long standing, and with which men were first associated at a time when they were not accustomed to think seriously of any thing : or, it is found conjoined with evils that run through the very frame-work of surrounding society, involving all the influence of multitude and popularity. It requires no small effort to shake off the power of such associations as these, and to think rightly and speak plainly of things as they really are ; and but few persons are willing to make so thankless an effort. It remains that others must, in the first instance, act for them ; and presenting them with the results of their reflections, endeavour to make them also think in their turn, so that in the end all may be reasonably and willingly led to the knowledge and practice of their duty.

Now, there is *one evil*, of great and serious magnitude, practised by our people in this country, concerning which we would have our fellow-Christians, (whether in authority, or under authority) first to think, and then to act :—and it is this—THE CHRISTIAN OBSERVANCE OF HEATHEN FESTIVALS—or, as they are usually termed, “ *Hindu Holidays*.”

That Christians do observe such days ;—that Christian authorities do appoint and acknowledge them by official act and deed ;—and that Christian subjects do keep them, by cessation from business and in other ways no less real and evident :—this, all this, must be readily admitted as mere matter of fact ; and with the *fact* alone, not with reasons assigned for it, have we now to do. Such being the case, we have this enquiry to propose, and we propose it as a very serious enquiry, Ought it *so* to be ?—Ought Christians to pay the least regard to Heathen Holidays ?—Ought they, either by public authority, or private example, to give them the least recognition ?

We are quite aware of the pleas of necessity or of expediency, which are or may be urged in defence of the custom to which we have just referred : but we ask our readers, for the present to waive the pleas in justification, and take the case on its own simple merits. This course is far safer, and we think also more equitable, in all matters which may involve high and holy principle : and it will soon appear that the highest and the holiest principles in the universe are involved in the seemingly common-place affair of keeping Heathen Holidays : and if so, then all minor considerations must ultimately and ought immediately to give way.

I.

“ FLEE FROM IDOLATRY :—THE THINGS WHICH THE GENTILES SACRIFICE, THEY SACRIFICE TO DEVILS AND NOT TO GOD.”

Now the principle which we lay down is this, that *Idol-worship is Devil-worship*—that *Idols' Feast-days are Devils' Feast-days* : and therefore, that the authoritative or influential encouragement of these, in any such way as connecting with them any special pleasure or advantage, involves in it *participation in the Idolatry or devil-worship*, practised on those days set apart and kept for that purpose : so that in the observance of these festivals we may actually be found in the sight of God, and by fair construction of our conduct, participating in the worship of devils : that is, in scripture language, having “ fellowship with devils.”

Now these premises are not mere assertion, but we derive, hold, and will maintain them from the infallible WORD OF GOD, and that not merely by way of inference, but by direct application of an original passage ; such as will be found in the first Epistle to the Corinthians, tenth chapter :—thus,

“ Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men ; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ ? the bread which we break, is it not the communion of the body

of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread. Behold Israel after the flesh. Are not they which eat of the sacrifices partakers of the altar? What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. Do we provoke the Lord to jealousy? are we stronger than He?"

What is the bearing of this very plain and unmistakeable passage? It is evidently this:—The Corinthian Christians were surrounded by Idolatrous friends and connexions, who frequently asked them to partake, not in the direct worship of their idols, but of the FEASTS made on occasion of the worship rendered at certain seasons to those Idols: and it appears that some of these believers did comply with such invitations, much to the detriment of Christianity, and the strengthening of Heathenism. The Apostle having heard of this sad inconsistency, takes up the consideration of the subject in this chapter, as well as elsewhere:—and having laid down as a first principle, that they must "*flee from Idolatry*," he goes on to apply this to the case of Christians participating in IDOL-FEASTS; which he asserts to be as much an act of *fellowship with Devils*, as participating of the bread and wine in the Feast of the Lord's Supper is an act of *communion with the LORD JESUS CHRIST!* And this assertion he clothes in these very emphatic words—"The things which the Gentiles sacrifice, they sacrifice to Devils and not to God! And I would not that ye should have fellowship with DEVILS!"

The Scripture, on this as on all other occasions, makes every reasonable admission, so as not unnecessarily to limit the privilege of Christian liberty. Thus it says, that if men go to the market-place to purchase meat, they are under no obligation to enquire whether it has been offered to Idols or no; but may simply and without questions buy whatever is offered for sale: that if a Heathen neighbour ask a Christian to partake of any ordinary feast with him, he is at liberty (if he so please) to go and to partake of whatever is set before him, unless the master of the house should say to him, that the meat before him has been offered to idols, in which case he must not eat any more: it concedes also, that so far as a Christian's own conscience is concerned, nothing need be morally unclean to him; but that for the sake of *others* he must not do what he might do himself; and that to a Christian an Idol is nothing whatever, so that in his estimation meat offered to an Idol may

be meat offered to nonentity itself —: But, notwithstanding all these concessions made so readily, the Scripture maintains that in this matter we are to be guided by the REALITIES of the case as existing amongst the *Heathen*, and by the evident bearing of such conduct on the system of Idolatry.— Now, what is the *reality* of this case? and what is the spiritual *bearing* of the conduct referred to upon the system of Idolatry? In few and plain terms they are these—*Idol worship is Devil-worship: and participation in an Idol feast is fellowship with Devils*: for, “The things which the Gentiles sacrifice they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils.”

Consider seriously this startling proposition, so direct and so universal in its terms—“The things which the Gentiles sacrifice, they sacrifice *to devils*, and NOT TO GOD.” The original Greek word here rendered “Devils” is that which is almost universally in the New Testament applied to those *demons* or *evil spirits* who took possession of the bodies of men, and whom our Lord and His Apostles cast out; and whom we commonly term “devils.” And the intensity of antithesis in this passage demands that the term be interpreted in the *worst* sense. There is an evident and awful contrast presented between the object of Christian and of Heathen worship—as on the one hand, GOD, and on the other hand, *Devils*;—as also between the object of Christian communion and the objects of Heathen communion, as the “cup of CHRIST” and the “cup of *Devils*.”

Nor is this statement that Devils were ultimately and really the objects of all Heathen worship, unsupported by the rest of scripture. The Bible contains other direct assertions, of the strongest kind, to the same effect. Thus, in the book of Leviticus xvii. 7, it is said to Israel after coming out of Egypt, so famed for its idolatry, “And they shall no more offer their sacrifices unto DEVILS, after whom they have gone a-whoring.” Still more explicitly in the book of Deuteronomy (xxxii. 16, 17) it is declared that the gods of the heathen, those gods whom the Israelites were tempted to worship, were *devils*—“They provoked him to jealousy with strange gods; with abominations provoked they him to anger: they sacrificed unto DEVILS, *not to God*; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not.”—So too is it recorded of Jeroboam, who introduced image-worship under the form of the Golden Calves, amongst the revolted tribes of Israel, “He ordained him priests for the high places, and for the DEVILS, and for the calves which he had made.” And in that retrospect of the history of God’s ancient people which we find in the 106th Psalm, it is said

emphatically (v. 36.) “They served the idols of the Heathen, which were a snare unto them: yea, they sacrificed their sons and their daughters unto DEVILS.” And who can forget the very remarkable fact recorded in the Gospels, that HE who said to the Son of God himself, “Fall down and *worship me!*” was *Satan*, that devil who is the Prince of Devils? thus actually claiming what we here ascribe to him and to his angels.

But the same proposition, that *Idol-worship* is DEVIL-WORSHIP, thus placed beyond doubt by the direct assertions of divine inspiration, might also be brought out by other and inferential trains of reasoning. On these we do not mean to enter here, further than simply to indicate their direction and bearing.

Thus: if the idol deities of the Heathens have any existence at all, they must be *spirits*, being invisible, and being supposed capable of entering images, and possessing them as their abodes. But they must also be *evil* spirits: for, any beings beneath God, that can be supposed capable of accepting the worship or tribute that is due only to God, must be considered as rivals of God and rebels against him:—they are therefore *evil* in the highest possible degree, and guilty of what is ascribed to the fallen angels. But they are also spirits, as we have already seen;—they are therefore evil spirits, that is DEVILS.

Again, the ascription made to Devils, that they receive and accept the worship of almighty God, is in perfect keeping with what we know concerning those evil spirits, from the only source of information on this subject, the word of God. For, in the scriptures, Satan is called the “Prince of this world,” (John xiv. 30.) and “The god of this world” (2 Cor. iv. 4.), and as the Great Dragon that exercised the power of ancient Heathen Rome (Rev. xii.) And as we have already seen, this Prince of devils was so daringly idolatrous as to propose to the Son of God, for a reward, to fall down and worship *him* (the Devil)! And are not the multitude of his angels described in characters of malignity, cunning, enmity to God, pride, boldness, and unscrupulous ambition, sufficient to qualify them for any course however wicked and presumptuous, that would tend in the highest possible degree to the dishonour of God, and to the ruin of man!—and what course can more certainly result in such an issue than inducing *men* to worship DEVILS? All that we can learn then regarding those malignant beings, leads us to the inference, that, if hatred to God, jealousy of man, or the pride of self could either have invented the idea, perpetuated the practice, occupied the shrines, or appropriated the honours of Idolatry, then there is the highest possible probability that Devils would become and actually have become the real although unrecognized deities of Hinduism and of every

other form of Heathenism : a probability which scripture as we have seen, turns into absolute certainty.

But, again, observe, that as if to prevent all possible mistake on this subject, and as if to take away even the shadow of uncharitableness from the charge which now we make against Heathenism, the very *character* which Idolaters themselves have ascribed to their gods, is universally that which by the word of God is ascribed to devils. That character may be considered as it belongs either to beings who themselves delight in certain sins, or to beings whose delight it is to tempt others to sin : and however modified or altered those forms of sin may be by alledged *incarnations*, which seemed to *humanize* as it were that which would otherwise have been *spiritual* evil ; still there remains this clear and outstanding result, that such beings must (if they exist at all) be spirits of hell :—for, they are evil in the attributes and actions which their votaries delight to recognize and avow in them—and the character in which they are made to appear, whether as sinners or as tempters, is that of which we know by divine revelation, that it leads infallibly and immediately to Hell. The Heathens having thus stamped their Idols with the character of evil, by their own hand, we need feel no relentings in saying, that “the things which these Gentiles sacrifice, they sacrifice to Devils and not to God :”—and should there be any apparent exceptions of character in regard to any of these idol-deities, (such as that some of them may seem more benignant, &c., than others,) let it be remembered, that they all receive, or are supposed to receive, the worship due to God, and therefore are, by that very act alone constituted rebellious spirits, that is DEVILS.

Thus may we come, by a train of fair inferential reasoning, to the same conclusion to which we have already been shut up by the direct assertion of God’s Word—that Idol worship is Devil worship—that idol-festivals are Devils’ festivals—days kept in honour of Devils, not of God. This is a sad and painful issue of our argument : but how, as believers of the Bible, and spectators of Heathenism, can we resist so undeniable and unavoidable a conclusion ?

Here we cannot neglect the occasion presented to us, of making one or two serious reflections, connected with this painfully interesting subject, and calculated, we think, to arrest in their course of inconsiderateness those Christians who are accustomed to think and speak lightly of the Idolatry by which they are in this country surrounded. We simply throw out these reflections, and leave our readers to ponder and mature them in their own minds.

How awful and revolting is the *insult* which Heathenism casts upon the Creator and Sovereign and Exemplar of the Universe, in substituting *Devils* for HIM ; or in pretending to represent him by the character of those very beings whom He himself cast out of Heaven with his curse upon them, and whom he has justly and irrevocably doomed to the punitive torments of everlasting fire—"Everlasting fire, prepared for the devil and his angels!" Surely such a system is "the abominable thing which God hateth."

How *mighty* is the system of Heathenism, supported thus by the untold multitudes of fallen spirits that haunt and infest this world of ours! How little need we wonder at the obstinacy with which it holds out in the midst of all that seems calculated to overcome and destroy it, seeing it is the interest of Satan and his innumerable host of angels to perpetuate it for their own glory and aggrandizement!

How *pitiable* is the condition of those idolaters, who are every day worshipping as gods, those beings whom God abhors, and on whom he has pronounced his holy and just sentence of eternal wrath!—who, at their every festival, are offering sacrifices unto *devils* and not unto GOD; thus insulting and offending the Almighty in the highest possible degree, whilst they imagine that they are performing acceptable and proper worship! And how much is the pitiableness of their condition increased by the fact, that they are necessarily accountable for such conduct—accountable for not knowing, by reason and by nature alone, that the Great God cannot be like those vile and malignant and treacherous beings to whom, if living as men in their immediate neighbourhoods, they know that they could not entrust their property, their character, their life; nor leave within their reach their sisters, their daughters or their wives!—Such is Hindu Heathenism—the worship of devils!

May we not add, how *mistaken*, how ignorant, are those persons who talk and write of Heathenism as if it were one of many acceptable forms of natural religion—one of the many ways in which the offspring of God may come and worship him alike as "*Jehovah, Jove, or Lord,*" either investing him, as the Hindu does, with the character of all the most detestable crimes in the Universe, or ascribing to Him, as the Christian believer does, all that is pure and lovely, excellent and glorious in Jesus Christ himself? How ignorant are such persons of the character of God, even although He be their own Maker and Judge: how mistaken as to his clear and explicit will, revealed in the Bible of truth! What contempt is poured upon all their irrational and sickly sentimentalism, by this one sentence of Inspiration—"But I say, that the things which the

Gentiles sacrifice, *they sacrifice to Devils*, NOT TO GOD; and I would not that ye should have fellowship with devils."

We are aware that it is very easy and very natural for some minds to urge a number of petty cavils against such views and statements as those which we have submitted to our readers:—but, as we have now to do, not with avowed infidels, but with professed believers in the Bible, it is sufficient to request our readers to weigh the Scripture evidence on the subject *first*: and then see whether it be not better to rest the mind, from all trifling cavilling suggestions regarding any clearly revealed truth, on the sure and everlasting foundation of "Thus saith the Lord God." Yet, when we have thus established our faith, we may venture forth without fear against all the cavils of men on this subject. Thus, should any man say, "The Hindus worship the river Ganges, and the Tulsí plant—are these *devils*?"—We should reply, No; rivers and plants cannot be devils:—but, devils can and do preside over all idolatry, and therefore over that of rivers and plants. Besides, surely, the objector ought to know in regard to all such inanimate objects as are worshipped by the Heathen, that they are understood to be haunted, inhabited or presided over, by certain invisible beings, who are considered as *identified* with those objects, in such a way, that the name of the one is transferred to the other, and the worship presented to the tree or stream is intended for the beings or spirits who have made them their own. Such objects of worship, Hinduism calls *gods*; but the Christian Bible calls them, DEVILS. Thus he who worships the deities of the Gangá river and of the Tulsí plant, worships the Devils who preside over such idol-worship; and he that swears an oath by them, swears that oath by *Devils* and not by GOD. Nay, on premises so sure as these, we hesitate not to declare, that the idolatrous oaths administered in our Supreme and other courts of Justice, are (although not intentionally) oaths by Devils and not by God! For, surely, if to worship idols be (as the Scriptures declare) to worship devils: then to swear by the same, must be to swear by devils too! Where can we halt between our premises and our conclusion?

Strange and repulsive as may seem to many the principle for which we are now contending, when stated thus in didactic and prosaic terms, or when made to bear on personal interests, and social habits of enjoyment; yet, doubtless, many of our readers have frequently perused, and as frequently admired, the embodiment of the *same* principle, in the splendid diction and overwhelming imagery of England's greatest Poet. Who has not read *Paradise Lost*? and who that has read it, can forget the description, with which it opens, of that awful conclave which

assembled on the surface of the burning lake—Satan and the heads of all his host—to consider how best their undone fortunes might be retrieved?—And who can have overlooked, that the Poet characterises the great leaders of that Hellish multitude, as the future *deities* of old Phenicia and of classic Greece and Rome?—Thus—

“Forthwith from ev’ry squadron and each band,
The heads and leaders thither haste where stood
Their great commander; Godlike shapes and forms
Excelling human, princely dignities,
And Pow’rs that erst in Heaven sat on thrones;
Though of their names in heav’nly records now
Be no memorial, blotted out and rased
By their rebellion from the books of life.
Nor had they yet among the sons of Eve
Got them new names, till wand’ring o’er the earth,
Thro’ God’s high suff’rance for the trial of man,
By falsities and lies the greatest part
Of mankind they corrupted, to forsake
God their Creator, and th’ invisible
Glory of him that made them to transform
Oft to the image of a brute, adorn’d
With gay religions full of pomp and gold,
And *Devils* to adore for Deities:
Then were they known to men by various names,
And various idols through the Heathen world.
Say, Muse, their names then known, who first, who last
Roused from the slumber, on that fiery couch,
At their great emp’ror’s call, as next in worth
Came singly where he stood on the bare strand,
While the promiscuous crowd stood yet aloof.
The chief were those who from the pit of Hell
Roaming to seek their prey on earth, durst fix
Their seats long after next the seat of God;
Their altars by his altar, Gods adored
Among the nations round, and durst abide
Jehovah thund’ring out of Sion, throned
Between the Cherubim; yea, often placed
Within his sanctuary itself their shrines,
Abominations; and with cursed things
His holy rites and solemn feasts profaned,
And with their darkness durst affront his light.
First *Moloch*, horrid king, besmear’d with blood
Of human sacrifice.”

Next, “Chemos, the obscene dread of Moab’s sons:”—
“With these came Baälím and Astaroth, those male, these
feminine:”—“With these in troop came Astaroth, Astartè,
queen of heaven:”—“Thammuz came next behind:”—“Next
came one—Dagon his name, sea-monster:”—“Him followed
Rimmon, whose delightful seat was fair Damascus:”—“After
these appeared a crew, Osiris, Iris, Orus and their train:”—
“Belial came last, than whom a spirit more lewd fell not from
Heaven:”—“The rest were long to tell, though far renowned,

the *Ionian Gods*”—that is the deities of GREECE and ROME, whom Milton thus describes,

“ Titan, Heav'n's first-born,
With his enormous brood, and birthright seized
By younger Saturn : he from mightier Jove,
His own and Rhea's son, like measure found ;
So Jove usurping reign'd : these first in Crete
And Ida known, thence on the snowy top
Of cold Olympus, ruled the middle air,
Their highest heav'n ; or on the Delphian cliff
Or in Dodona, and through all the bounds
Of Doric land ; or who with Saturn old
Fled over Adria to th' Hesperian fields,
And o'er the Celtic roam'd the utmost isles.”

Such is the tremendous havoc which our great poet most scripturally makes in the splendidly vile mythology of even classic Greece and Rome—transforming the Olympic deities of Hesiod, of Homer and of Virgil, into the *devils* that issue from Hell and that infest this upper world : and we have only to enquire, why it is that some men can admire as a poetical picture, whilst they spurn as a divine declaration, the solemn and affecting truth, that “ The things which Gentiles sacrifice, they sacrifice to DEVILS, and NOT TO GOD !”

II.

“ AND I WOULD NOT THAT YE SHOULD HAVE FELLOWSHIP WITH DEVILS.”

These words, just quoted from inspiration, may well form the application of our argument. Since Heathenism is DEVIL-WORSHIP, and so therefore the highest possible insult to God, and the greatest possible disgrace to man, we would not have our fellow-christians to hold any fellowship with it. An Apostle of Christ was obliged so to write to one of the primitive apostolic churches on this subject : and is it any wonder, is it any thing strange, that there should *now* exist a necessity for a similar appeal ? Is there not the same spirit of inconsiderateness, and is there not the same influence of temptation, and is there not the same religious weakness, *now*, as there was then ? May not persons in these circumstances, as certainly yet thoughtlessly, fall into the sin of fellowship with idolatry, that is with devil-worship, in India as in Greece, in idolatrous Calcutta, as in ancient heathen Corinth ? May not men act under the eyes of ordinary ministers of the Gospel, as they did when superintended by Apostles and Apostolic evangelists ? Alas, the fact is but too evident, that the Christian name, in India, has been polluted, and is still degraded by such participations in Hindu Heathenism as can only be called “ fellowship with devils !”

1. It is quite well known how much our Rulers and public authorities in time past identified themselves with the idolatrous ceremonies of this Heathen country : how in certain cases, they gathered the gains, or shared in the profits of the demon-gods of the land :—and how to this day,—under considerations of political or other expediency (as by their resumption regulations) they support certain shrines, so long as these are popular, that is, thoroughly idolatrous :—all this and much more is well known ; and in all these things, either as they existed in times past, or as they exist now, our Government and its representatives, partaking officially and avowedly in the support, practices, gains, of idol-worship, must to that extent, have been partakers in the worship of devils. No explanation of the reasons can alter the reality of the fact.—If men did not consider what they did, they ought to have considered :—and if they did consider, and thought they had reasons for what they did, that could not alter the character of Heathenism, or prevent Hindu idolatry from being what God declares it to be, and what therefore it really is. The only result of such consideration, as to the participators, would be, that for *reasons* of their own, they *chose* to participate in that which the Word of God explicitly defines to be “fellowship with devils.” If for certain reasons we have furnished cloth, “purple or scarlet or fine linen” to *Jugannáth*, that arch-fiend of Hindustán, would not the antient prophets (if now they rose up) tell us, that we had arrayed Moloch, and patronized a Devil ? Let them that know the Bible, judge !—But we are glad to think that this official fellowship with idolatry is rapidly passing away ; and we trust that the last vestige of it will speedily disappear : yet, whilst a shred of it remains, it is a shred that implicates the state in the fellowship of Devils ; and therefore the servants and people of the most High must never be silent concerning the evil, the guilt, the shame which it involves. May the Lord God mercifully influence our Government and all its servants no more to “touch that unclean thing,” which has been the very plague-spot of demon-possessed India ; and so complete the reform which has been already begun !

2. It is also but too well known, that many of those who bear the Christian name in this country, have been in the habit of visiting, for enjoyment and amusement, some of the chief scenes of Idolatrous Worship, on occasion of some of the great festivals ; and of partaking freely and openly of the viands spread out, on such occasions, in honour of the idol of the day. Thus, in regard to the *Durgá Pújá*, what can be more notorious than that it has been hitherto, and still is regarded, as the grand season when Heathen entertainers may receive *Christian* guests

to their houses, and annually have the pleasure of seeing the disciples of JESUS CHRIST eat, drink and make merry, in the very house where the orgies of heathenism are being conducted, and often in sight of the image of that DEVIL-GOD, for whose express honour the whole of this scene is enacted! Now, shall a man sit down to eat and drink with murderers, whilst the blood is yet warm upon their hands, and not feel within him a sense of horror or dread? Shall a man join in carousal with traitors, whilst they are yet whetting their blades, or preparing their "infernal machines," for the murder of their king, and not have within him a sense of doing evil and a dread of impending wrath? And shall a Christian go to the house of a Heathen man, at the very time when his God is most insulted, and Devils most worshipped, in order to eat, drink, and make merry, in presence of *that* which, if but an image, is a foul caricature of HIM who made us, the God and Father of us all, and whom most we love;—and if *more* than an image, is but the home or resting place of a foul DEMON on leave from hell! Shall a Christian man or woman do all this, and yet shall there not be found in all this any fellowship with evil, any participation in what they have witnessed with so much complacency, eagerness and merriment? Is not complacency in evil, participation in evil? But as we have already seen, the word of God speaks very plainly and directly on this point;—it declares that he who intelligently and wilfully partakes of an Idol-Feast, has the same participation with the table and cup of DEVILS, which believers have with the table and the cup of CHRIST at the sacrament of the Supper: in other and plain words, the Christian who goes to the scene of Idol-worship to *partake* of the festivities of the DURGA (or any other) Pújá, becomes a *communicant with devils*, and not with CHRIST;—for, has he not partaken of a demon's Sacrament? These are but the words of inspiration. Who will gainsay them?

3. And what shall we say of those Christian men who choose to draw their gains directly and intentionally from the foul source of Heathen Worship—who can contemplate and rejoice in the profits that will result from supplying the annual wants and requirements of those Idol-festivals, which, judged by the Christian standard, are but the Feasts of Devils? What shall we say to gains sought and obtained by our merchants and tradesmen, furnishing the equipments of those domestic demon shrines, in order that they may shine out in all the blaze of splendour worthy of the god and his worshippers? What shall we say to profits drawn from spreading out, with rich and delicate provisions, tables that are openly associated with the honour and glory of demon-worship, tables spread specially and alone for those

Christian friends who readily, and in troops, assemble in virtue of a Durgá Pújá "card"—a devil-worship invitation? What shall we say to the conduct of another class, of actors and of actresses, of musicians and of singers, of rope-dancers and other such performers, who hire themselves out with Christian names, for the day or for the evening, to the rich heads of Heathenism, in order to heighten the attractions and increase the éclat of a festival dedicated to the orgies of devil-worship? What shall we say of these and all such like mercantile and gainful participation in the Holiday-work of Hindu Heathenism, but that it is one and the same with partaking of the *idol-feast* itself; which we have already seen to be but "fellowship with Devils." He who for money illustrates the idol-shrine, may just as well go and enjoy the idol-blaze:—he who spreads the table and furnishes the viands for idol-honour, may just as well, sit down and partake of the idol-feast; and he who in his own person or personal services, administers a portion of the Idol's festive entertainment, may just as well be himself entertained by all the movements of the idol-scene. What is all this then, but mercenary fellowship with devils?

4. But we now come to a case less apparent, it may be, to some Christian minds, than those grosser ones which have just been mentioned—but a case not really more difficult to decide upon, by the same unerring standard and on the same principle of application. We have now, on the same premises, to ask our readers—Whether the general observance of Hindu Holidays, as at present practised in this country, do not involve in it, Christian participation in the idolatry or devil-worship of the country?

Consider the facts of the case. In our Indian Calendar there are about thirty-five days which are set down as HINDU HOLIDAYS, and which bear the names of those Idols to which they are, by the Heathen people, dedicated. These days are appointed to be observed in all Government offices, as days of cessation from ordinary official business: and arrangements are beforehand made and announced for meeting all claims of a financial or other kind which may fall due on those days. The Banks are closed; and the Mercantile body generally, falling in with the stream of official example and influence, close also their houses of business: so that as a general rule, with a few exceptions, the Christian Community of India is in a state of mercantile and official stagnation on those days of Hindu Idol-worship. Indeed, many of these heathen Holidays possess all the privileges, and some of them more than the honours, of the Lord's Sabbath: for, we know, that there is in some Christian houses, a more entire cessation from business during the Durgá

Pújá recess, than on any Lord's-day throughout the whole year.

Now, what really are these *Hindu Holidays*, which we, as a people, thus distinguish by a sort of Sabbath-observance? They are days set apart as the HIGH-DAYS of IDOL-WORSHIP: Days on which Hindu Idolaters declare the existence, celebrate the exploits, consecrate the images, invoke the presence, offer the sacrifices, perform the worship, and enrich the priesthood of their *demon-gods*: Days in which these worshippers, after the example of those foul beings whom they honour, usually give themselves up to all manner of sensuality licentiousness, prostitution, ribaldry, and base abominations, that cannot be named:—Days which thus, above all others whatever, tend to establish and perpetuate idolatry, by the seductive pleasures and the overwhelming bribes which they successively and continually present:—They are days in which the LORD our GOD is openly and utterly denied, and in which are installed and proclaimed, with songs and dances, and sport and merriment, all those abominable substitutes for Him, which insult reason, degrade the affections, destroy conscience, inflame the passions, and mortally corrupt the whole soul of the shameless worshippers:—Days on which the pure and heavenly kingdom of our Lord and Saviour Jesus is most specially arrested, and the gospel of salvation is most peculiarly hated and repelled:—They are, in short, days in which Hell preeminently triumphs, for on them most preeminently do our Hindu Gentiles sacrifice to Evil Spirits and not to God!—They are thus the Festivals, the Holidays, of DEVILS, and not of CHRIST or of GOD! This language may seem strong, but it is truthful: and for the literal truthfulness of it we appeal to every Christian man in this country who believes the Bible, knows popular Hinduism, and is capable of thinking seriously, and of speaking as he thinks.—We are practically not unacquainted with our subject, we trust: and we give it as a deliberate opinion, the result of some painful thought and continued observation, that the *Festivals of Hinduism* are now the chief strength and bulwark of its popularity; that whatever weakens and discourages the observance of those festivals, will precipitate the downfall of the whole system; and that whatever tends to strengthen and encourage these, tends immediately to maintain and perpetuate the whole frame-work of Hindu Heathenism.

Now there is no difficulty in shewing, that the *official and public observance of Hindu Holidays* has the direct tendency and evident effect, of encouraging, strengthening and perpetuating these bulwarks of Hindu Heathenism. Thus,—(1.) Our recognition of the mean and low festivals of Heathenism, has

the effect of giving them (so to speak) an air of *respectability*, which otherwise they never could have reached. They have obtained from us a name and recognized place in society:—vile as they are, they stand out in the midst of all that is decent and pure in christianity, or that is fair and worthy amongst the institutes of ordinary civilization: and who can tell how much we thus have raised, instead of sinking, the Festivals of Heathenism by our social and universal recognition of their names and objects, and that even in the minds of the Heathen themselves?

(2.)—The granting of Heathen Festivals as business *Holidays* on the part of Christians, associates the idea of *pleasure* and enjoyment with the festivals of Heathenism. It induces and habituates the minds of those who expect cessation from labour, and retirement from the cares of business on those days, to look forward with desire and expectation to the time when the demons of Hinduism, as Káli and Durgá and Krishna and Shiv, shall specially be worshipped: so that the thought of those festivals becomes associated, by our act, with pleasurable and happy sensations. And, is it easy for men to become indifferent to a boon which ministers to their physical enjoyment, even though it should tend to their spiritual destruction? Is it easy for Christian men themselves, who are like others incessantly occupied in the labours of this life, to think freely and candidly of those HEATHEN *Holidays* which at present constitute (with the exception of the christian sabbath) their only relaxation from the cares and toils of the cabinet, the desk, or the counter? Thus are we strengthening the evil, and weakening the good, by connecting authoritatively, holiday pleasure with days of demon-worship. Reverse the process, and how speedily would a different result be manifest!

(3.)—Is there not of necessity involved in this constant official recognition and announcement of Heathen Holidays what may be considered as a virtual and subordinate establishment of Hinduism, as a religion of the state? For its great days of religious worship are announced by the authorities of the state, as days on which *official* business shall be suspended, from year to year:—and if this go on from year to year, (for the feast days of each year are agreed upon and announced in the year that precedes it) when will Hinduism cease to exist? By our careful anticipation and constant recognition of these Pújás, are we not stereotyping, holding together and perpetuating a system, which if left to its own present tendencies, would by little and little drop away? “On a certain day,” say the Heathen, “we will worship our idols.”—“Then on *that* day,” says the state, “we will require no work (although we

might), and will declare our offices to be closed ; this we proclaim under our seal.”—“To this we all *agree*,” say the Christian people !—“Is there no fellowship with Heathenism in this ? if not, we understand not the meaning of the term “fellowship.”

4.—May we not further ask whether a voluntary and *gratuitous gift of time*, be not morally as real an *offering* to idolatry, as is a gift of gold, of incense, or of victims, to be sacrificed on a Heathen altar ? It may be well to permit, or not to hinder, what yet it may be sinful to offer and to give : God permits idolatry, or tolerates it, that is, does not hinder it ; but he never *gives* ought to it, *as such* ; he never makes gifts to it to facilitate its operations. So in like manner, it may be, and it is our duty, to *tolerate* Hindu Heathenism, that is to permit the free and full exercise of its rites, so far as they may be consistent with humanity ; but it is quite another thing to come forward and say to the Heathen “We make you a free gift of those *thirty days* of the year in which you delight to honour your Idol gods : on those days we require nothing from you, and will pay you your wages for those days of idleness, as if they had been days of labour and toil ! Surely *this* is a gift and an offering of no mean order ! Do not men of the world say, “*Time is money* ;” —and do not Christians say, “*Redeem time*,” because it is most precious ; and yet we freely present, as a gift out of our claims and our business, a tenth part, or *tythes*, of every year, to enable them who worship Devils and not God, to do so, not merely without loss or discomfort, with positive pleasure and much gain !—Is there, in all this readiness to serve Heathenism, no moral or spiritual participation, or no tendency to participation, in the awful and foul sin of demon worship ?—Is there not in all this an actual *bonus* on the worship of Devils ?

But all this argument, or its application, will probably be met with this bare and naked reply—“The observance of Heathen Holidays, on the part of the state and of the public generally, is simply a matter of *necessity* ; for during the festivals of Heathenism, it would be *impossible* to obtain any such attendance of native agents, as would suffice in order to execute the public work :—and thus although our offices might be open, no business could possibly be performed !”

Now, specious and plausible as this reply may seem, we admit not one shred of it, either as just in itself, or in the least degree worthy of the importance of the subject before us. For, first ; supposing all this to be true, and to be as here asserted, would not the open offices and counting-houses of Christian men, deserted as they might be, and desolate as they might seem, be but so many noble and disinterested witnesses of Christian attachment

to the honour and glory of the living GOD, in opposition to the thronged temples of the vile demon-gods of the Heathen?—would not such a state of things shew that our people would rather themselves suffer grievous loss, than do any thing that seemed to involve a compromise with the worship of devils, so dishonouring to their GOD? Secondly: The supposed answer of the opponent is but a mere assertion, based upon no experiment and which cannot be proved—an assertion which we utterly doubt. We feel assured that abundance of other agency would be found in this city and country, agency that would need no such waste of time as that referred to: and we also have no doubt, were firm but kindly measures adopted for keeping *all* public offices open on every Heathen Holiday in the year, that in a short time a very unexpected but gratifying revolution would be found to take place in the rising race of Hindus, who are prepared to fall in with any thing that will please their superiors and advance their own interests, and who care little for any thing in Hinduism that would interfere with these ends. Thirdly,—All who believe in the good and wise providence of Almighty GOD, may rest assured, that if any such step were taken, as the obliteration of Heathen Holidays for His sake, from our common calendar, the Supreme Governor of the Universe would favour such a national act; and that He, “in whose hands are the hearts of all men as streams of water,” would soon make manifest how baseless are all suppositions or pretexts of impossibility, in matters that tend to fulfil his law, and to exalt His character. “To him that believeth, all things are possible.” Fourthly: The alleged impossibility would prove at the utmost but a simple *difficulty*;—a temporary difficulty too;—and a difficulty most honourable in its character, and which therefore we should think every Christian mind would rise up and long to encounter! Who expects any thing great, or good, or lasting, to be accomplished in this world, without difficulty? See what God did, when there was a difficulty in the way of our Salvation! “GOD so loved the world, that HE GAVE HIS ONLY-BEGOTTEN SON, that whosoever believeth on him should not perish but have everlasting life!” And shall *we* now talk of difficulties in HIS service, as impossibilities?

Thus then we utterly deny all necessity, all impossibilities, in this matter. Even the difficulty is only a supposed one:—and shall we allow a mere supposition, a probable difficulty, to hinder or prevent the commencement of a work so evidently pure, righteous, and good, as the mere ceasing to recognize or observe in our Calendars, the Holidays of Heathenism, the Festivals of Devil-worship! If there be amongst us but general concert, firm decision, simultaneous effort, and sincere reliance

on the Providence of God, with the prayers of those who know the power of prayer, the work might soon be done, and men would afterwards say, "How easily done, when once in earnest!"—Nor would there being any thing *intolerant* in all this, as some may alledge. If there would, why is it that do we not grant to our Muhammadan, and Popish, and other fellow subjects, the same privilege of having *all their Festivals* owned and honoured by us? Surely Toleration is not a thing of numbers; and yet the Hindus only have this full privilege. There can be nothing intolerant in not giving that, which Toleration never required us to bestow. We have already seen the difference between *permitting* idol-worship, that is (as God does) tolerating its existence; and *favouring* it by special grants, as of money or of time, gratuitously conferred—which is not toleration, but patronage. This plea, then, will avail nothing. Let our Sabbath day's rest, to which even French Revolutionists, after a counter-experiment, were compelled to recur, and which belongs to the Hindus as well as to us, be universally, honestly and entirely bestowed and kept; and let all the impure anniversaries of Idolatry and of Devil-worship be for ever obliterated from the calendar of Christian civilization in British India! And if required, let others and new Holidays be substituted for them; days simply of *relaxation and of rest* wisely and seasonably selected.

We may now be permitted to conclude our present task, however imperfectly we have executed it, (and we know and feel that it has been most imperfectly done) with a few reflections which we had previously recorded elsewhere, on occasion of *one*, and the principal one, of those Heathen Festivals, against the observance, or civil recognition, of which, we have been contending in this paper: for the subject is not new to us; and if we have written strongly, we have at least not written rashly.—That same Festival of demon-worship will soon again be amongst us, in all its spiritual horrors to some, but with all its physical allurements to others. Oh that we might hope, as we do pray, that this next may be the last DURGA-PUJA, that shall be socially recognized by the visible Church of the Living GOD, in this awfully vast empire of one hundred and twenty millions of idolators and unbelievers!

"The Durgá Pújá Holidays are now over; and glad we are, that they are gone for another year:—would they were gone for ever! There is something peculiarly sickening in these yearly Heathen-holidays, identified as they are with the very worst type of pagan apostacy from God, and with the vilest accompaniments of Hindu idolatry, itself supremely bad; day after day of this public vacation, as it drags along, disclosing to us, by the cessation of all civil business, by the stagnation of all social activity, by the interruption of every work of usefulness,

how intense is the hold which DEVIL-WORSHIP has of this land, and how irresistibly popular in this metropolis of Hinduism, is the denial of the living and the true God, and the substitution of Demons for HIM. Alas! alas! how little of actual Christian result, in this the most favoured city of Heathenism in the world, has yet been accomplished!

“ But if the soul be sickened by looking on this as a paramount specimen of idolatrous celebration, it is also pained by another and different view of the same subject—that the *Festivals of idolatry are the Holidays of Christians*. Partly from political deference to the reigning superstition of the country, and partly from the expediency of mere convenience in conducting its civil business, our British authorities have made the grand days of Idolatry to be the chief seasons of relaxation and enjoyment to their christian servants and subjects—they have made the *Charakh* and the Christmas-day, the *Dole-Játrá* and Good Friday, the *Durgá-Pujá* and the Easter week, to rest on one and the same basis of authority and enactment, for their Christian and their heathen people. The mercantile heads of Society, following in the same train, but (as *they* say) from the force of necessity, have set their hand to this Government deed: and so, by common consent for one whole week at a time, all Calcutta seems under the sway of the Idol Durgá:—commerce is suspended—business is closed—churches are thinned—shrines are set up—nautches are multiplied—Hindus are worshipping or surfeiting, Muhammadans sauntering or partaking, Christians reposing in their homes or fled to the river for health and pleasure! Such is the state of things outwardly and seemingly:—have we overstated or caricatured it? Now, what is *painful* to us in this state of things is, that, whilst relaxation from business, for a time, is to all men most desirable and needful, the *special season* of such relaxation should stand connected with IDOL-WORSHIP; so as the enjoyment of the one on the part of Christians, should be made dependent on the observance of the other on the part of Heathens; so that this physical enjoyment of the Christian is made to hang upon the continuance of this idolatrous abomination of the Heathen. The effect of such co-incidence or rather dependence is, that the believer in Jesus is induced or rather unconsciously seduced, to look forward with pleasure, even with *desire*, to the arrival of certain days in which he will be relieved, by general consent, from the toils of business; and those the very days which are made holidays, *because* on them there is the longest and intensest idol-worship of the whole year—that is those very days when the living and true God is more sadly and painfully blasphemed by the people of the land than at any other season whatever. To us there seems a moral conjunction of a very painful sort, in this ap-

parently mere co-incident of opposite things. Individual Christians may have little or no power in this matter, it is true; they cannot singly and alone prevent the Durgá Pújá recess, nor any such publicly constituted Heathen-holidays;—but, they have power to think over, to consider, to follow up the matter in all its elements, circumstances, consequents: and they have power to stir up others to do the same with themselves:—and is this *nothing*? Who can tell what the result might ultimately be, if every man brought his convictions to the point of *action*? Are we not at present virtually and constructively honouring all the demons of Paganism, by honouring the anniversary days of their worship? and can there be any doubt, that by this alone, Heathenism is prodigiously strengthened, and by our very selves its downfall is retarded? We have rightfully given to our heathen clerks and servants *fifty-two* clear holidays, even our *Sabbaths*, which to them are simple and pure Holidays, open for recreation and without temptation to evil;—these fifty-two days are a clear gift to them, as well as benefit to ourselves: Can we then do nothing as men; as citizens, as Christians, to rectify the evil, of enacting and perpetuating as civil holidays, the ruinous anniversaries of the Demons of Heathenism? Let the serious reader ask himself, are these fit holidays for Christians, in which to *rejoice*? ought they not rather to *FAST*?—We doubt not that if a number of believers did but agree to spend each successive Durgá recess in humiliation and prayer before God—the insulted God of India and of the Universe—Durgá like Dagon would soon fall upon the threshold.”

Does the question now arise, *What is to be done? What ought I, or what ought we, to do?*—Let every one *bethink* himself, and let every man *act* according to his sphere of duty or influence, including also his friends to think and act with him—and much will soon be found out, that *all* can do. Let our bishops and chaplains, who are, or ought to be, spiritual advisers of the Authorities of state, and of the servants of our Government—let them consider, and give counsel, as they ought, and as they can, for the honour of their God and for the good of those over whom they are appointed: let the pastors of our congregations declare the whole counsel of the Lord’s word on this subject to the flocks over whom they preside, in the midst of surrounding Heathenism and all its bewildering snares, warning them against all individual fellowship with Festivals, which, in the sight of God, are but devil-worship: Let all Christian official men who may be in power, and can put forth influence for that which is good, exert that influence forthwith, wisely yet determinedly, for the devising of measures to be afterwards employed in the proper place and at the proper time, for the honour of their God, and the

performance of their own duty:—Let all men of private station who feel interested in the matter, combine their individual efforts—first, in order to influence in a legitimate and respectful manner, our Government to take steps for abolishing this national sin, this corporate evil; and secondly, to make mutual arrangements for carrying out amongst themselves, in full detail, the principle which they call upon their rulers to recognize:—And let all christian men and women, who love to pray, supplicate the Lord of Heaven and of Earth, to forward a work which has for its object to put an end in this country even to the very *appearance* of CHRISTIAN FELLOWSHIP (whether political, social or individual,) WITH THE WORSHIP OF DEVILS. Let all this, or but a little of all this in each department be done, and soon the names of demon-gods will scarcely be mentioned amongst us;—save when a pious master warns his servants against the sinfulness of worshipping images, or the christian missionary publicly proclaims the wickedness of worshipping DEVILS instead of God!—ALMIGHTY GOD, hasten this result, by thy HOLY SPIRIT, for JESUS CHRIST'S sake!

J. M. D.

Missionary and Religious Intelligence.

1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Bishop of Calcutta leaves England, we learn, on the *Prince of Wales*.

The following Christian ministers and Missionaries are expected in North India during the approaching cold season. The Rev. W. S. Mackay, of the Free Church Mission,—the Rev. Mr. McKail, the minister of the Free Church congregation—the Rev. J. and Mrs. Linke of the Church Mission. A new rector is also expected for the Parental Academy.

We regret to announce the death of Mrs. Woollaston, the wife of the Rev. M. W. Woollaston, of the London Mission at Mirzapur. She died on 27th July.

We understand that the Rev. J. F. Osborne, of the Calcutta Church Mission, is about to remove to the Mission at Krishnagur. The Rev. Mr. Renalds, of Krishnagur Church Mission, is about to leave for England.—the Rev. G. Mundy of the London Mission at Chinsurah is not coming out this year. The Rev. D. G. Watt, of the London Mission, is to leave England this year to establish the new Hill station at Almorah.

MADRAS.—The Rev. R. K. Hamilton, M. A., Junior Chaplain of the Scotch Church, has returned from the Hills, after an absence of three months, in improved health.

The Rev. Charles Rhenius and family, have proceeded from Madras to join the Church Mission in Tinnevely.—*Madras Christian Instructor*.

2.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held on Wednesday evening, the 5th Aug. The Rev. T. Boaz addressed the meeting on the following topics:—The recent anniversary of the Parent Society—its relief from pecuniary embarrassments—attempts at future economy, and hope that missions in India might be self-supporting. The latter subject was especially urged upon the meeting.

Mr. B. read the letter from the Swiss pastors to the Church and congregation of the Union Chapel, in reply to the letters and monies sent from this country for the support of the suffering brethren in the Canton de Vaud.

3.—PROVISION FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.

We are extremely happy to learn that the American Presbyterian Mission have commenced a fund for the support of the Widows and Orphans of their Missionaries. This is as it should be, and is an example worthy of imitation by all Missionary Societies, who, from whatever cause have not hitherto been enabled to accomplish so desirable an object. The widows and orphans of the faithful missionary ought assuredly to be provided for, either by the Societies to which they are attached or through some other medium. Some of the missionary bodies have moved in this righteous cause, and we trust that the example of the American and other societies will soon be followed by all,—pure and undefiled religion before God and the Father is this,—to visit the widow and fatherless in their affliction, and to keep ourselves unspotted from the world.

While on this subject we would once more urge those who wish to attach themselves to the Bengal General Pension Fund to send in their provisional adherence to the Secretary at once. The number required to render the institution permanent is only *fifty*.

4.—NEW NATIVE JOURNAL.

A section of the educated native community announce the publication of a periodical to be called the *Suttosunchariny Putrika*. The object of this journal is professedly to inform the native community on all the great points of religion, irrespective of creed or party, and to carry on discussions with the Missionary body in the spirit of wisdom and fair reasoning. We sincerely wish this and every well meant effort to serve the cause of religion the amplest success. We shall watch the labours of our new contemporary with real interest, and hope we shall have to hail him as a fair, candid and useful accession to the periodical literature of the day.

“In introducing the *Suttosunchariny Putrika* before the public, we have merely to explain the objects and end for which it is published. The *Suttosunchariny Subha*, which was established a few months ago for the purpose of acquiring and inculcating a knowledge of the vital sciences, mortality, and religion, have deemed it necessary to start such a monthly publication as this, for instilling into the minds of the rising generation a knowledge of the responsible duties which they have to perform both to themselves, their country and their God. We mean also in this paper to carry on with the Christian Missionaries, fair and candid discussions on the subject of the true religion, not with a spirit bigoted and prejudiced on the side of our own faith and religion, but with a mind and heart ready to be bent on the side of clearer truth, and bowing down before the altar of superior reason and demonstrations of a more manifest divine revelation, than what our own religious works furnish us with. We shall endeavour to insert in the columns of this publication now and then an essay or essays on the subject of the power, wisdom, and goodness of God, omitting no opportunity of expressing our conviction of his divine benevolence.

A short essay on any moral or religious subject will not be inadmissible in these pages. In short we shall spare no pains to render this monthly journal a truly useful and interesting publication of the kind. Our readers should not suppose that because our toil and trouble are gratuitous (for we intend to dispose of the profits accruing if any do from this publication after the discharge of its ordinary expenses, in rewards to the most meritorious students in the different schools both in and about Calcutta) that therefore we shall not long continue to take that degree of care and attention, which we now promise to do. We shall be amply repaid for our pains if we only can gain their affections. If we really prove deserving of their support in an undertaking like this, we shall unceasingly thank the divine Disposer of all things for it. If we fail to be deserving of their support, we shall however have the satisfaction of having done to the best of our abilities what we could do in a righteous cause, and so rest contented. We have spoken more than enough. We cannot promise any further. Our works shall answer the rest.”—*Suttosunchariny Putrika*.

PROPOSAL

FOR THE ERECTION OF

A MONUMENT TO JOHN KNOX,

ON THE SPOT WHERE HE RESIDED IN EDINBURGH—TO CONSIST OF A MASSIVE TOWER, WITH CHURCHES ANNEXED.

AFTER the lapse of nearly three centuries, it has been proposed to erect a monument to the memory of JOHN KNOX, in the metropolis which was the principal scene of his labours; and all leal-hearted Protestants throughout the world, and especially Scotchmen, are now invited to share in the honour of promoting so worthy a design.

In addressing enlightened Christian men on such a subject, a few sentences will suffice.

If, next to the early propagation of Christianity itself, the Reformation of the 16th century is, beyond all question, the greatest, most extensive, and most influential movement recorded in the history of man; it will not readily be denied by any who are competent to judge, that in no country did that memorable movement leave a deeper, more salutary or more indelible impression than in Scotland. Rather, must it be positively admitted, that of all countries, Scotland was that which was privileged to exhibit its distinguishing principles in their purest and most perfect form—to imbibe and incorporate, in the most effectual manner, its essential spirit with the entire range of national character and national institutions—and to retain most permanently, not only without abatement or decay, but with increasing vitality and richness, its blessed and inestimable fruits.

Behold Scotland unreformed! Bestrode,—in common with other European States,—with the hugest colossus of civil and spiritual despotism which has ever crushed the free spirit or blighted the fairest interests of man—Scotland had, in addition, for ages groaned under a complication of evils peculiarly her own. To look at Scotland in those early days of anarchy and bloody strife, seems like casting the eyes, now, over the sterile wilds of Tartary, with its savage Khans and boisterous marauding

populace—Tartary, with its barbarous ignorance and fanatical superstition—Tartary, with its never ending brawls and broils and treacheries and massacres. Behold Scotland Reformed! What a transition! It is like passing from the scowling tempests and bleak barrenness of an arctic winter to the calm serenity and glowing luxuriance of a tropical summer. To the change effected, the impulse given, and the seeds plentifully sown by the Reformation, is Scotland indebted for all that has so highly exalted her, physically and socially, intellectually, morally and religiously among the nations,—her parochial schools, academies and colleges—the shrewd intelligence and provident forethought, the sober and peaceful dispositions, the thrifty and economic habits of her people—her general industry, commerce, and improved agriculture—her eminence in arts and science, literature and philosophy—and, above all, her evangelical piety and moral worth, her consecrated sabbaths and pure scriptural ordinances, her devoted allegiance to “Zion’s king and Zion’s cause,” together with her hereditary championship for the supremacy of the Lord Jesus Christ as sole Head of his own Church, as well as King and Governor among the nations.

Nor did Scotland alone benefit from the thoroughness of her own Reformation. That great event, so providentially consummated, became an emanative fountain of light and life to other lands. Its influence was sensibly felt in Holland and other continental kingdoms. It converted the north of Ireland into a living garden of evangelism, along the confines of a dreary Popish desert. It acted in a thousand ways, on the evolutions of the national mind of England. More particularly, towards the middle of the 17th century, did the vital spirit of the Reformation,—which successive despots, by every expedient of force and fraud, had vainly striven to extinguish—burst forth with an augmented force, which carried it across the borders,—awoke the long dormant energies of England—evoked the convulsive struggles of the Commonwealth and the Restoration,—struggles which, at home, issuing in the “glorious Revolution of 1688,” at once placed Great Britain in the van of civilized nations, and, abroad, led to the peopling of the new world with pilgrim fathers, who there laid the foundations of a new and mighty empire.

Now, of the Agents, under an overruling Providence, in effecting so vast and influential a Reformation—a Reformation, more thorough and beneficial than any other kingdom, ancient or modern, ever underwent—**JOHN KNOX** was pre-eminently the **CHIEF**.

Born of humble parentage and devoted to the humble pursuits of an ordinary priest, he spent the first forty years of his life in total obscurity. Notoriety, in any shape or form, he not only sought not for, but utterly eschewed. Of the possession of qualifications, which fitted him to act the part of a public leader or even public teacher, he seemed altogether unconscious. Yea, so extraordinary was his sense of unworthiness and distrust of his own powers, that when suddenly and unexpectedly called on, for the first time, to exercise his gift of speech in public, he rose up—paused—faltered—hesitated—burst into tears—and ran out of the assembly. But when once those rare and unrivalled capacities,—which only slumbered in his bosom till the time ordained by heaven for their manifestation arrived—were summoned into action, never was there a grander or a loftier spectacle exhibited by man among his fellowmen.

Naturally endowed with warm and kindly affections, for which he delighted to find free scope in all the social and domestic charities,—he yet submitted, for conscience sake, to be rudely torn from friends and home—to row as a captive in French galleys—to wander forlorn as an exile in foreign lands. Naturally diffident, modest and retiring,—when once roused by the two-fold call of piety and of patriotism—he could deal out the most withering rebukes and pour the most terrible denunciations on all who proved traitors to their God and the cause of immortal souls. A lover of solitude, quietness, and peace,—when once summoned forth by the palpable monitions of Providence, he hesitated not to seize, as with a death-grasp, the helm of the vessel which carried in it the temporal and eternal destinies of himself and fellow-men, and steer her amid the billows of a tempestuous ocean, into the haven of safety and of rest. Naturally simple, homely, and unpretending, alike in thought, word, and deed—when once fairly embarked on his arduous enterprize, he displayed such a penetrating shrewdness of discernment, such a robustness of practical sense, such a transparent purity and disinterestedness of motive, such adamant firmness of principle, such incorruptible integrity of character, such a rugged earnestness of manner, such a fearless energy of speech, such an unbending resoluteness of will, such a stern inflexibility of purpose, such an unearthly grandeur of aim, such an undaunted bravery of effort,—that he confronted and out-baffled the craftiest of statesmen—defied and paralysed the lordliest of hierarchies—wielded at will the fiercest of democracies—swayed an all but absolute ascendancy over the proudest and most turbulent of barons—overawed the most hostile and obdurate of sovereigns

—and, when removed from the scene of his triumphs, extorted from the Regent of the realm, the finest eulogium ever pronounced over the grave of heroic valour ;—“ There lies he who never feared the face of man !” Weak and poor—wholly defenceless and unarmed, save with “ the Word of God ”—that matchless weapon of ethereal temper,—he “ bared his breast to the battle ”—nobly “ fought the good fight of faith ”—smote down the legions of error—won many a victory for truth—snapped asunder the bands of civil and religious tyranny—established the sacred rights of conscience—raised as from the tomb, the long mouldering oracles of the living God—unbarred the fountain of a free salvation—vindicated the insulted prerogatives of the Divine Redeemer, as sole Prophet, Priest, and King, of his own people—achieved the deliverance of his country—and held up the lamp of life, new burnished and replenished, to the surrounding nations.

Such is the man, whose name and whose work, it is now proposed to commemorate, by the erection of a suitable monument in the metropolis of Scotland—the man, to whom, beyond all other Scottish men, living or dead, not Scotland merely but the world at large, owes a debt of gratitude which has never been, and never can be, adequately repaid.

But it may be thought that the best monument of such a man is to be found already in his own work—in physically, socially, intellectually, religiously reformed Scotland. This, indeed, is most true. But in very proportion to its truth, may be the desireableness and propriety of having a *public index* to point unmistakeably to the fact ; so that not merely the natives of the soil, but strangers from whatever clime, may have their attention forcibly directed towards it.

It has been thought a stroke of the sublime, when, instead of rearing a separate monument to perpetuate the name of the Architect of the greatest Ecclesiastical edifice in the British isles, a plain tablet was erected within the magnificent pile itself, inscribed with the name of SIR CHRISTOPHER WREN, and followed by the simple but striking words :—

Si monumentum requiris, circumspice.

But still more sublime will be the realization of the design of rearing,—in the heart of the Scottish metropolis and over the very foundations of what was once the Reformer’s earthly dwelling,—a solid and massive tower, the emphatic symbol of pre-eminent greatness, durability and strength, inscribed with the name of JOHN KNOX, accompanied by the appropriate words—expressed or understood :—

Si monumentum requiris, circumspice.

If no one of taste and judgment has ever read these words on the tablet in St. Paul's, without having been instinctively impelled to scan the wondrous structure, with a quickened perception and an enhanced interest, which never failed to terminate in a profounder sentiment of admiration towards the author of all such exquisite harmony of design and peerless skill in execution; still less will it be possible for any man of intelligence and sound sense to peruse these, or equivalent words, on the projected Edinburgh tower, without being led to associate, more closely than ever, with the name of KNOX, all that is most precious in Scotland's national privileges, national prosperity and national renown—without being filled and animated with livelier feelings than ever, of gratitude, esteem, and veneration towards this greatest and wisest of Scotland's earthly benefactors.

Thoughts of what is due to the memory of KNOX, in conjunction with the neglect which a suitable national monument appears to imply, have, from time to time, naturally arisen and floated loosely in many a mind. To intelligent foreigners, in particular, it must often have seemed surpassing strange, that, in the case of one, whose memory is “bright with venerable associations, and identified with his country's purest glories,” no monumental pillar had been raised to commemorate his unequalled services—and that “no church or public edifice, throughout the land which he delivered, had been inscribed with his name.” Of late years, indeed, something has been done to wipe away this sore national reproach. In this respect, as in many others, Glasgow took the lead, by erecting a stately column to the Reformer's memory; and other cities have, in different ways, been following the example. Still, however, a national monument was wanting—a national monument was loudly—universally—demanded.

At length, about the beginning of the present year, the hearts of some leading members of that Church—which the most celebrated home-organ of Church and State policy, has frankly admitted to be “the legitimate descendant of Knox and Melville, Cameron and Gargill”—were stirred up within them to move in this matter, with an energy and zeal not unworthy of him whose name they delight to honour. A central committee was formed, worthily headed by the Marquis of Breadalbane, and measures were promptly adopted which issued in the purchase of the house* in the Nether Bow—about the middle

* This is, perhaps, the oldest stone building, of a private sort, now existing there; for it was inhabited, before John Knox's time, by George Durie, Abbot of Dunfermline, and Arch-Dean of Saint Andrews, who had to abandon it, as well

of the High-street, or half way between the Castle and the Palace of Holy-rood—"where John Knox resided, as minister of Edinburgh, together with the ground adjoining, to the extent of about one hundred feet along the street in front, affording sufficient space for the erection of a *large tower*, and two commodious places of worship." One of these is designed for a Gaelic congregation, and the other for an English congregation, in connection with the Free Church of Scotland. These congregations, however, will be made to bear their share of the expense, which, "on a fair estimate of the accommodation provided for them, has been fixed at not less than the sum of fifteen hundred pounds each." There will be room also on the ground purchased, for "schools and manses, or other suitable buildings, fitted to promote the welfare of the neighbouring population; but any such erections will be matter of subsequent arrangement."

It is proposed that all Protestants, so inclined, shall have an opportunity of contributing; and "while it is believed that those to whom God has given abundance will be glad to contribute liberally on such an occasion, subscriptions of the smallest amount will be received, so as to admit of those whose

as his more valuable dignity and office, at the Reformation. The town granted the house to their pastor *rent free*, and were at some pains and expense in fitting up "a warm study" for him of deal boards in the chamber above the hall, probably the little place which looks out upon the High Street by a window over the door, from which, says tradition, he preached to the populace assembled below. Over this window runs an ancient religious inscription, which is by far the longest to be found in Edinburgh. This rubric is unfortunately covered by the signs and placards of the present mechanical inhabitants, but we understand runs thus:—*Life . God . Above . Al . And . Your . Neighbour . As . Yourself*. Close beneath the preaching window, there has long existed a coarse effigy of the Reformer, stuck upon the corner, and apparently holding forth to the passers by.—There is a stone in the building, at a little distance from the diminutive pulpit, and pointed at by the preacher, bearing the name of the Deity in Greek, Latin, and English."—CHAMBERS' *Traditions of Edinburgh*, 1825, p. 240.

On the last day of October 1561, 'the provost, baillies, and counsail ordanis the Dene of Gyld, with all diligence to mak ane warme studye of dailles to the minister Johne Knox, within his hous abone the hall of the same, with lycht and wyndokis therunto, and all other necessaris.'—CHAMBERS' *Antiquities of Edinburgh*, 1833, p. 214.

"Having finished the service, and pronounced the blessing with a cheerful, but exhausted voice, he descended from the pulpit, and, leaning upon his staff, and the arm of an attendant, crept down the street, which was lined with the audience, who, as if anxious to take the last sight of their beloved pastor, followed him until he entered his house, from which he never again came out alive."—M'CAIE'S *Life of Knox*. Edin. 1831, p. 218.

* "The house which the Reformer possessed, is situated near the bottom of the High Street, a little below the Fountain Well. These three words are inscribed in the wall, ΘΕΟΣ, DEUS, GOD."—*Id.*, p. 219.

"On Wednesday, the 26th of November (1572,) he was interred in the Churchyard of St. Giles, (now the Parliament Square.) His funeral was attended by the newly-elected Regent, Morton, by all the nobility who were in the city, and a great concourse of people. When his body was laid in the grave, the Regent emphatically pronounced his eulogium in these words, 'There lies he who never feared the face of man'."—*Id.*, p. 234.

means are most limited, having the satisfaction of contributing to this great National, Protestant undertaking."

"It is well known," remark the Home Committee in the circular which they have recently issued, "that the Scottish Reformer was a man of a large and catholic spirit; that he was on terms of intimate friendship and correspondence with Brethren of various opinions on the Continent; and that he numbered among his friends and correspondents not a few Bishops and Ministers of the Episcopal Church of England. He had a true love for Protestantism and Evangelical truth, under all forms; and it may be the wish, on that account, of many who are not themselves Presbyterians, to testify their grateful remembrance of the services rendered by JOHN KNOX to the common Christianity of the whole Protestant world.

The Committee which has been named, are to have the entire superintendence of the carrying out of this plan. The funds raised will be at their disposal: the buildings will be erected according to their judgment and taste: the arrangements to be made with the congregations to be accommodated, will be settled by them: and generally, the entire enterprise will be under their direction and control. The sum required will be great. Should any surplus, however, remain, after meeting all the demands for the Monument, it will be devoted, at the discretion of the Committee, to such works as may benefit the locality in which the Monument stands, and in which the Reformer lived.

Care will be taken to preserve as much as possible of the venerable structure itself, which was KNOX's dwelling place; or at least, to give prominence to the more remarkable features in the present building, including the old window, the preaching figure of the Reformer, the inscriptions, and other similar objects of interest.

Such, then, is the Monument proposed. It is suitable to the man whose memory it is designed to honour. It is to stand on the very spot where he lived and died. It is to provide the ministrations of the Gospel for the inhabitants of the district, among whose families, three hundred years ago, he himself went in and out. And it is to be a blessing to the Highland population, in which he ever felt the deepest interest. It is to be useful, therefore, to both the Gaelic and the English speaking portions of our Scottish people. Thus all Scotland has a concern in it: and as a benefit to succeeding generations, no less than a memorial of the past, it should command the wide support of all, everywhere, who would honour a high Christian name, and consult for the well-being of undying souls."

Of the monument, thus seasonably projected, the foundation-stone was actually laid on Monday, the 18th day of May last, amid a concourse of the "most illustrious of living Scotchmen," by Mr. Campbell of Monzie, late M. P. for Argyleshire. On that occasion, Mr. Campbell concluded his heart-stirring address, in these memorable and emphatic words—"Now and here, in the midst of the streets of our metropolis,—in the face of all Christendom,—we proceed to lay the foundation-stone of JOHN KNOX'S Monument, solemnly declaring that, come what may, we will assert and maintain the principles of the Reformation, and peril all for the cause—the martyr cause—of civil and religious liberty."

Commending these statements to the earnest attention of the reader, and imploring the divine blessing on their perusal, the undersigned beg respectfully to announce, that, at the special request of the home committee, they have cheerfully agreed to receive and forward any donations which their fellow Protestants, and specially fellow countrymen, in India, may be pleased to contribute.

ALEXANDER DUFF,
J. C. STEWART,

*Corresponding Members of
the Edinburgh Committee.*

Calcutta, 1st August, 1846.

ACKNOWLEDGMENTS.

LONDON MISSION.

The Committee of the Bengal Auxiliary to the London Missionary Society have been informed that it is the intention of the Directors of the Parent Society, compelled from the state of its finances, and the increasing claims of other fields of labour, to reduce the allowances hitherto made for the sustentation of the details of Mission labour in North India. This they have been induced to do in the hope that the increased liberality of the Christian church in India will enable them to employ the funds entrusted to their care on more needy countries.

Thus, comparatively left to their own resources, the Committee of the Bengal Auxiliary solicit the continued, and where practicable, increased liberality of the friends of the London Society. Their wants have hitherto been supplied, and they confidently hope and believe that they will yet be enabled to raise their "Ebenezer," and say at the close of each succeeding year, "hitherto hath the Lord helped us," not merely in the matter of funds, but in the far more important work, the conversion of the people of the land to the faith of Christ.

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Calcutta, 27th July, 1846.

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The undermentioned further special contribution in aid of the Funds of the Society are most thankfully acknowledged.

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