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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

DECEMBER, 1846.

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

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CALCUTTA :

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## FUNDAMENTAL RULES.

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

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

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

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## EDITORIAL NOTICE.

One of the Committee of the Protestant School at Darjeeling thinks the following sentence in our October number is liable to leave the impression that the School is *Roman Catholic*:—"We could have wished that the Institution had been not *Roman Catholic*, but a Catholic Institution, one in which no sectarian peculiarity would be inculcated." In this sentence we only expressed a wish that the Institution had been Catholic, in the true sense of the word; but that we did not mean to imply that it was *Roman Catholic*, the sentence itself will at once show, and if that were insufficient, the latter clause of the sentence is clear enough, as to our opinion of the subject, for there we say "that this (its exclusively Episcopalian character) will not prevent us from wishing God speed to those who have commenced and are about to carry out the plan." We now add, to prevent the possibility of mistake on the subject, that the School at Darjeeling, and to which reference is now made, is a Protestant Episcopal Establishment.

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 7th of December, at the Union Chapel. Service to commence at 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.

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## 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. 56½, Cossitollah. Price R. 1 per packet.

Calcutta, May 29, 1846.

By order of the Committee,

THOMAS SMITH, *Secretary.*

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## 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.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

NOTICE.

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☞ The letter from our friend, Dr. Macgowan, with the prefatory notice, ought to have preceded the Journal of the Native Convert Cheng. By mistake in making up the forms the two articles were misplaced. We regret this, but have only to ask our readers to read them in the order in which they ought to have appeared.

We present our readers with a sketch of the Chinese *Queen of Heaven*, referred to in the letter of Dr. Macgowan. Its resemblance to the *virgin* of the *Romanists* will at once be apparent.—EDS. C. C. O.

\* \* See page 880.

... to schools, school-books and preaching. But no: they must do still more in the line of responsible and honourable translation-work. So they form themselves into a Translation Committee to amalgamate all existing versions, and thus to make a literal, beautiful, classical and authorized fifth version! We all know that a Committee

\* Dr. Marshman commenced his translation before Dr. Morrison did; for his manuscript version of Matthew, Mark and Luke was prepared by February, 1808, when Dr. Morrison had been in China only five months.—ED. C. C. O.

can scarcely write a letter, much less translate the Bible. But if two or three persons publish a version in the name of a Committee, their successors will after some years cry out against their patch-work Bible, and return to Dr. Morrison's translation. He, they will say, was a man who could translate the most difficult official documents, but those young men, who were they? Thus pride will build up what pride had pulled down; for the nice taste, critical judgment and sound sense which future youngsters will display in preferring Dr. Morrison's to all others, will do them as much credit as if they had translated the whole Bible themselves.

Let us turn to Bengal. Drs. Carey, Marshman and Mr. Ward published a Bengálí Bible. Dr. Yates and Mr. Wenger have improved it; their version is, I believe, used in all the missions of Bengal. Now if some would-be translators were intent on getting up another Bengálí Bible, they would no doubt commence with a lugubrious tale that the present Bengálí version is not idiomatical, not literal, too high, too paraphrastic. They would discuss the general principles of translations, and come to the conclusion that a version of God's word should be literal, classical, beautiful, and so simple that even those who cannot read, should be able to use the book and profit by it; that the natives do not know their own language; that the style which they like and in which all their books are written is wrong, absolutely wrong; that Yates, Morton, Marshman, Banerji and Wenger are not a whit better than the natives; that they have written and published books for readers only, and either from intellectual pride or worse motives have not at all cared for the bazar people, or as N. J. has it, for "the poor and babes." I think such men would have no chance of getting on among the intelligent Calcutta Missionaries. In fact the critics have been in less repute of late years. At the present day few persons believe such fault-finders, who almost invariably wish to enter on the responsible and honourable work of making a new version of the Bible for the Missions of India.

Turn we now to Hindustán. Some years ago we had only the classical translation of the New Testament by Henry Martyn, and of Genesis to 2d Kings, Psalms, Proverbs and Isaiah by Mr. Thomason. These good men believed that they were translating for posterity, and had apparently no idea that their work, which had cost them so much labour and so many prayers, would be so soon set aside. This unfortunately has been done. And after the translation of such learned, pious and orthodox men has been flung aside, whose translation will be able to stand? Within the last ten years three new versions have been made, one by the Baptist Missionaries, another by Buyers and Shurman, and a third by a Committee at Benares. When these were published, intelligent men who knew India and its language, began to say that Martyn's was after all the best; that the new versions had only served to bring to light the transcendent excellencies of that classical translation; that there was no use of making translations for the bazar people who cannot read; that books were made for readers; that the Bible should be translated into such language as all educated natives speak, write, approve and love. Now nearly all natives who know their own language are for Martyn. Collect twenty

Munshis from different parts of India to point out the best of the existing versions, and they will without much hesitation fix on Martyn.

In 1840, when the Calcutta Bible Society entrusted Messrs. Shurman and Kennedy with an edition of the Old Testament, we had had enough of simplifying, of corrupting and spoiling the works of other men, and we proposed to print Mr. Thomason's translation unaltered, and we promised to translate the remaining books in the same style. When the Calcutta Committee had decided on translating Jehovah by Khudawand, and on some other alterations, a slight revision became inevitable, and the Bible Society requested us to make it, to which request we at once acceded. So Thomason was *slightly* revised, and the remaining books of the Old Testament supplied in the same style. When the Old Testament was ready, and the question of the New Testament came up, there was no use to object to the elegant and classical phrases and terms in Martyn, as we had them all in the Old Testament. Thomason and Martyn used the same language, so much so that no one would be able to say, by whom the Psalms were translated. We first attempted to collect the best renderings from the existing versions, but found Martyn so superior to all, that we did little else but Romanize and publish his classical translation, along with the Old Testament, and thus the whole Bible was completed. But scarcely had it made its appearance, when several condemned it and spoke of revising it. In fact, one Missionary wrote for proof-sheets to see whether he would be able to use it when published. Others condemned it beforehand, for they were quite sure that it must be bad, because they had had no part in the work. The whole Bible published only two years ago must now be revised. But can any one suppose that his revision will stand? If he does, he is much mistaken. If the version of the Calcutta Committee cannot stand, why should the version of the Agra Committee be able to stand? Few Missionaries can take part in the new revision, if a creditable edition is to be produced; and all the others who have no hand in it will say, that the revision is no improvement, that many passages are quite spoiled, in short that they must make a new revision. These will be the men of the day who will carry all before them. As long as the present revisers have not published their revision, they can promise much; but when they are committed, when their work is before the public and cried down by the future translators, they will be shorn like Samson of their strength. If they venture to defend it, they will be cried down as conceited men who think that wisdom will die with them. The would-be revisers will say, that they never heard of greater boasters, that it is a pity to see men so full of themselves, who unblushingly trumpet forth their own praises through the length and breadth of the land, that none but God can humble them, and make them meek Christians. All this the present revisers will have to encounter, as soon as their work is published. As long as it is a mere project, they are strong in promises and public opinion, and all will go on swimmingly for awhile. Translators and revisers become weak and powerless, as soon as their work is published and criticized by other eyes.

Your correspondent refers us to the 3rd chapter of Colossians, and

finds fault with both versions to show the necessity of a new revision. Permit me briefly to refer to some of his strictures. Fauqání is an excellent word, and quite suitable to a good Urdu version. So thought Martyn, and so think all intelligent natives above the bazar people. Mutazamman is the very best word for v. 3. Paul argues that Christ is our head and we are his members, we are risen with him; we have died with him, and our life, i. e. our future glorious life is secure, or hid *with Christ in God*, i. e. by God, in communion with God. **ضمين** zimm (cog. **سَمَّى** to hide, to conceal), a covering. **مضمون** mazzmún, covered, concealed, contained; the contents of a letter, i. e. what is under cover. Plural **مضامين** mazzámín, contents, especially "future fetuses in the loins of a sire." Compare Hebrews vii. 9, 10. "And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham: for he was yet in the loins of his father when Melchisedec met him." I should not refer to this idea, if it did not throw a flood of light on the passage before us. As the whole human race was mutazamman, i. e. hid or contained in Adam, its federal head, and was to share his weal and woe; as Levi and all Israel were mutazamman, hid or contained in Abraham and destined to partake in the promised blessings: so our future glorious selves are hid, contained in Christ, our exalted and glorious Lord, and with him in God, the source of all; for *ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα*. Rom. xi. 36. **ضامن** zámín, one who hides, shelters, protects; a surety, security, bail. **ضامني** zámíní, security, bail. **تضمين** tazmín, hiding, securing, putting in a purse or strong box. Now zámín, zámíní and mazzmún are understood by the lowest of the people. To say that mutazamin is not understood, is to say that the word *to love* is well understood among the English, but that *beloved* puzzles them. Poshída means hid in the sense of concealed, secret, and is inadmissible in this verse. Martyn has used poshída in Matthew vi. 6. Apne báp se jo poshída hai, duá máng. The translation "tumahári zindagi Masáh ke sáth Khudá meñ poshída hai," is calculated to produce in the minds of the natives a vague oriental mysticism. Mutazammín is the very word we want here, but N. J. evidently did not know the native force of zimm, zámín, mazzmún, tazmín and mutazammín. If the word mutazamman mean only included, comprised, how can zámín mean a security, bail? If its first native meaning be that of hid, and zámín that of hider, shelterer, then all is clear. Can you for one moment suppose that Henry Martyn would make a wrong version of the beautiful verse before us? The splendid genius of Martyn shines in this rendering in its brightest lustre.

I have neither time nor patience to follow N. J.'s criticisms on this beautiful chapter, but will only say that all the deviations from Martyn are no improvements, but just the opposite. If N. J. had read his paper in the Calcutta Committee, before men who were in India many years before him, perhaps not one of all his ideas would have been adopted. But why is your correspondent so anxious to set Martyn aside? The reason is this: If he can persuade the Christian public that Martyn must be revised and simplified, Thomason and

the whole Old Testament must be altered and simplified too. Thus he will be able to get up a new Hindustání Bible, revised, simplified, and adjusted to his own ideas from beginning to end. But if they decide that Martyn shall stand, Thomason and the rest of the Old Testament will stand too, and thus he will not be able to unsettle and upset the whole Bible and make a new one. Hence his anxiety to carry his point in reference to the New Testament. He plainly says that "the carrying out of the principle here advocated involves the simplification of the Old Testament also . . . . What would be thought of our English Bible, if that same 53d chapter, for example, were dressed up in a gorgeous style like what it has in the Urdu version? Let the reader refer to the passage. He will find it quite as objectionable as Martyn in the 3d of Colossians; in some parts more so. Take for instance the 3d verse. It reads, Wuh muhtazal aur maḥzúl ul nās húa, wuh mard i alam aur áshná i ázár baná gayá, ki ham us se rūposh the : us kí tahqír kí gaí, aur ham use hisáb meṅ na lée. This is about as far from what it ought to be, as would be our English version, if it made the passage somewhat as follows:—'He was to the humanate race, an object of despicency and repulsion; he became a man of lugubriousness and an acquaintance of calamity; our visage, as it were, was concealed from him; he was contemned and we brought him not into account.' What Englishman of good taste would approve the change?" How ignorant the Englishmen and Germans must have been who formed the Calcutta Committee, to publish such nonsense to the world! What a pity that N. J. was not fixed upon as one of the translators and revisers! Why did he hide his good taste and bury his talents in a napkin? Why did he not send his translation of Isaiah to the Committee? Did he fear that Messrs. F. M. and J. H. and Rev. H. and B. and M. and S. would not be able to understand him and appreciate his exquisite taste and critical acumen? Mark, N. J. does not profess to give a translation of the Urdu, he merely travesties the English, and even this idea is not original. You know that some English wags, in opposition to Dr. Campbell's translation of the gospels and Bishop Lowth's translation of Isaiah, travestied the 23rd Psalm; as, The Omnipotent is my pastor: never shall I hear of any deficiencies, &c. &c. As the 53rd chapter of Isaiah is short and as many of your readers have perhaps no copy of the Hindustání Bible, I give it here entire in order to show the Christian public that the Calcutta Bible Society is not guilty of such egregious folly, as N. J. will make them believe. Here is the beautiful and impressive chapter:—

1 Hamáre ḳhabar par kaun ímán láyá, aur Ḳhudáwand ká háth kis par záhír húa? 2 Wuh nihál kí tarah, us ke áge baḥhá, aur asl kí tarah ḳhushk zamín se. Us meṅ na kuchh ḳhúbí hai na kuchh bahár, ki ham us par nigáh karen, aur na ḳhúbsúratí, ki ham us ke mushtáq howeṅ. 3 Wuh muhtazil aur maḥzúl ul nās húa, wuh mard i alam aur áshná i ázár baná, goyá ki ham us se rūposh the; us kí tahqír kí gaí, aur ham use hisáb meṅ na lée. 4 Lekin us ne hamáre ázár uṭhée, aur hamáre alamoṅ ká hámíl húa, aur ham ne ḳhíyál kíyá, ki wuh mára, Ḳhudá ká kúṭá aur dukháyá húa hai. 5

Par wuh hamáre gunáhoñ ke liye gháyal kiyá gayá, aur hamárfi badkáríhoñ ke liye kuchlá gayá; aur hamárfi salámatí ke liye us par siyásat húf, aur us ke már kháue se ham change húe. 6 Ham sab bheeroñ ke mánind bhatak gae, ham men se har ek apní apní ráh par mutawajjih húa; aur KHUDÁWAND ne ham sabhoñ kí badkárí us par ládi. 7 Wuh mazlúm thá, aur gamzada, taubhí us ne munh na kholá; wuh barre kí mánind zabh hone ko láyá gayá; aur jaisá bheer apne bálkatarnewále ke áge chup cháp hai, waisá us ne apná munh na kholá. 8 Wuh taaddí aur hukm se liyá gayá; aur us ká dúdmán ká tazkíra kaun karegá? kí wuh zindohñ kí zamín se kát dálá gayá; merí guroh ke gunáhoñ ke sabab us par már parí. 9 Aur us kí qabr sharíroñ ke sáth thaharáí gáí, aur us kí maut men daulatmand ke sáth húí; agarchi us ne zulm na kiyá, aur us ke munh men hargiz chhal na thá. 10 Lekin KHUDÁWAND ko pasand áyá, kí use kuchle; usne use ázárfi kiyá. Jab us kí ján asám ke liye guzrán ho chukí, to wuh apní nasl ko dekhegá, us kí umr daráz hogí, aur KHudá kí marzí us ke háth men urúj karegí. 11 Wuh apní ján ke dardohñ ká hásil dekhegá, ser hogá; apní márfífat se merá bandá wuh sádfiq bahutoñ kí tasdfiq karegá, aur un kí badkáríán apne úpar uthá legá. 12 Is liye main use buzurgoñ men hissa dúngá, aur wuh ázímohñ men ganímat ko bánt degá, kí us ne apní ján maut ke liye supurd kí, aur wuh gunáhgarohñ ke darmiyán shumár kiyá gayá, aur usne bahutoñ ke gunáh uthá liye, aur gunáhgarohñ kí shafáat kí.

Your readers will now decide whether N. J. has not misrepresented the translators and the Calcutta Bible Society. That a Protestant Missionary should so misrepresent his brethren and the Bible Society is very humbling. But this is the way of the world, and it is of no use to complain of mankind in the bulk. Let your correspondent translate this chapter and publish his version in your valuable *Observer*, then the Christian public will see his good taste. He may improve one verse, but he will, I fear, spoil five others. But let us see. I now call upon him to send you a better version, and if he do so, the Bible Society will bitterly regret that his abilities quite escaped their notice. But it is not yet too late. If he now display his translating and revising talents, the new Bible Society for Northern India may employ him to repair the mischief, which the Calcutta Committee perpetrated at the expense of the Christian public. I expect to see a new version of this important chapter in your next or an early number. In the mean time your readers may rest assured that all the words and phrases of this chapter are good Urdú, found in Urdú books and all good Dictionaries of that language. Shakespear has maḡhzúl, which gives the exact meaning of the Hebrew, he has mubtazil, mabzúl and íbtízál. The whole verse is perhaps a little difficult, because it is an imitation of a difficult Hebrew verse. I remember quite well that a member of the Calcutta Committee objected to it, but it was retained, simply because we could not hit on a better rendering. I do not mean to say that we could not easily have made an off-hand version which the poor and babes might understand, but we never thought that we were making a version of Isaiah for babes.

You know a great outcry was formerly raised against the terms we

have used in the Old Testament for the various kinds of offerings and sacrifices. Allow me to give a list of them in order that the Christian public may be able to judge.

قربان qurbán, the general term, including all kinds of offerings and sacrifices, is translated by qurbán and qurbáuí. No one I suppose, will object to this rendering.

עולה charháwá, an oblation wholly offered up to God, of which nothing was eaten.

Wájíbí in a former number of the *Observer* gave us the astounding information that charháwá does not mean an offering, but an "earthen pot!" But if you take Mr. Thompson's Urdú School Dictionary and turn to the word *offering*, you will find it explained by qurbání, nazr, charháwá. Now if charháwá do not mean offering, but an earthen pot, let the lexicographer, Mr. Thompson of Delhi, answer for it. I think the Christian public will have more confidence in Thompson's Dictionary and the Calcutta Bible Society than in Wájíbí's ideas of things.

עולה עולה charháwá charháwá. I do not think that we can find better terms in Urdú, even "babes" will understand them. I formerly wrote an article on these words which is published in your *Observer* for November, 1843, p. 671.

זבח זבח zabh karná, to sacrifice, to immolate victims.

זביח זביח zabih, zabiha, a sacrifice, a victim, opposed both to

מנחה a bloodless offering and עולה a whole-offering. Of this (the זבח) only a part was consumed by fire and the rest eaten; it was a sacrificial feast.

אשם asám, debt, guilt. Debt to God or man is the original meaning. Compare Matt. vi. 12—"And forgive us our debts (ὀφλήματα), as we forgive our debtors." Compare also the servant who *owed* his king ten thousand talents. Matt. xviii. 42. For the original meaning of אשם see Numbers v. 6—8. "Agar koi mard yá aurat KHUDÁWAND se bewáfái karke aisá koi gunáh kare jo ádmí karke haiñ, aur asámí (indebted or guilty) ho jáwe : to cháhiye ki apne gunáh ká jo kiyá hai, iqrár kare, aur apná asám (debt, English trespass) pher de, aur us ká páñchwán hissá us par ziyádá kare, aur usko jis ká wuh asámí húa hai, hawále kar de. Lekin agar us shakhs ká koi wáris na howe, jo us asám ká haqq-dár hai, to wuh pherá húa asám KHUDÁWAND ko pahuncháyá jáwe ; yih káhin ká hogá siwá kafáre ke mendhe ke ki us se us ká kafára diyá játá hai." So the priest got both the asám (whatever it might be), and the mendhá, which the asámí brought to obtain kafará. The asámí lost the asám, the additional fifth part, and his mendhá; this was his punishment. See Gesenius' article on אשם. He observed the great difference between the אשמים and חטאות, but says that "the precise point of distinction between the two kinds of faults or sins has hitherto been sought in vain." I think Dr. Hengstenberg has clearly explained the difference in his "Pentateuch." In Urdú there is a clear distinction between an asámí and khatákár. We daily commit khatás, but not asáms. Again sin may be viewed and felt as wrong-doing, by which we make ourselves and others unhappy. Thus sin is viewed by heathen nations. This sin is khatá, the sinner khatákár, and his offering kha-

tīrat. Sin may also be viewed and felt as debt, as guilt, as transgressions of God's revealed holy law, by which we are indebted to God and subject to everlasting woe. Sin is thus viewed and felt by the people of revelation alone. This sin is *asám*, the sinner *asámí*, and his offering *asám*. In short, *asám* are crimes to be punished by the judges, as slave-breeding, selling human beings into bondage, murder, not paying one's debts and the interest thereon, regularly, &c. &c. and *ḵhatás* are faults, as anger, malice, evil-speaking, &c. &c.

הטא *ḵhatá karná*, to miss, not to hit the mark, to commit mistakes, faults, blunders, חטאת *ḵhatiyat*, sin-offering, Lev. v. 8, 9. See خطیئة in Richardson. Those who are for discarding *asám* and *ḵhatiyat*, have perhaps not well examined the subject. If we write for *asám* *gunáh* *kí qurbání* and for *ḵhatiyat* *ḵhatá* *kí qurbání*, the difference between the two kinds of offerings is neither felt nor understood, and can scarcely be explained. Besides the continual jingle of the unnecessary words "kí *qurbání*, kí *qurbání*," when several kinds of offerings are enumerated, is perfectly intolerable, at least to persons of any taste and feeling. If we retain *asám* and *ḵhatiyat*, all will be right. We should, when possible, use for *one* Hebrew word only *one* corresponding Urdú word. The Hebrew has *one* word for *one* kind of offering, the Urdú should have the same.

נזר *nazr*, a thing vowed, votive offering or sacrifice. Lev. vii. 16. Wagar us *ká zabih nazr* *ká qurbán* *yá ḵhushí* *ká qurbán* ho, &c. &c. *Nazr* is used in common Urdú for all kinds of offerings, but in the Urdú Bible we *must* restrict it to a votive offering, to avoid confusion; we have done so, and none should blame us for it. Will any Missionary use *nazr* at random, i. e. whenever it comes into his head to do so?

מנחה *hadiya*, a bloodless offering, opposed to זבה. We have in all places rendered it by *hadiya* אשה *hom*, a burnt-offering, so called from the fire (אש) which consumes it. We could find no better term. The Musalmáns have no burnt-offering. *Hom* is, I believe, the only burnt-offering among the Hindus. If so, we must use it, if we wish to be understood by the people.

שלמים *salámí*, a thank-offering. Thomason's translation by *salámatí* *kí qurbání* is not correct, for it means safety-offering. *Sáhib ko salám karo*, means, thank the gentleman. Those who brought שלמים did it, *Ḵhudáwand ke salám karne ke wáste*, i. e. to thank him, to show gratitude. *Salámí* means a salute fired to greet a great man who is approaching, to *salám*, to honour him. *Salámí* also means "a present to a landlord for granting a lease." Jehovah was the landlord of Canaan, the Israelites were his *raaiyat*, his flock, who showed their gratitude by bringing *salámí* to his temple in Jerusalem. Shall this exact term be discarded?

תנופה and תרומה. *uṭháne aur hiláne* *kí qurbání*. Retained Thomason's rendering.

תודה *shukrána*, Lev. vii. 13. זבח תודה השלמים *salámí ke zabih* jo *shukráne ke liye hain*.

נסך *tapána*; נסיד *tapáwan*, libation, English drink-offering. *Tapáwan*, I think, is the only word we have in Urdú for *nasik*. Compare Philip. ii. 17. Par agar main *tumhári imáni qurbání aur hadiya par tapáyá jáún*.

Let us retain *tapáná* and *tapáwan* until some persons can propose not only different, but really better terms.

One Missionary has found fault with one term, another Missionary with another term. But most of all has *Wájibí* been scandalized with *charháwá*. In your *Observer* for February, 1844, page 116—17, he thus delivers himself on this subject: “*Charháwá* is a Hindí word, meaning the little earthen vessels containing rice, spirits, &c. &c. which the Hindus suspend on trees or place before their idols under a tree. It has no reference to a bloody victim, it does not imply even life in the thing offered, much less the taking of life and the burning of the carcase. Thus it is in direct opposition to the rendering in all the versions. It was remarked by Dr. Taylor, the author of the concordance to the Hebrew Bible that it is a strange thing, if the doctrine of the atonement be in the Bible, that I who have made a concordance of all its words have not found it. But if *Sahíh*’s renderings be correct, there is little to wonder in the assertion. If the whole burnt-offering, the most ancient, the most sacred form of sacrifice, and the most strictly typical of our Lord’s sacrifice, be after all no more than the offering a little rice or spirits in an earthen pot, on a tree, why, let us write *Ichabod* on the institution; for the glory is departed.”

Here we have orthodoxy with a vengeance; I merely quote this passage to show how far some will go in their opposition. It has grieved me to have to make these remarks, but if I am right, no friend to Christ and the atonement will find fault with me; if not, let me bear the severest chastisements the love of truth can inflict. The Christian public will never believe that the translators and the excellent men who formed the Calcutta Revising Committee were heterodox men, who had all conspired to blot out, or if this be impossible, at least to obscure, by mistranslations, the cardinal doctrine of the atonement from the Bible. Such critics do not mislead others, but themselves. Surely the writer does not mean to say that Christ was made a burnt-offering for us, that his head was cut off, his blood sprinkled on the horns of the altar, and his body burnt with fire. The very idea is blasphemous. To say that Christ is our *sokhtaní qurbáni*, our burnt-offering, is heresy, or something worse, for never did any heretic hold such views. Our Saviour became literally our *חליו* or *charháwá*; as Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up, (John iii. 14); his own self bare our sins in his own body on the tree (1 Pet. ii. 24), there blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; for Christ has loved us, and has given himself for us an offering and a sacrifice to God for a sweet smelling savour. Urdú: *Masih ne ham se mahabbat kí, aur hamáre iwaz men apne taín KHUDÁ ke áge charháwá aur qurbán kiyá, tá kí use khushbú málúm ho.* (Ephes. v. 2.) There is nothing in the Hebrew *olah* to correspond to the English “burnt” or the Urdú “*sokhtaní*,” to be burnt. The specific nature of the *olah* consisted in its being entirely devoted to God; nothing was eaten of it, either by the officiating priest, or those who brought the oblation; the burning was accidental. But if the burning be essential and not accidental, then was the *olah* no type of Christ at all.

I maintain against all gainsayers that Christ is our olah, but not our burnt-offering. And I am fully persuaded in my own mind that *chapháwá* is a correct rendering of olah.

If N. J. do not like our terms for the various kinds of oblations, let him propose better ones in your *Observer*, the Missionary organ, and let the Christian public judge. We like nothing better than public discussion. I am glad your correspondent has begun the discussion; let us carry it on, until the Christian public knows exactly how matters stand. I am quite ready to defend the Hindustání Bible as a whole and every part of it, and I do not think it should be revised just now. I do not mean to say that it is perfect; no version is perfect; the English authorized version is faulty in many places. A London doctor of medicine has lately published the English Bible, on the title page of which he professes to have made I have forgot how many thousand emendations. This mender of human bodies takes for granted that all his alterations are emendations. Job v. 7, he amends thus: "Man is *not* born unto troubles as the sparks fly upward." It is true he has improved some verses, but for one verse improved he has spoiled twenty others. If you read Dr. Boothroyd's preface to his Bible, you almost are led to believe that the authorized English version is very imperfect. Now Dr. B. has improved some verses, but for one verse improved, he has spoiled fifty others. And thus has it fared with most revisers. And I really do fear that if the Hindustání Bible be revised forthwith, a hundred verses will be spoiled for one improved.

Again, there is no need of such haste. In May, 1845, at the Anniversary Meeting of the London Missionary Society, the Rev. R. C. Mather spoke in Exeter Hall and said that the editions of the Scriptures were a drug on our hands, or words to that effect. He spoke the truth. Six thousand copies were printed of the London edition of the New Testament. Not more than 2000 copies have been put in circulation, and 4000 copies, if not more, are still on our hands, and will serve us for many years to come. I believe 5000 copies were published of the Mirzapore edition of the New Testament, which will serve the Church Missionaries and those who use it, for many years to come.

If the American Missionaries are not satisfied with the innumerable copies in our several depositories, let them publish another edition with their own money, which they, as a Mission, receive from the American Bible Society. That Society will not give it to the Bible Society for Northern India, but to the Mission of the Presbyterian Board in Northern India, and I do think it should remain in their hands and not be mixed up with the money raised in India for, or received from the British and Foreign Bible Society. Let us remember the trouble the Free Church of Scotland has been in for receiving money from the Southern states to build their new churches with; let us be wise in time. Besides the American Missionaries have lately, in a body, voted for upsetting the Calcutta Bible Society's decision and retaining Jehovah untranslated, whilst almost all Europeans have voted for *Khudáwá*nd. We think that *Lord* is the most natural name of God. He is the

Lord of heaven and earth, of men and angels. Beside the word Lord, all other names of God, descriptive of his attributes, appear artificial, as Jehovah, the Self-existent, the Omnipotent, &c. &c. I do not see how the Americans and Europeans can agree on the name of God. But why should one party force the other to adopt their views? There is room for all. Let them get up an edition with Yahowah and let us keep our edition with Khudáwand. Let them use Yahowah, and we will preach Khudáwand.

I will conclude with re-asserting that there is no need of a new revision or new editions of the Urdú Scriptures just now. All our depositories are full. If more be published, it will be so much money thrown away. What will be done with the very large London, Calcutta and Mirzapore editions? Shall we burn them all, or allow the white ants to eat them, in order to hasten a new revision and new editions? When after five or six years we really want new editions, let a *slight* revision be made, and beautiful editions printed. Let us in the meantime write histories, Church histories, and the many school books we really want: let us collect money to print these *necessary* books, and teach and preach among the natives. But if the source of evil now succeed in turning all the Missionaries in Hindustán into translation Committees, in making all of them responsible and honourable translators of the Bible, very little of proper missionary work will be done for many years to come. May the Source of wisdom and goodness direct us all in the way we should go!

Sincerely yours,

Banáras, 17th September, 1846.

J. A. S.

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## II.—Query on the Nature of Inspiration.

To the Editors of the Calcutta Christian Observer.

DEAR GENTLEMEN,

Will you have the goodness to allow me to solicit, through the medium of your pages, the opinions of some of your correspondents on the nature of that inspiration, by which the Holy Scriptures have been given to mankind?

I have read a good deal on the subject, but very little that has satisfied my mind. Many theological writers advocate different degrees of inspiration, but to admit such degrees is a most slippery path of reaching the truth. I cannot find any passage in the whole inspired volume which countenances the idea of different degrees of inspiration.

In the course of my meditations on this subject it has occurred to my mind whether it would not be right to distinguish between *revelation* and *inspiration*. But lest this should also appear a slippery distinction, I beg permission to explain my views.

By *revelation* I mean a direct communication of knowledge from God; by *inspiration* I mean the aid of the Holy Spirit granted to the writers of the Old and New Testaments in composing their books. According to this distinction revelation may be viewed separately from inspiration. All the things that were revealed by God to his prophets, have not been recorded; many of them were sealed, many only communicated orally, many were written down in an abridged form; whilst many are given in full. On the other hand all that the Holy Spirit inspired the sacred penmen to write, was not knowledge communicated by revelation, as most parts of biblical history, &c. This the apostle Paul seems to me to acknowledge with regard to himself in 1 Cor. vii., where he distinguishes between commandments of the Lord Jesus Christ (or as I think made known to him by means of a direct revelation), and between his own advice, which however (being, as I should say, given by inspiration) he ascribes to the Holy Spirit; for the gift of inspiration was granted to the Apostles both when they wrote, and when they spoke or taught in their official character.

The visions of the prophets and apostles; the words of our Lord Jesus Christ; all the passages of which it is said that God spoke them, all the commandments which Moses, the prophets, or the apostles received from God or from Jesus Christ, I view as so many direct revelations, communicated to us in most cases at length, in others in a condensed form. They contain knowledge derived immediately from God himself, without the intervention of any medium.

But the discourses of Job and his friends, the meditations of Solomon in the book of Ecclesiastes, the greater part of Bible history, and even by far the greater portion of the epistles appear to me not to bear the character of direct revelations from God: but I must firmly believe that they were all written down by inspiration.

The idea of inspiration then, which has been floating before my mind, is in a general outline the following:

1.—All those parts of the Bible which are stated to be direct communications from God himself, are really and literally such; and they are recorded with perfect correctness; only they may have been (as in the case of most of the minor prophets) condensed or abridged.

2.—All the historical parts of the Bible are literally true.

3.—All the sayings or meditations of men, recorded in it, are recorded with perfect correctness.

Thus far I consider that the effect of inspiration was, to preserve the sacred penmen from any the slightest deviation from the truth, in their statements.

4.—In their selection, condensation, or abridgment of revelations, narratives, and human discourses, the sacred penmen were so completely guided by the Holy Spirit, that they inserted nothing which the Holy Spirit did not direct them to insert, and omitted nothing which he did not wish to be omitted.

5.—In the wording of the Bible (and every portion of it) they were likewise so guided by the Holy Spirit, that they employed not a single expression, which was not fully approved of by that divine agent, as exactly suited to the purpose for which he intended it.

6.—Every book of Scripture was intended by the Holy Spirit to be profitable for doctrine, for reproof, for correction, and for instruction in righteousness.

There are, however, two books in the Bible respecting which I have not yet been able to decide how they are intended to answer this purpose.

One is the book of Ecclesiastes. Is every sentence of that book to be considered as the voice of God? Or is the whole book intended simply to convey to man the results of Solomon's experience, so that the ultimate drift of it only comes home to our minds as the voice of God, and the rest merely as Solomon's meditations, recorded by divine direction, to show from his example the vanity of earthly things, and the small amount of real happiness that can be derived from them?

The other book is the book of Job, with regard to which I would ask the same questions: Is all that Job and his friends say, to be regarded as the voice of God? or is it only the general drift of it that the Holy Spirit wished to impress upon our minds as divine truth?

Whichever view may be adopted, I firmly believe that every word of both these books has been written down under the immediate direction of the Holy Spirit; that all which he considered irrelevant, has been omitted, and that all that is recorded, has been recorded for some purpose intended by him.

7.—Respecting the epistles of the New Testament, I am fully convinced, not only that every doctrine and every precept communicated in them, is to be viewed as the direct teaching of the Spirit; but also that every private feeling or opinion or wish, expressed in them, has been recorded according to the direction of the Holy Spirit, for some valuable purpose.

According to this view of inspiration it would be something different from revelation. It would consist in the Holy Spirit's enabling the sacred penmen simply to record just *what* he wished (whether revelations, narratives or other subjects), in a *manner* perfectly free from error, and in those *words* which were best adapted to his own purpose. All the sacred writers would, on

this supposition, have been inspired in an equal manner and degree.

The natural peculiarities of each writer, as to style, &c. may have been allowed to appear, without in the least impairing his inspiration. The natural style of each writer would, on my supposition, be preserved just so far as it might be the most suitable instrument of answering the Spirit's purposes.

According to this theory the Bible is a miracle somewhat similar to the incarnation: as in the person of Jesus Christ the divine and human natures were united; so in the Bible we have human style and language conveying the instructions of the Holy Spirit. The infirmities to which Christ as a man was subject, do not impair his divinity; neither can peculiarities and imperfections of style be brought forward as proofs that the Bible is not divine.

The question I wish to ask is, whether this theory of inspiration is, or is not, in accordance with the truth? and if there is any serious error in it, where is it?

I can sincerely say that I put forth this query as a learner, solely from a desire to receive information; and I trust that if I am wrong in my ideas, I am open to conviction. I have not finally adopted them, because for a long series of years I have viewed revelation and inspiration as identical, and it is only lately that a suspicion has arisen in my mind, whether they are not rather two distinct, though very similar and equally miraculous, operations of the Holy Spirit. I find it difficult to persuade myself that I have been in error until now.

I trust, that if this communication is inserted, some of your correspondents may be induced to send you their opinions on the subject. I beg, however, to state explicitly, that the view of inspiration I have now attempted to delineate, appears to me to be the very lowest that can be adopted by any who really believe that *ALL Scripture is given by inspiration of God*; and I hope God will preserve me from ever adopting a lower one, and your correspondents from advocating a lower one: else I shall lament the day when I penned these lines.

I remain, &c.

ALPINUS.

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### III.—*Extracts from the Journal of Native Christian Assistant Cheng.*

(For the Calcutta Christian Observer.)

3 Month, 22. Took some books to the tea shop of Jin, by the brick-bridge temple. There were about 30 men present; I preached the gospel to them; there was a Mr. Chin who said

“ Ningpo men say that Jesus was the great sage of the English, but not surpassing Confucius, though nearly the same.” I said, Sir, Jesus is God’s loved Son, who died for the sins of every nation under heaven, how can you say he was the sage of England? God is most holy, most merciful, and most compassionate; he rules over all, the rich, as well as the poor, the honorable and the mean, the good and the bad. He gives life, and dispenses rewards and punishments; from Poosa,\* nothing comes; he is the work of men’s hands, and in 30 years, if he had no worshippers to repair and protect him he would fall into decay; seeing he is unable to protect himself, how can he protect you? Mr. Chin said, “ Next worship day I will come to the temple of the true God, to worship, and hear you explain the sacred book.” Another said, “ What must I use in worshipping God?” I explained and said, “ He must be worshipped with the heart.”

A man said, “ Sir, I wish to do good, how shall I? will you teach me?” I told him that by believing in Jesus, he would do good, and after death his soul would be saved.

A Mr. Wu, said, “ Sir, how many years is it from the time of Jesus until now, and how far is it from Judea to the central land?” I replied, it is 1846 years since the birth of Jesus; if the wind is fair you can go to Judea in about two months. He replied, “ The red-haired men who distribute these books, also sell opium—this is false benevolence.” I said, “ foreigners are good and bad, the good worship God, believe in Jesus, do good, and love all men as themselves; the wicked are the avaricious, who do not worship God, and do not believe in Jesus; hereafter God will punish and reward the good and bad of all nations.” I gave books and came away.

Preached the gospel to 80 persons; an old man said, “ the doctrine is true, it is good to preach it to men: will you, honorable Sir, give me some books that my children and grand-children may learn to become good?” I gave him the books. A hearer then said, “ Jesus was a man:” another replied, “ He was truly the Creator of heaven and earth, who gives us all things; truly Poosa is unable to protect men, for men make him.” Distributed books and they went away.

A Mr. Le, and a Mr. Chang came and inquired, saying, “ The American teacher is a physician, we are opium-smokers, can he cure us?” I said, “ opium smoking is a disease of the heart, making you follow that which is corrupt, and unwilling to follow that which is good. If you believe in Jesus, the Holy Spirit will change your heart’s disease; come again to this temple and hear the Gospel.”

\* A generic term for gods brought from India by the Buddhists, and supposed to be derived from the Sanscrit; it signifies “ to help.”

A Mr. Lin, from the Shantung province, a relation of the Chihien (Mayor), called and said, "This is the place of a foreigner who has come to teach men the Roman Catholic religion, is it not so?" I replied, "that religion, and the religion of Jesus, are widely different, the Roman Catholics are like the Buddhists, they use idols: after the preaching, he said, "The doctrine is excellent, but why do the disciples of Jesus sell opium, nor forbid it coming to 'the flowery land?'" I said, "you are in error, there are good and bad of all nations, if all men were the disciples of Jesus, there would be no unjust gains; as for opium, the Chinese are to blame for taking what the foreigners so wickedly bring them. It is not given away, but is as dear as pearls; the opium-eaters are their own destroyers, they do not die from violence." They all said, it was according to reason, and went away.

Above 100 hearers were present. A Mr. Lan said, "I daily in the morning and evening worship the kitchen-god in my house." I told him to worship the one true God; he replied, "God is great, and man is most mean; Poosa is God's ambassador." I explained the doctrine, which they pronounced good and went away.

Strenuously exhorted men to seek true happiness in Jesus, and not to seek the false happiness of the world. A little boy said, "I know that wood and clay images are useless, but the world is unwilling to part with them." I said, those men do not understand, but you do; it is therefore important that you should discard them. In the afternoon many children came to worship—discoursed on the creation of the world, and the coming of Jesus. Many hearers present; an old man said, "What you say is reasonable, but the red-haired men sell opium, and in other things act improperly, how can they exhort men about God?" I explained that if they worshipped God, they would not do so.

Next day, after preaching, many said, "It is difficult to believe the red-haired men's religion, and selling opium." I explained the reason.

Went out to proclaim the gospel; my teacher accompanying me; when he had discoursed, several said, "This is a foreigner devoted to carrying on the opium trade; how can he exhort men to believe in Jesus, and to do good? if he gives away medicines, he ought to cure opium-smokers." I explained, and urged them to believe in Jesus, and to pray day and night for the Holy Spirit to change their hearts. About 80 hearers were present; a young man said, "Sir, according to what you say about the *one* true God it is of no use carrying Poosa

about to stop the rain? \* I said, certainly there is no use in it. They all said the doctrine was good.

A literary man named Chin, surnamed How, a school-teacher, came and said, "Sometime ago a friend gave me a book, I observed the name of Jesus, and that it exhorted men to do good, but the style was very obscure. I believe the doctrine is true, and I have made an explanation of the ten commandments, which you may print: I will give 1000 cash towards it." I told him I would shew it to the teacher; and he went away.

Chin came again and said, "The doctrine is deep, but in time, all the literary men will believe it;" he also said, "A Taoist Priest came to my house, and I explained the doctrine to him, and told him about Jesus being a Saviour—he partly believed."

Several literary men were present, they said, "Confucius taught that if we could not understand life, we could not understand death." I explained the doctrine, and they all said it was better than that of Confucius.

Chin came again and said, "The doctrines of Jesus are true, how can I dare not to believe them?" †

A Mr. Yen said, "I believe Poosa is false, and that God is the Lord of heaven and earth." I said, if you truly believe, great is your happiness." Another said, "To be just and sincere and to do good, is enough, there is no need of worshipping God." I explained the original depravity of man, the atonement of Jesus, and the necessity of the Holy Spirit's changing the heart, without which we cannot do good. He did not reply, and went away.

Worship day.—Spake first of God the creator of all things, and then of Jesus' dying to save men; the words were not finished, when some men said, "That man's teacher is a foreigner who sells opium, how can you hear him talk of justice and harmony?" I said, he does not sell opium, but not fearing the sea, has come thousands of miles to teach men to worship the true God. They said, "Why does he give away medicines, and exhort men against opium, and not cure so many opium-smokers?" I explained the reason to them, and they went away satisfied.

A young man came and said, "many persons are saying that the foreigners who teach girls, have just killed some of them,

\* The past spring was unusually wet; fears were entertained of a famine; the idols were caressed and cajoled with promises in order to avert the calamity, and carried in funeral procession; the mandarins ordered *Pork Carnival*, forbidding the slaughter of swine, until the rain ceased. The same measure is resorted to in drought.

† Chin is now Dr. Macgowan's teacher and appears to be in an interesting state of mind.

using their eyes for medicine, and their liver and lungs for food—how is this? I hear also, that you have eaten some of it.” I told him it was an invention of the priests.

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#### IV.—*Death of Mrs. Watt.*

The writer of the following verses was Mrs. WATT, the wife of the Rev. D. G. Watt, who died on board the *Monarch*, 23d August, 1846, on her passage to India. It was her wish to have done something for her Lord in this land, as she had done in her native land. Her personal labours in establishing and carrying on the Sabbath schools in connexion with the Free Church, of which she was a member, her influence in animating others to similar work, and her devotedness to Christ, gave ground to expect that she would walk in the same steps, and help to supply the lack of service here. On the morning of the sabbath on which she was taken away, she was overheard praying, “O Lord, rouse thy people. O Lord, they are very cold in thy service. O Lord, stir them up to work for a wicked world.” This prayer was the embodiment of what the latter years of her life developed, and though early called—at twenty-three years of her age—it is believed that traces of her works have been left not easily to be effaced. “To me to live is Christ, and to die is gain.”

The poetry was the expression of strong emotions finding their most appropriate utterance in this form. The idea of publicity was not entertained, and there is not the finish about the verses which their appearance in these pages might warrant to be looked for. They are inserted to give her a sort of connexion with the country for whose interests it was in her heart to labour :—

JESUS! my Prophet, Priest and King,  
 My Lord! my hope, my all;  
 While to Thy grace I humbly cling,  
 What harm can e'er befall?

My Prophet! Thou hast taught me  
 To fix mine eyes on Thee:  
 The Father there hath brought me  
 His countenance to see.

My Priest! I stand forgiven  
 Through that precious blood of Thine,  
 And God's own peace is given  
 To this trembling heart of mine.

My King! Thou hast delivered  
 My soul from Satan's thrall,  
 And every link hast severed  
 Of chains that sore did gall.

Thy warfare, Lord, is ended ;  
 The victory is Thine :  
 Heaven's heights Thou hast ascended,  
 Thy victory shall be mine.

Then gird Thine armour on me  
 For my combat here below :  
 With Thy Spirit's might upon me  
 I'll conquer every foe.

Arise, O Lord, and muster  
 Thy host of saints for war :  
 Around Thy cross to cluster,  
 Let them gather from afar.

Though Satan bring his legions  
 From earth and air and hell ;  
 And though in all these regions  
 His power may seem to swell ;

Though for a while he brave us  
 And seem to overcome ;  
 Thou wilt arise and save us—  
 Thy kingdom sure shall come.

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WHEN weakened faith obstructs the view,  
 And Sinai's thunders roll anew ;  
 When guilty fears pervade the breast  
 That once has tasted heavenly rest ;  
 No drugged cup of earthly joy,  
 No guilty means that men employ,  
 Can then assuage the bitter grief,  
 Or give the soul an hour's relief:  
 One voice alone can comfort give—  
 Can bid the trembling culprit live.  
 Softly it sounds from Calvary's height—  
 Come and behold the wondrous sight.  
 See! flowing from thy Saviour's side,  
 With sudden gush, the healing tide,  
 While mercy, pointing to the stream,  
 Cries, ' wash thee, sinner—be thou clean.'  
 But pause my muse, nor idly soar,  
 Thou canst not paint that rapturous hour.

Not Moses, when afar he viewed  
 The promised land so fair and good ;  
 Not Jacob when on Bethel's plain  
 Descending angels went and came :  
 Felt half the rapture Christians prove  
 When Jesus, with a look of love,  
 Conveys the sense of sin forgiven,  
 The foretaste and the pledge of heaven.

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THE MOTHER'S REQUEST.

A STORY, for her darling child,  
 A fond young mother asked,  
 I answered not, but only smiled  
 When thus my powers were tasked.

I paused, before my hand should trace  
 Upon that infant mind,  
 The lines that time might not efface—  
 Well was my pause designed.

Then should I tell some merry tale,  
 To wake her childish glee ?  
 To win her smile, I could not fail,  
 'T were sweet reward for me.

Or should I seek in Fiction's guise  
 To teach fair Virtue's rule ?  
 Such lessons she might not despise,  
 Taught in this easy school.

Or should I strive, with tales of old,  
 Her warm young heart to thrill,  
 With feeling for those heroes bold  
 Who Fame's wide temple fill ?

With themes like these full well I might  
 Her opening mind improve :  
 But if one tale alone I write,  
 My theme be Jesus' love.

Oh mother ! mighty is the power,  
 That God hath given to thee,  
 O'er deathless souls, in this their hour  
 Of tender infancy.

'Twas thus I thought, as at thy knee  
 Thy first-born darling stood,  
 Pleading her childlike claims with thee  
 To grant her something good.

Wisely that claim didst thou defer  
 Until a time more due ;  
 What lessons may we not infer,  
 From thy wise judgment too!

Well doth our heavenly Father know  
 What things we most do need :  
 Then to His footstool let us go,  
 And His kind promise plead.

One thing o'er all. He bids us seek  
 With all our heart and mind ;  
 His promise He will never break  
 That she who seeks shall find.

Then go, young mother, beg His grace—  
 His grace so rich and free—  
 For all whom doth thy heart embrace,  
 And He will grant it thee.

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#### V.—Season for Itinerary Labours.

To the Editors of the Calcutta Christian Observer.

SIRS,

The approach of the season for the itinerary labours of the stewards of the household of God, has elicited the following observations, to which, if deemed worthy, you will be pleased to give timely publication :—

And there was set meat before him to eat : but he said, I will not eat, until I have told mine errand. Gen. xxiv. 33.

These words were used on a memorable occasion by an obscure individual, who is but seldom noticed by such readers of the Holy Scriptures as are significantly termed *superficial readers*, in the midst of the host of other worthies whose histories are handed down to us by the pen of inspiration. These are the words of Eliezer, a native of Damascus, the head-servant of Abraham.

In the deeply interesting account which we have of the commission which Abraham gave to his head-servant to seek out a wife for his son Isaac from his own country and from among his own kindred, we find the words of the text, which Eliezer spake to Laban, the brother of Rebecca, the bride intended for Abraham's heir.

Leaving at present the distinguished type of our blessed Lord and Saviour, presented in this narrative in the person of

Isaac, in whom all true believers are called the seed of Abraham\*—who was the “only begotten son” of promise,† and with whom God promised to establish his everlasting covenant‡—let us make a few observations on the other type, presented in that obscure person, the servant of Abraham, and in doing this, we shall naturally be led to consider him 1st, as to his *personal* character, and 2dly, as to his *relative* character as the servant of Abraham.

I.—In perusing this interesting narrative it can hardly fail to strike the least ordinary understanding that Eliezer, the steward of Abraham, was an eminently *godly man*. Godliness was one of the two most prominent features in his character. *Godliness* was his character *as a man*, and *zeal* was his character as a servant.

These two amiable dispositions were so wrought up together that they appear to be emanations of the same affection of the heart, for when he had reached the city of Nahor and had made his camels to kneel down by a well of water, he prayed, saying, “O Lord God of my master Abraham, I pray thee, send me good speed this day, and show kindness unto my master Abraham.” Here we see the fervency of his godliness in his lifting up his hands unto God to prosper him in this undertaking for which he had come thus far—and here also we see the intensity of his zeal in his beseeching God to show kindness to his master Abraham. And when the Lord partly answered his prayer which was offered up in faith—what did this godly man do?—“He bowed his head and worshipped the Lord.” And again, when his proposals were accepted, and Laban and Bethuel said to him, “behold Rebecca is before thee, take her and let her be thy master’s son’s wife,”—this pious man “worshipped the Lord, bowing himself to the earth.”

*Godliness* is the spring of all other gracious affections of the heart.—“Godliness is profitable unto all things, having promise of the life that now is and of that which is to come.” §

II.—Now let us view Eliezer in his *relative* character as a servant, and we will find that,—

1. Eliezer was a man of strict *probity*.—He was a very *old servant* of Abraham’s, and Abraham reposed entire confidence in him, and made him “*ruler over all*” that he had. And at one time when Abraham was not blessed with an heir to inherit his blessings, he had designed to make this his faithful servant his heir, as we find him saying, when the word of the Lord came to him in a vision—“Lord God, what wilt thou give me, seeing I go childless, and the steward” (or the elder of my house, that is heir, which words are of the same

\* Rom. ix. 7. † Heb. xi. 17. ‡ Gen. xvii. 19. § 1 Tim. iv. 8.

import) "is this Eliezer of Damascus?"\* Thus we see that Eliezer was a faithful steward, for "it is required in stewards, that a man be faithful."†

2. Eliezer was a *conscientious and discreet man*—For, when Abraham told him, "thou shalt go unto my country and to my kindred and take a wife unto my son"—he replied, "peradventure the woman will not be willing to follow me into this land, must I needs bring thy son again into the land from whence thou camest?" Eliezer, not having fully apprehended the scope of his master's injunctions, very discreetly desired some further explanation, lest, by not acting up to the full tenor of his master's commands, he might *unworthily* err in the fulfilment of his duty. To this conscientious question, Abraham replied, "Beware thou, that thou bring not my son thither again."

3. Eliezer was a *humble and sincere man*. When Laban the brother of Rebecca told him to deliver his message, this humble man commenced, not by saying, I am the *steward* of Abraham, and thereby making himself of consequence, but by simply saying, "I am Abraham's servant."—Thus he made himself of no repute. But did he forget the dignity of his master? No—he related in a plain, sincere, and dignified manner all the glory of his honored master by saying, "The Lord hath blessed my master greatly, and he is become great; and he hath flocks and herds and gold and silver and men-servants and maid-servants and camels and asses."

4. Eliezer was a *zealous man*. Zeal in his master's cause was another most prominent characteristic of this man. From the narrative we are led to infer that Eliezer did not tarry any length of time, but what was requisite for the necessary preparations of the journey, after he had taken the oath, but, "the servant took ten camels of the camels of his master and departed and went to the city of Mesopotamia." On his arrival there, he was led (as his master had signified) by the angel of God to the well where he met the intended bride of his master's son, and by her he was conducted to her house, and having been made known to one another, there "was set meat before him to eat," but this zealous servant refrained from partaking of the necessary refreshment (which he must have very much needed) saying, "I will not eat until I have told mine errand." He was so zealous of his master's cause, that he would not partake of the sustenance of life until he had fulfilled his commission! Here is an instance of zeal of no ordinary description. And when he had delivered his message and God had thus far prospered his undertaking, he did not desire to rest and enjoy himself (although earnestly pressed to do so

\* Gen. xv. 2.

† 1 Cor. iv. 2.

by the inmates of the house), but when they rose the next morning, he said unto them "send me away unto my master!" What earnestness of purpose we have here employed! The aged servant of Abraham is ready to undergo again the fatigues of the long journey which he had just accomplished. Why should this zealous servant tarry? His work he considered but partly done. He must conduct the bride without delay to him to whom she was betrothed. His master no doubt was anxiously awaiting the return of his servant—or his master might feel the loss of the wonted services of his faithful steward. Yes, the business was not yet fully accomplished, and then why should Eliezer loiter his time away in frivolous festivities and ceremonies? *We* must be, as all our acts ought to be, "*up and doing.*"

Let us now briefly make an application of the foregoing observations.

We believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness." Then let us, as far as our abilities will enable us, derive suitable instruction also from this portion of the Holy Scriptures.

We have just observed what ought to be the *personal* and *relative* character of a faithful steward, as exemplified in the person of Eliezer. *All believers* in the Lord Jesus are stewards "of the manifold grace of God," and hence they should minister one to another as "good stewards" the gifts that they have received. What is the character of a "good steward?" A good steward ought to be a *godly man*, loving God and trusting in *him*, and not trusting to his own abilities, but in every undertaking asking God, as Eliezer did, to send "good speed." A servant of the Lord Jesus should "follow after righteousness, godliness, faith, love, patience" and meekness. He should be, as far as is allowed, thoroughly versed in his Master's affairs. He should by respectful inquiries become fully and precisely acquainted with his Master's will. The Lord has redeemed us and purified all believers unto himself and constituted them a peculiar people zealous of good works, (Tit. ii. 14.) Hence it is incumbent on *all believers* that they be *faithful stewards* "*zealous of good works.*"

But the Ministers of the Gospel are specially set apart, by the peculiar constitution of the Church of God, for the immediate ministration of the word of life—and they are more particularly called upon by their Master, the Lord Jesus Christ, to fulfil zealously the duties that are allotted to them. They are sent as messengers to invite the bride of their Master—and to bring her with all diligence to the house of her Spouse.

All stewards should say with faithful Eliezer, "I will not eat, until I have told mine errand."

The season is now come when the messengers of the glad tidings,—

"——— by whom, in strains as sweet,  
As angels use, the gospel whispers peace,"

are to go about "doing good."—Let them, as *good stewards*, imitate Abraham's servant. If he exhibited such exemplary zeal for the approbation of an earthly master, then how much more ought they to exhibit whose master is the Lord of the universe, that by being "zealous of good works" they may be welcomed by their Master, in that great day of retribution, with "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

B. F. 14th November, 1846.

JUNIOR.

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VI.—On the extent and character of the Conversions to Christianity from among the natives in the Presidency of Bengal.

To the Editors of the Calcutta Christian Observer.

DEAR FRIENDS,

I have been instructed by the *Calcutta Missionary Conference* to forward to you the accompanying paper, for insertion in the *Calcutta Christian Observer*. The paper was prepared by Mr. Pearce at the request of the Conference, and read at one of their meetings. It was so highly approved of, that the Conference unanimously requested Mr. Pearce to give it for publication: not as, in the opinion of the Conference, unfolding a perfectly exact, or a complete view of the subject, or as expressing in every respect the sentiments of each member; but as being on the whole a very valuable paper, the publication of which might tend to elicit more accurate information on the interesting subject to which it alludes.

I am, &c.

D. EWART,  
*Secy. Missy. Conf.*

Nov. 18th, 1846.

"Watchman, what of the night?" was the anxiously repeated inquiry of some of old who were concerned to know the signs of the times. An anxiety similar to this probably prompted the request, which has led to the production of the following paper. An undue curiosity to pry

into the future is doubtless a failing often discoverable in christian minds. It was detected by our Lord in his immediate disciples and rebuked by him. We are prone to walk rather by sight than by faith, which is the divinely prescribed rule to the Christian. Our present object is, however, to look back rather than forward, to survey the ground over which we have come rather than that which lies before us : and this we may deem, without hesitation, legitimate employment. "Remember the way in which the Lord thy God has led thee," was the divine injunction to the ancient church—an injunction which we may regard as a permanent one. Such a review cannot, however, but have a bearing upon the future, and although we may not be permitted thereby to predict coming events, we may make use of it for important practical advantages. In respect to the present position of missionaries in this part of India, various motives combine to urge the thoughtful mind to such a retrospect. Fifty years of extensive and persevering labour have passed away, a period sufficient in apostolic days to give our holy faith a permanent standing in the world. More than 200 European ministers of the gospel, besides many others raised up in the country, have laboured for a longer or shorter period in making known the gospel of salvation, and at the lowest computation a sum of not less than 600,000 or 700,000£ has been expended for this object in this part of India, the free contributions of British Christians chiefly. It is therefore natural, surely, to ask, what has been the result of these vast evangelical efforts? And a just answer, as far as it can be obtained, may properly be expected to be attended with some beneficial results.

The field of observation, however, is so large, and the retrospect extends over so lengthened a period, that the most competent individual might well shrink from the task of presenting so comprehensive and important a report : the writer cannot therefore but feel his insufficiency for the work assigned to him, and it is only in obedience to oft repeated requests that he has undertaken it.

In whatever point of view they may be regarded, the means available for such a report are by no means ample or of easy application. Although living in the country, few persons can have a very extensive personal acquaintance with the mission stations scattered over its length and breadth ; our sources of information, then, must be chiefly documentary. But while the records of missionary transactions are most ample, yet as they lie spread through the periodical literature of the last fifty years, they are far from being available on an occasion like the present ; and even were they at hand, there are few missionaries that have leisure sufficient to wade through their endless pages for the information required. Where too, there are so *many* witnesses, there will from various causes be some discrepancy in their statements. One especial cause of this will be found to be the want of experience. It is a confessed fact, that what was written in the glowing fervour of early missionary life, is often regarded very differently, when years of experience have rolled over the head of the writer. There is a greater amount of youthful report in the pages of our missionary periodicals, than of the correspondence of the veteran missionaries. To form a correct

judgment of those that are about us and daily under our observation, every one finds difficult enough : how much more then is the difficulty increased, when that judgment is to be formed from the materials and under the circumstances just mentioned? Impressed with these convictions, the writer of this paper has devoted as much time as his daily avocations would allow, to a diligent perusal of all the missionary records at his command ; and in the statements and opinions which he now offers, he has endeavoured to bring the exercise of a careful and candid judgment.

In proceeding, first, to ascertain the number of conversions, a great difficulty meets us on the threshold of the investigation, namely, the want of regular and clear statistical information. In this particular missionary documents are often very deficient. For instance, when numbers are given, European and East Indian converts are not distinguished from Natives ; again, the baptisms of infants and adults are classed together. It is often difficult to determine, from the manner in which statements are made, whether the numbers given are for the preceding year, or from the commencement of the mission. Sometimes numbers are not reported at all, the word "several" being made to supply their place. Under these circumstances in regard to numbers also an approximation to the truth only is practicable, and that only after the most careful and patient examination, comparison and decision. In endeavouring to ascertain the *number* of persons converted, a criterion of conversion in which all are agreed, is of course found to be absolutely necessary ; but here too a difficulty meets us. For among missionaries holding evangelical sentiments (and to their labours alone is this inquiry directed), there would appear to be a considerable difference of opinion on the nature of conversion ; at least some are satisfied with a much less amount of evidence of a change of heart than others, and consequently they administer the ordinance of baptism to adults at an earlier stage of christian profession, than those do who require more evidence ; and in some cases they receive persons to baptism whom the others would reject. Hence there will be a difference of opinion as to the propriety of making adult baptism a criterion of conversion. There remains then but one other tangible criterion by which conversions can be enumerated for such a report as this, namely, the communion of the Lord's Supper. In adopting this, I suppose, there would be a more general agreement than in the matter of baptism ; for some denominations are found, very erroneously, as the writer thinks, to require a higher standard of christian character to qualify for the approach to the table of the Lord, than to the baptistery. But here our statistics fail us altogether ; for the number of persons admitted to the communion of the supper for the first time in any given year is never recorded : the gross number of communicants is indeed often given ; but to make the calculation which would be required, in order to extract the exact number of fresh communicants for each year, would be impossible, or at least would involve interminable labour. We are therefore thrown back again on baptism as the only means we possess for giving the number of conversions. This then we adopt, and in doing so, we have the satisfaction of knowing that we have scripture on our side. It will not be disputed that in apostolic days all baptized persons, who had not apostatized, were regarded as

disciples of Jesus, and converts to faith in him ; and in respect to one denomination of Christians in this country, whose numbers form not a small item in the whole amount of conversions, it is well known that the admission of an individual to baptism among them is the public expression of their conviction that he is a genuine convert to Christ, and hence they admit him without delay to a participation of all the privileges of the church ; and in respect to others, it is hoped and believed that they administer baptism to adults only in cases in which they believe the applicants to be sincere in their profession of repentance towards God and faith in the Lord Jesus Christ. Taking then the baptism of adults as our data, we now proceed to give the result of our investigation, as it respects the number of conversions within the sphere prescribed. In this inquiry European and East Indian converts have not been sought for ; they form however a large item in the results of mission labour. The numbers which have been obtained, relate to purely native converts only ; the documents which have been investigated are the Periodical Accounts of the Baptist Mission ; the volumes of the Missionary Register from the year 1816 ; Cox's history of the Baptist Mission ; the Missionary Gazetteer ; the volumes of the Christian Observer ; Buyers' and Weitbrecht's works on Indian missions ; several reports of the London, General Baptist, and Church Missionary Societies, chiefly of a late date. These, it is believed, are the principal sources of statistical information. To secure accuracy, they have been gone over two or three times, and the numbers carefully extracted. The plan pursued has been to examine the number of baptisms reported at each and all of the mission stations for every year, from the commencement, in the year 1800, to the present time ; for it is worthy of remark that with the first year of the present century the firstfruits of modern missions, in the person of Krishna Pál, was presented to the Lord at Serampore.

Exclusive then of the converts at Krishnagar,\* the result of the writer's inquiry gives 2796 persons, who from the heathen and Muhammadan population have, at adult age, avowed themselves in baptism the disciples of the Lord Jesus. To this number there remain to be added some belonging to the Serampore Mission, and those who having received, as it is said, baptism in their infancy and childhood, have since, on giving evidence of conversion, been received into the communion of different churches. How many of the latter, it is impossible to say, but they amount probably to two or three hundred ; and the Serampore converts not ascertained, in consequence of their not generally having been distinguished after the year 1814 from Europeans and East Indians, may amount to as many more.

\* The converts at Krishnagar, the fruits of the Church Mission in that district, may be regarded as a distinct object by itself. The baptisms have been, it is believed, upwards of 2000, equalling full two-thirds of the aggregate number given above. The circumstances, however, under which baptism was administered to large numbers at the first, the subsequent history of the mission, the recorded opinions of the converts by the missionaries themselves, together with the fact that at the close of 1845 the communicants were fewer than 300, induced the writer's conviction that it would be improper to place these 2000 baptisms on a level in point of character with those of the other evangelical stations through the country. How many baptisms of these 2000 should be carried to the general result, the writer

This result is probably less than the general impression abroad respecting the number of conversions in Bengal; other estimates having it is believed been made upon very rough calculation; and where much is left to conjecture, there is, especially on such a subject, danger of leaning to the side of excess. Be that as it may, the writer ventures to affirm that the number now announced may be received as the nearest approach to the truth which has yet been made.

Feeling it would be interesting to know something of the rate of progress of conversion during the last 50 years, the writer divided the term into 5 periods of ten years each, beginning with the year 1793, the time when Dr. Carey and Mr. Thomas landed in India, and the result is as follows:—In the first period the conversions, or baptisms of adults, announced are 27; in the 2d period, 161; in the 3d period, 403; in the 4th period, 675; in the 5th period, 1045; and in the last two years the baptisms have been 485.

These numbers are independent, of course, of the omissions already adverted to, which are about 700, and they are the parts of the sum total before given, 2796. Whatever may be thought of the aggregate number itself, the steady increasing progress thus evinced is certainly encouraging.

In analyzing this numerical result of missionary labour, we find that almost all classes of native society have furnished members to the church of Christ in this land, and that in fair proportion. A list of 50 bráhmans at least may be made out, and further research will probably augment the number. People of the writer caste, or Káyasts, are still more numerous. Among the early converts of the Serampore Mission natives of what is termed good castes were to be found in rather a large proportion. In the upper provinces, especially at the Church Mission stations, during the early part of their history, a good sprinkling of Muhammadans appear; the same may also be said of the first converts in Jessore. The native army too has furnished its quota both of men and women. Poor wandering jogis and weary pilgrims appear in the missionary accounts among those who have sat down to rest beneath the tree of life. In later times poor agriculturalists and fishermen have largely contributed to swell the christian ranks, and more lately still many a youth from the mission schools has become a disciple of the great Teacher of salvation. The converts too, as in the days of the apostles, belong to every country under these oriental heavens. Persians, Afghans, Seiks, Hindustánis, Bengális, Assamese, Mugs, Hill people, and Oriyas, have entered into the kingdom of God, and become one in Christ Jesus. Bengal proper, however, has yielded the largest proportion of these accessions. Among them, however, of persons of

is unable with any satisfaction to determine. That there is among them a considerable number of people who are to be regarded as sincere Christians, there cannot be a doubt, a number equalling that of the communicants at least; but the body, as a whole, should, it is conceived, be regarded rather as an encouraging field of labour in which a harvest is yet to be reaped, than as presenting the mature fruit of spiritual conversion, over which the labourer can with confidence rejoice. From the labours of the excellent men now in charge of the stations the best hopes are to be cherished for the future.

worldly note in respect to connexions, acquirements, or circumstances, there are but few, very few. "Not many wise after the flesh, not many mighty, not many noble have been called." The taunt of our enemies is now, as in former days, Have any of the rulers believed on him? Perhaps there are not thirty individuals to be found among the converts from the beginning, who if they had remained in their former connexions, would have inherited, or by personal exertions attained to, wealth and distinction. Omitting the young men from the schools in Calcutta, several of whom are respectably connected, but to what degree the writer is not particularly informed, the principal names that we meet with in the several missions, are Abdool Maseeh, Mirza Bagor, Ráma Chundra, the son of the Marhatta Killádár of Cuttack, Nripot Singh, Hingham Miser, the Chunar Zemindár, Christian Wylol, Kesav Gir, the adopted son of a wealthy Gosáin, Sujáat Ali, a Banker of Benares, a Mug Zemindar at Chittagong, and Bhagabán Singh of Serampore, who is said to be related to some of the Seik Sirdars. The truth is, and it is not an unpleasing one, the gospel has appeared most lovely and acceptable, not to them who were at ease in worldly honours and riches, but to them who whether of high caste or low, respectably connected or otherwise, had but little of this world's goods, and were often heavy laden with cares, weary and longing for deliverance. We make not the assertion to apply universally, as it can scarcely do in the case of the converted youth from our schools, who are hardly of an age to have experienced much of the ills of life, or to have many cares about the future: yet doubtless it is true of the large majority of the converts to whom the gospel appeared as a balm for all their cares, and a supply for all their wants.

Present indications however lead to the conclusion that a decided change will soon take place in this respect; converts of better circumstances in life are beginning to be more frequent than formerly, and there is little doubt that with the rapidly increasing numbers of the christian population the proportion of such converts will every year become much larger, and the difficulties which missionaries have hitherto had to contend with from the indigence of their flocks, be ere long sensibly diminished.

The stations at which the 2796 baptisms have taken place, are about 60 in number, extending from Ludiana, in the extreme confines of India, to Berhampur, on the borders of the Madras territory, and from Nowgong in Assam, on the extreme east, to the borders of Behar. The largest number of baptisms have been at the following places:—Calcutta, Serampore, Jessore, Dinagepore, Chittagong, Cuttack, Chunar, the south stations of Lakhyantipur and Rámmákál Chok, Burdwan, Goruckpore, and Agra, the superior position in the list denoting superiority in number to those below. In Calcutta the baptisms exceed 700; this however includes some of the adjacent village stations. The most unprofitable places are Digah, Dacca, and Chinsurah, at each of which missionaries have laboured almost from the first with scarcely a single native convert for their reward.

Very considerable changes have during the lapse of years taken place at some of the stations, particularly Dinájpur, Chittagong, and I be-

lieve Chunar also. Here, where formerly converts were very numerous, scarcely any thing remains ; instead of the desert becoming as the garden of the Lord, the garden of the Lord also has become almost a desert again. At Chittagong, however, of late there has been a re-action, but among a different class of people. The converts were at first Mugs, they are now from the Hindus chiefly.

But it is time now to turn to another part of this subject, and one of more importance than the number of the converts or their temporal circumstances. What is their spiritual character ? is a question upon the just answer to which depends the real success of mission labour, for as that is realized, the labourers look back with satisfaction, and forward with hope and confidence. The subject, however, is beset with great difficulties, and it is approached with diffidence. How easy is it in such a case to ascribe to God what is not his, and on the other hand to deny his work where it really exists ! In no country do opinions differ more on the character of converts than in this, and in no country probably are mistakes so frequent. We have adverted to one cause before, namely, the glow of inexperienced youthfulness, which is strongly favourable ; and then again sudden disappointment attended with misunderstanding, inducing opinions equally dark and unfavourable. We give an instance of the former, the value of which most present will be able to judge. Professor Malan, who had been in the country two or three years, and who probably hardly understood a sentence of the language when he wrote the following, says,—“ My heart was happy ; I felt delightfully surprised at Barripore and Tallygunge.—I was thankful to God that I was privileged to witness such numbers of devout, sincere and tried christians, so simple, so ignorant of the world, and yet as far as man can judge so truly under the influence of the Holy Ghost.” *M. R.* 1841, p. 156. But opinions to the disadvantage of the converts are perhaps yet more rife than those in their favour, for although these do not appear so much in print, people being chary of committing such to paper, it cannot be denied that feelings adverse to them are widely diffused abroad, and the pulpit has contributed much to this state of things, whether wisely or not, I will not attempt to determine. But these adverse feelings and opinions are often as unjust and valueless as the former, and therefore are to be received with the greatest care. The gulf which divides native society from Europeans in their modes of thinking, their social habits, and the influences by which they are actuated is so wide—the knowledge also of the native language with missionaries is often so imperfect, and mutual intercourse so superficial, that judgment upon their actions must be exceedingly liable to mistake. Under these circumstances therefore our task is sufficiently difficult. We have need to ponder the path of our feet, and to pray that discretion and integrity may preserve us, and understanding keep us.

Scattered as the native churches are over so wide a continent, and in fact called out of various nations, there must be various modifications of character, arising from local and social circumstances ; and these will be further modified by the advantages or disadvantages of a religious nature which have attended them, either from the character of their instructors and the time that has been spent upon them, or from pro-

vidential vicissitudes which may have occurred ; but with these particulars we of course, in so limited a paper, can have little to do. To enter upon them were to write the character of the people at each station ; all that we shall attempt is a delineation of the general features of native christianity.

In looking at this subject, it seems desirable to keep in view the distinction between the *essentials* of religion, and the *incidentals* of it,—the root and stem, and an *abundance* of flowers and fruit. The former must be, the latter may be. When the latter appear, the gardener will rejoice ; but when it is otherwise, he will not deny the tree to be a tree. Now let us then enquire first for the essentials of religion in the generality of the baptized converts of evangelical missionaries. The essentials of religion, as given by the inspired penman, are Faith, Hope, and Charity. He that has these holy elements in his character must be a christian ; he that wants them is not. In respect to the objects of faith and its saving effects the great Author of our salvation hath said—“ This is life eternal, to know thee, the only true God, and Jesus Christ whom thou has sent.” The knowledge here spoken of doubtless includes faith. Now it is desirable to observe that idolaters, and even Muhammadans, not only have not this divine knowledge, but they do not seem even to approach it or to be capable of approaching it. The effect of idolatry appears to be not only to exclude the idea of a supreme being, the maker and moral governor of the universe, from the mind, but also to render it incapable of realizing—of entertaining it. Gross darkness covers the hearts of idolaters. They are indeed without God in the world. God is not in all their thoughts. While they are thus far from the truth, they have in their imaginations invented a multitude of despicable visible objects with supernatural powers, and so become the prey of a thousand fears. Now to estimate aright the change which has taken place in the minds of our christian converts, we must bear in mind that what has now been described was their former condition ; but both observation and testimony justify the declaration that this state of things has passed away. They are now light in the Lord, for the acknowledgment of faith in the Lord Jesus may be seen to have been followed with effectual and in many cases an instantaneous deliverance from the confusing and benumbing influence, the awful darkness of idolatry. The scales then fell from their eyes—light entered into their souls, and they were made to realize the great truth that “ God is,” and it is no hyperbole to say that wonderful were the effects that followed ; instantly the gods whom they had worshipped, vanished from their sight and from their affections. Their forms at once resolved themselves into their original elements of earth and stone and metal, and ceased to have any power to excite, as formerly, their fear. Were they in the temple ? adoration was no more yielded. Were they in the house ? they were without ceremony dislodged, often broken to pieces, and cast to the moles and to the bats. With disregard of idols vanished at the same time that veneration and fear of the idol priesthood, the bráhmans who are so universal and enslaving in the land. High as the pinnacle of honour and of power to which they have exalted themselves, their pretensions fell with the idols ; for the christian convert

saw then, that they were but mere mortal, feeble, sinful men. Nay more, they sank in his estimation below the common standing of mankind—they were seen to be oppressors, and deceivers, and so they continue to be regarded. We may add also that not only will the converts be found to be delivered from the thralldom of the popular idols and the bráhmans, but from the idea itself of a plurality of saviours and of means of salvation. This remark we deem important, because the idea of a plurality of saviours, &c. is one that is inwrought into the mind of the Hindu from his very infancy: it is daily set before him, in whatever form Hinduism is presented. He cannot think of salvation without thinking of many to be applied to, of many means to be resorted to; any single one to him is insufficient. Now so clearly is the unity of God presented to the convert's mind, so firmly does he take hold of this so opposite a truth, that not an instance occurs to the writer of any attempt to incorporate this element of Hinduism with the christian system: the few recent cases of departure to the Romish church we have yet to learn are an exception. No, in forsaking the multitude of idols, the converts have hitherto embraced Christ alone. With him they have never associated any other saviour, either from their former objects of worship, or other beings with whom they have since become acquainted. Him they universally regard as God over all, blessed for evermore, and consequently as all-sufficient. For proof at hand let their hymns be referred to, composed by persons at all the mission stations and at all periods of Mission history, and the truth of this will be most apparent. To name the figures which they are fond of using, He is the only perfect one, the only friend of sinners, the only true riches, the only Pilot over the ocean of this world, He is all and in all. A Hindu would associate all the patriarchs, prophets and apostles with Christ, in accordance with his system and feelings; but the christian convert worships him only, and is satisfied in so doing. Now these remarks on deliverance from the influence of idolatry are not to be understood as applying only to the more intelligent and better educated of the converts; they are universally applicable as well to the most illiterate and feeblest of them, as to those who have been more highly favoured by birth or circumstances or education. Among the poor christian peasantry of this country, it has been the writer's pleasure to witness as numerous and as striking proofs of emancipation from idolatry, as have ever come under his notice from other quarters. We venture then to call this the work of God; for here is *divine* light evidently shed upon the dark besotted souls of poor idolaters, light which suddenly and mysteriously begets the idea of God, presents Christ with overwhelming evidence as the true and all-sufficient Saviour, and with little aid often from human teaching. If this be not faith of the operation of God, we know not how to account for these spiritual phenomena. We see no examples of the like enlightenment, apart from christian professors, notwithstanding the recent pretensions of many. We do not believe that natural principles and causes are equal to the effects now described, and we have the highest authority for knowing that Satan neither will nor can cast out Satan. He that is stronger than

the devil is alone able to accomplish this great work. In all this, then, we see the operation of faith—the faith that is said to please God.

The next essential element of the christian character is Charity. For the apostle's purpose this is put last in his enumeration, but comes naturally in the second place. Charity we take to signify the whole range of christian obedience: "Love is the fulfilling of the law." Baptism, then, standing at the commencement of a christian profession, may be regarded as the first solemn act of obedience to Christ,—the public expression of supreme love to him. In ordinary cases this public personal act of dedication of one's self to the service of God is regarded as satisfactory of the sincerity of the person so baptized, but in respect to the baptism of natives in India we believe that we cannot say so much. Owing to the lamentable degree of deceit and wickedness which attaches to native character generally, the fact of baptism loses much of its value in the estimation of many. We believe, however, unjustly so, and that native converts who offer themselves for baptism and after due examination submit to the ordinance, are entitled to an equal degree of confidence, at least with converts from heathenism in any part of the world. God is said to set one thing over against another, and so it will be found in respect to the subject before us. If Hindus are naturally deceitful and not to be trusted, it is also true that in no country is the sincerity of their conversion to christianity put to a severer test than it is here, and that before baptism takes place. We allude especially, to that singular institution, caste, the effect of which, without a question, is to raise greater difficulties in the way of a profession of christianity than are anywhere to be found. He that surmounts these difficulties, should therefore be much more the object of our admiration than of our suspicion, as is too frequently the case. For what is caste? It is felt to be a Hindu's personal honour, his franchise to mingle with and enjoy society. It is often regarded as his holiness also and passport to heaven. Without it, nothing will confer dignity on his being, and the loss of it, nothing can compensate. It is therefore the most precious thing which he possesses, and many would sooner part with life itself than their caste. It pervades all classes, both high and low, and hence all are alike concerned in its preservation, and are found guarding it with scrupulous care; even children of very tender age are made to understand its importance, and carefully to preserve it from defilement. Should it happen that by means of education and intercourse with christian society, a Hindu be so far enlightened as to perceive that caste has in itself no intrinsic excellence, and is not a natural institution, as he has been taught to believe, still the conventional benefits which it confers are vastly too valuable to allow of his hastily or lightly parting with it; for let him only glance at the consequences of such a step, and the prospect will be sufficiently appalling in any case; but if he relinquish caste for the gospel of Christ, he surrenders for ever relatives and friends; home with all its supplies, safety, and pleasures; property and the means of an independent livelihood: and should he happen to be within the reach of family connexions, when his apostacy is made known, a storm of anger and hatred, revenge and contempt, such as none would wish to experience, will assuredly assail him. And with whom is his lot to be

cast in future? and whence are the means of his support to come? Hitherto, (and we are looking at the past) at most of the mission stations the prospect would be, in respect to companions, a few persons only gathered from all castes—and, in respect to support, mainly the good will and ability of the foreign Missionary, his instructor, whose life and continuance in the country he could not but know to be very precarious things.

The deterring effect of caste in respect to a profession of the gospel can therefore be scarcely overrated. How palpably are we made to feel this in our endeavours for the conversion of the Hindu people. We labour from day to day, and from year to year, often without inducing a single individual to embrace the Saviour. Sometimes it may be that our hopes are raised, by seeing a poor idolater, upon whom we have spent months of instruction, considerably affected, and come as it were to the verge of the kingdom of God; when suddenly he awakes to a sense of the danger of his position, and as if horror-struck at his temerity and folly in thus jeopardizing his caste, makes a hasty retreat, never to renew any further connection with us.

But when at last the happy event occurs, that instruction becomes effectual, and the subject of it determines to give up all for Christ, many can testify how great and terrible the struggle in the mind has been between the power of truth and this satanic spell. How have they looked on with trembling for the issue, while pride and fear and natural affection, have swayed for the mastery, until the die was cast and the victory won!

That there has been some abatement in the opposition which caste presents, to the spread of the gospel, of late years in Calcutta and in some village districts owing to the increase of converts and other causes, must be allowed; yet it is not of that degree, nor so general, as to affect the preceding statements. To the majority of the baptized converts the remarks above are strictly applicable, and in respect to the early converts, and the first at new stations, it may be questioned whether they do not fail in conveying an adequate idea of the fiery trial they have had to endure.

Under these circumstances, then, the writer feels that instead of the doubts to which allusion has been made, we have a strong guarantee of the sincerity, nay more, of the love of our converts to Christ, at the time of their baptism, and therefore, that they are equally entitled to our confidence and esteem, generally, with any other Christian professors. We may go further, and say that the fortitude and earnest desire for salvation which they then evince, furnish grounds for admiration and thanksgiving for the grace of God, so manifestly and abundantly poured upon them.

A little anecdote of an occurrence, evincing the sincerity of two individuals in embracing the gospel, may be appropriately introduced here. Two servants of Mr. Smith, B. M. at Benares, a man and a woman, ran away with 80 rupees belonging to their master, taking also a new Testament which the man had been accustomed to read to his wife; but such was the effect of the word of God upon their minds, that they could find no rest, and at the end of two years they returned, weeping and mourning and imploring forgiveness for the ungrateful deed. They restored the money which they had stolen, and begged to be received to baptism.

Mr. S. was overjoyed at their return, and subsequently baptized them. They afterwards continued to give him great satisfaction, and at length died in the faith of the gospel.

But he that endureth to the end, shall be saved. It is not enough to begin well : there must be a continuance in well-doing, in order to complete the evidence of conversion and genuine love to Christ. Hence the question returns, What is the character of native Christians subsequent to their baptism ? In reference to this important subject, missionaries have contented themselves, in their reports, with general statements concerning their people, such as, Their conduct has been on the whole worthy of the Christian character ;—their behaviour has been very pleasing, very satisfactory, and so on. Sometimes we meet with remarks not so commendatory. Striking particulars of actions or incidents, illustrative of the Christian life, are rare ; one reason of this may have been, that it was not deemed advisable to say much of living characters ; for native Christians are doubtless as anxious to see what is said about them as other people, and they may not make a better use of it. Particulars of the conversion of individuals, and of the deaths of native Christians, are more abundant.

Still, after the extraordinary energy of mind which, we have seen, the operation of caste often calls into exercise on a profession of the Saviour, we might expect to find many examples of its continuance in the subsequent lives of the converts, but in this we shall be disappointed. Such development of Christian character as we read of in the primitive disciples, who at first had all things common, and who afterwards by their zeal got the appellation of the men who turned the world upside down, or in modern times, such as the extraordinary liberality of the negroes in Jamaica,—or the rapid progress towards civilization which the christianised South Africans evince,—or the active zeal of the Karens, or the intrepidity displayed by many of the South Sea converts in carrying the gospel to distant isles,—for such characters we shall look in vain among Hindu converts. The truth is—and this partly explains the silence of missionary records, in reference to striking actions and incidents in the character of converts—that the excited energy to which we have referred, soon subsides and settles down into a quiet observance of the ordinances of religion and Christian precepts. For causes which we may hereafter advert to, personal religion here is unobtrusive ; more like the lowly shrub than the tall wild forest tree, it more resembles an exotic than a plant indigenous to the soil. There is nothing in it to attract extraordinary attention on the spot, nothing to command the gaze of the distant Christian world. There is, on the contrary, among the converts generally, a deficiency of emotion, a distrust of themselves with regard to enterprise, a shrinking at difficulties, little or no ambition to imitate foreign customs, and perhaps little expectation of any immediate or considerable enlargement of their numbers. Hence we read of little that has been undertaken by themselves ; and it is a remarkable thing that they have seldom or never erected a place for the worship of God, of how humble soever a character. The only instance which the writer has found mentioned, is a small place built at Serampore by Krishna Pál, the first convert, for the purpose of preaching therein to his

countrymen. Nor does it appear that they have hitherto contributed to the support of the gospel, except in a very feeble and partial manner.

Under these circumstances our converts suffer in the estimation of some, when contrasted with what we read of recent converts in distant lands, perhaps justly so, but not certainly. We should ever bear in mind that we only hear chiefly of the virtues of others, and not of their failings. Did we know all, perhaps the difference would not appear so great; and besides some of the things most attractive in the converts of Africa and of the South Seas, belong rather to civilization than to religion; so that while pleasing, are not saving qualities, and in the absence of religion will afford little satisfaction. We mean not to depreciate, but we must guard against injustice from unequal comparison. As in India, many things in those lands are not real religion, but only preparatory to its progress. They are some of the incidentals to religion, and not its essentials.

Among the proofs, then, which the lives of native Christians afford of sincere love and obedience to Christ, is the fact that apostasy to idolatry or Muhammadanism has been extremely rare among them. The great body of the baptized converts have undoubtedly maintained the profession of Christianity steadfastly to the end of life. Whatever deficiencies there have been in regard to the other commandments of the moral law, there have been few of an external nature respecting the first and second: the same decided abandonment of idolatry which we have described, as attendant on their first profession of Christianity, has been evinced through life; nay more, their conviction of its falsehood and worthlessness, and repugnance to it, have doubtless, in many cases, strengthened greatly with their increased acquaintance with the word of God. The contemptuous manner in which native christians speak of idols and the absurd rites connected with their worship, must be known to all who are acquainted with them; nor can their studied carefulness to withhold the *pranám*, or idolatrous salutation, from the bráhmans be less notorious. In few houses, it is believed, would the *Puthis*,—the idolatrous legends, be found, those vile books of which they were once so fond: if, like the Ephesians, they have not burnt them, they have discarded them and put them away; and substituted for them the true sayings of God, the scriptures, which are to many of them the joy and rejoicing of their heart. Unlike the Musalmáns, who profess great contempt for idols, and yet make a holiday of every Hindu festival, the native converts will not be found so contradictory in their profession. Now, in this decided and permanent abandonment of idolatry we have evidence, that they are generally under the influence of divine knowledge—and that it is exercising no small degree of influence upon them. It is indeed no easy thing to a native to withstand the attractive influence of idol festivals. With the exception of Christian professors, they draw all the nation after them, and when we remember that idolatry is the sin of sins, the sin for which above all others, God in his righteous judgment left the heathen world to perish, we can hardly overestimate the importance of deliverance from it.

In respect to the service of God, it may be observed that the native converts will be found to have fallen in very readily and heartily

with the public ordinances of divine worship; the Sabbath-day is almost universally observed, by a cessation from secular employment and attendance on the house of God. They are particularly careful not to neglect the administration of the Lord's supper, and in this are a pattern to many who have enjoyed greater spiritual advantages. Of private devotional duties, it is impossible to speak of the great body of the people, but the writer can testify in respect to those with whom he has had chiefly to do, that there is good reason to hope that they are generally attended to. In regard to family worship, he thinks it is not so general. Hindu customs, and the inability to read, in many cases have doubtless operated against it. Scriptural knowledge there is reason to think has spread among the converts in a very encouraging degree, especially in relation to the great essential doctrines of our faith. The scriptures are recognised as the only fountain of religious truth, and are carefully read and studied by most who have ability to read. Conversation on their divine truths is a common practice, by which means those who cannot read obtain information. Some years since a number of village Christians, on coming to visit the writer, were shewn some large scripture prints which he had just received from Europe, and to his delight and surprise he found that the subjects of them were at once recognised by most of the party, none of whom knew a word of English, and most of whom could not read Bengali. These persons had enjoyed very little instruction beside what their native minister had given them. The singing of hymns also is very common among country christians, and it is no doubt a very instructive as well as pleasing employment. Now, that the converts engage in these various spiritual exercises with sincerity and seriousness, we have no special reason to doubt: they do not generally, perhaps, manifest an equal degree of emotion with the christians of some other countries; yet we may hope that an equal proportion of them will be found to have been acceptable worshippers of God in spirit and in truth.

Respecting obedience to the precepts of the gospel we can speak only generally. The reports of the members in communion from year to year at the several mission stations would indicate that the conduct of a large number was of a satisfactory nature, for the fact of admission to the Lord's supper must be taken as evidence to that effect. It is not to be thought, without evidence to the contrary, that the pastors of evangelical churches would tolerate conduct at variance with the gospel. It is however proper to acknowledge that less satisfaction is felt by many in respect to the general conduct of native christians than on other points. That there have been many and grievous departures from the path of rectitude cannot be denied, and probably the history of most mission stations can furnish melancholy instances in proof. It would appear also that in general there are not among them those just perceptions or deep impressions of the spirituality of the law of God, and the extent of its requirements, which we could wish them to have; on this important subject they have certainly much to learn and to experience. Still, after these deductions have been made, it may yet be asserted with truth, that the character of the lives of these disciples is at a wide remove from that of their heathen neighbours, particularly when people

of the same station in life are contrasted together ; as for instance the illiterate with the illiterate, and the instructed with the instructed. When the converts are compared with the stature of a perfect man in Christ Jesus, they are diminutive indeed, but when they stand side by side with idolaters, they have immeasurably the advantage. Probably it will be found that the degree of their obedience is proportionate to the amount of their knowledge, and even transcends it ; for it must be borne in mind that it is not the bare knowledge of christian precepts which secures obedience, but in connection therewith the knowledge of those many and weighty sanctions, by which those precepts are illustrated and supported in the word of God. Hence high moral attainments can be expected, generally, only where there is an enlarged acquaintance with the scriptures, and it will without doubt be found that those disciples who have been best instructed, are the most correct in their lives. Whatever amount of instruction the most privileged of native christians have received, it falls short doubtless in its various forms, of what the least privileged pious European has enjoyed.

Falsehood, dishonesty, uncleanness, and want of pity for suffering humanity, are the great defects in the character of the heathen population, and they are extreme. If then, there had been no improvement in these things among our native converts, our labours were indeed in vain ; but surely the gross instances of these immoralities are not to be charged on them as a body. Let the magistrates' courts testify, and they will witness that native christians are not the people whom they sentence to imprisonment or the roads or transportation ; if they appear there at all, it is to seek redress, and not to be punished for crime. Dacoits and thieves, gamblers and breakers of the peace, the inventors of false suits in law, givers of bribes, and false swearers are not to be found among our church members, nor nominal christians either, who attend an evangelical ministry ; for such characters as these you must go to the heathen. In respect to honesty, the writer—who has had almost daily intercourse with native christians for many years—has committed thousands of rupees to the leaders among them, for expenditure in various ways, has had them in his house as servants for a long period, has travelled with them in mission journies scores of times, can testify that he does not remember more than two or three individuals whose characters have suffered in his estimation by dishonest dealings, and those were cases in the early period of his missionary life.

As it regards their interest in one another, there is much that is highly pleasing, and doubtless the effect of the gospel which they have embraced. Hospitality among themselves is universally practised : hence persons visiting distant places are almost certain of entertainment at some house or other. It is only necessary for a stranger to confess that he is a christian, and he finds a ready welcome. Sometimes they act with too much confidence on such occasions. In times of sickness they visit and pray with each other, and when death comes, they are ready, free of charge, to lend their services for the interment. In the worst of times none among them have been known to perish of neglect, and when they have not been able to relieve cases of destitution themselves, they have not failed to seek relief where they knew it was to be had. Some few

months ago intelligence was sent from one of the Calcutta Hospitals to some native christians, that a christian man had died there, and directions were requested about the disposal of the body. One of them, a stranger to the deceased, came with much anxiety to the writer, saying, we must endeavour to bury the corpse, otherwise he said it would be a great disgrace to our community. His actions were in unison with his feelings; he cheerfully took all the trouble, which was not a little, of interring the deceased. Surely then, notwithstanding all their deficiencies, we may hope concerning them that they are, in the main, obedient to the faith, having received the truth in the love of it.

But it remains for us to inquire after another essential element of the christian character, namely, the exercise of a lively hope. This completes the apostolic trio of graces. The heathen know nothing of hope as it respects another world; it is scarcely an element in their character at all. The eternal future is to them all obscurity, uncertainty, and dread. With the Christian it is otherwise. He is begotten again to a lively, a glorious hope, the hope of salvation. Nor shall we look in vain for the exercise of this important grace among our native christians; much in their lives, and many of their recorded dying experiences not only prove that it exists, but that it also flourishes among them. Nothing improves the countenance of a man so much as hope. Is it too much to say that, in respect to *aspect*, our christian people have much the advantage of their heathen neighbours? There is certainly an air of simplicity, meekness, cheerfulness, security and independence about them, especially when they are seen assembled together on the Sabbath in the house of God, which we may look in vain for among an assembly of heathens. Their countenances are then lit up with christian hope, and they carry this aspect with them into the walks of life, so that many persons, on first meeting with them, have been so much struck, as to recognise them at once and exclaim, These are christians. Now this can scarcely be ascribed to improvement in their temporal circumstances, for in general that has been but small; it is altogether the effect of the solid conviction which exists among them, of the excellency of that hope which the gospel has brought them. It is worthy of especial notice, that regret for what they have relinquished for the gospel, has scarcely ever been exhibited. Neither the loss of caste, nor the sacrifices entailed thereby, ever seem to be matter of sorrow or complaint: certainly no sense of degradation, whatever their caste might have been, appears to be felt by any. On the contrary, a strong conviction of superiority to the heathen is universally apparent. Contentedness with present circumstances may not always mark them; the desire is, however, not to retrograde to what they once were, but to progress in the path which they have chosen. We do not mean to say that it is the hope of heaven alone, which produces the state of mind now described: it is rather that aggregate blessedness, both in time and eternity, which the gospel promises, which has taken hold of their minds and supports them in their christianised state. In connection with these remarks, let it be remembered how much they have still to suffer from their countrymen. They are most cordially hated by the bráhmans and the upper classes of the Hindus, and feared by the people generally,

as those who are intent upon destroying idolatry and caste. The most opprobrious language is universally current, when speaking of them ; and when unprotected, they are sure to be assailed with it : still they bear it with submission and lay it little to heart. How eminently is this the case in those of the native converts who have been called to preach the gospel to their countrymen ! In them the patience of hope is daily exemplified. Fully sensible how christianity is hated of their countrymen,—how much they are despised who forsake the religion of their ancestors,—how much the sincerity of christian converts is called in question ; still unmoved, undaunted, they steadily prosecute their work, taking their stand in the chapels, in the bazars, by the sides of the highways, and fearlessly denouncing idolatry, proclaim Jesus as the only Saviour. When alone, unaccompanied by Europeans, how much contumely is poured upon them by their hearers, is well known, not to mention occasional acts of violence : and yet how few have ever been known to relinquish their work ! Without complaint, without weariness, nay, with evident relish and delight they have continued in it till they were called into their Lord's presence above.

But we pass on to give some examples of the dying testimonies which native Christians have left behind in respect to the immortal hopes which the gospel inspires,—testimonies that have been uttered under circumstances which preclude suspicion,—without faltering lips,—under strong emotions—in the evident fulness of the soul, and which have diffused the purest joy in many a missionary's heart.

Of Krishna Pál and Ananda, another bráhmaṇ, it is said, “ Thus the first and the last of native converts finished their course nearly together. Both died in full hope of eternal life.” Thus did Krishna Pál maintain to the end the devotion to Christ expressed in his well known beautiful hymn, beginning—

যে জন আপন প্রাণ দিয়া পাপি উদ্ধারে,

two verses of which we cannot refrain from giving :—

O thou my soul forget no more  
The man who all thy misery bore ;  
Let every idol be forgot  
But, O my soul, forget him not.

Ah no, till life itself depart,  
His name shall cheer and warm my heart  
And lisping this from earth I'll rise  
And join the chorus in the skies.

Abdool Messech, whose life and labours are well known, composed the following lines a short time before his death, and joined with fervour in singing them on the day of his departure :—

Beloved Saviour, let not me  
In thy kind heart forgotten be ;  
Of all that decks the field or bower  
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age comes on,  
But sin distracts my heart alone.  
Beloved Saviour, let not me  
In thy kind heart forgotten be.

Some of his last words were, that he felt perfectly resigned, that death had no fears for him, for that our Saviour had deprived death of its sting

Brindában, at first a bairági and afterwards a devoted minister of the gospel, is said to have suffered much during the last few weeks of his life, but was always happy, longing to depart and to be with Christ. When asked, the day before he died, if he would take any thing, he said, no, and putting his hand on a part of the scriptures which lay near him said, "This is my meat, drink, and medicine." This good man had said on first presenting himself to the Missionary, "I have a flower which I wish to give to some one who is worthy of it; I have for many years travelled about the country to find such a person, but in vain, but to-day I have found one that is, and he shall have it. Jesus Christ is worthy of my flower. He is worthy of my heart."

Hingham Misser was a bráhman of Monghyr, and the testimony to the excellency of his christian life is most decided. In his last illness he was during the whole time patient and cheerful. Just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands began to pray; while so engaged, his spirit took its flight and he fell asleep in Jesus without a sigh or a struggle. This believer had made many hymns, and translated the book of Genesis into Hindi, all which were found only after his death.

The account of the dying experience of a youth named Madhu, at Burdwan, is another case in point. "His minister said to him, You appear to be dying, should you like to go to Jesus? O, sir, he replied, whom else have I now but Jesus? what earthly friend is of any avail to me? To some other questions he added, Whom have I but Jesus? Then joining his hands in supplication, and closing his languid eyes, he said, O yes, Jesus, dear Jesus, thou art my Saviour; come, O come quickly and save me. Send thy holy angels and take me to thee."

I will only add two other cases which came under the writer's observation. The first was that of a poor aged woman at Lakhyantipur. She had been ill a long time, and was in a state of great destitution. Seeing her in this state, I said, You seem very wretched. Yes, I am, but it will soon be over. I am going to my Saviour where I shall be happy for ever. Do you then put your trust in Christ? O yes, he is my Saviour, and I shall soon be with him. In her previous life, she had been a constant attendant on the house of God in all weathers, and had not attended in vain. In the absence of all earthly comforts she may truly be said to have been "saved by hope."

A poor man at Khari, named Muchiráam Singh, who died recently at the advanced age of 85 years, commanded during the 15 years of his christian profession the respect and love of all. He was remarkable for the fervour with which he always spoke of the Saviour. When asked if he loved Christ, he would always put his hands together and lift them up and his eyes to heaven, and with tears in his eyes would say, Not love him who gave his life to save sinners? O yes, I love him, and trust in him with all my heart. For three or four years before his death, he was blind, and spent much of his time in prayer. Very pleasing accounts

of children dying in the faith and hope of the gospel might be added, but we forbear, space forbids.

Thus we have shown, it is hoped, that the essentials of personal religion do attach very generally to the baptized native converts. Our plan has precluded the notice of individuals, except in a very partial manner, as for instance, the dying experience of those just mentioned, but it may be expected, as it is indeed true in fact, that there have been and still are among them a good number of persons whose spiritual attainments have far exceeded the rest, who in consequence could not be made the standard of the whole. These however must not be passed by in silence; they deserve special mention, that the weight of their characters may be added to the general account. In the early period of mission effort we find the following names of persons whose lives appear to have afforded especial satisfaction:—Pitámbar Singh, Pitámbar Mittra, Krishnaprasád, Phatikchánd, Sebakráam, Sitáráam, and those already mentioned, Abdool Masseeh, Brindában, and Hingham Misser. In later periods we have equally honourable mention of Sujáatalí, Gangádhár, Gangánárayan Síh, Rádhánáth, Kailáschandra Mukarjí, Mahendra Lál Basák, and several others living around us who have no need to be particularized. All these, drawn from different classes of native society, have rendered themselves,—or rather the grace of God bestowed on them rendered them, by their holy and consistent conduct, ornaments of the Christian church and occasions of joy and thanksgiving to their friends. They have made full proof of their attachment to the gospel of Christ. But it is unnecessary to enlarge; the characters of those of them who are deceased, have been recorded elsewhere, and must be well known, as are others who are still living.

We may not however close our review of the character of native christians, without adverting to the depressing circumstances in which, they have been for the most part placed. Great as are the hindrances to a *first* profession of the gospel in this country, they are not greater, we think, than the retarding circumstances with which converts have to contend in their *subsequent* christian course. Among these the chiefest, is their very dependent condition. Owing to the operation of caste, it is well known that those who have come out from heathenism singly, have not only not brought property with them, but the means of obtaining an independent livelihood have from that period been generally shut on every hand against them; hence to a very great extent they have been thrown upon the resources of missionaries, and in such cases necessarily a bare subsistence only was provided for them. To acquire property has been generally out of their power. Now, the liberality of converts in other lands has often occasioned the converts of this country to be thought of disadvantageously. Of this feature of christianity they have indeed but little to shew; but when it is remembered that they have had nothing of silver or gold to give, the proof fails that they are wanting in benevolence, or rather liberality. Many can say, however, all that I had I gave away for Christ and salvation, when I left my caste, my home, and my nation. This sacrifice of theirs will indeed bear well to be contrasted with any donations in

gold or silver, however large. Here is then, another of the *incidentals* in religion, for the absence of which due allowance must be made. To expect them to give much is like expecting a child to give for some purpose of its parents, from whom it receives all the little money it has at command.

With respect to converts in agricultural districts, who retain their former possessions and employments, the case is in reality, in regard to means of contributing for religious purposes, very little better than the former. How greatly they are oppressed by their landlords, &c. How miserably poor they generally are, and how unprofitable an employment farming is to those who have not capital of their own, are matters that need no description. The fact is, that almost all are in debt, and in their trying circumstances, generally, it needs the influence of motives more than usually strong to induce them to part with money—especially to persons and for objects, which appear in their estimation most abundantly provided for. Added to this, the exactions to which they have been subjected all their lives, have doubtless begot a disposition to hold what ready money they possess, with a tight and careful hand. Can it be wondered at, then, that our country christian brethren have done as yet little towards the expenses of supporting the public worship of God, to say nothing of contributing to send it abroad to their neighbours? We must give them a little more time to feel the obligations of their position, and act with caution, that we do not counteract our instructions, by imprudent distribution of money among them, as was formerly perhaps in some cases done.

But this pecuniary dependence of converts on their instructors, together with the vast disparity which exists in the social position of the parties, is without a question injurious to both missionary and convert; in the latter it can scarcely fail to beget obsequiousness, indolence, disengenuousness, sometimes insincerity and discontent; on the other hand, it causes mistrust, harshness, peevishness, jealousy of respect, and too much familiarity with their secular concerns: hence it is that missionaries and converts so often break with one another, and other evils ensue. Whether these retarding circumstances are balanced by the advantage of more frequent intercourse, it is difficult to decide, but it is thought not. Certainly that want of enterprise which is attributable to native christians, arises in a great measure from this dependent condition. Without money, without authority, and situated so far beneath the social condition of European missionaries, what can they undertake? Who among them could be expected to have the courage to move in any important object? But this state of things, how much soever to be lamented, has necessarily arisen. It could not generally be prevented;—when a precious soul has taken refuge with us from heathenism, he could not be rejected; he must be entertained and supported, till he could support himself, and anxiety to provide independent support for converts, has led some good men to subtract a portion of their time and strength from their evangelistic labours for that purpose, manifestly to the injury of the great work of their lives. Where this state of things does not exist, let not the enterprise and independent action of christians in such countries be disadvantageously contrasted

with the want of it here. When people cannot act, it should be remembered, that is no fault that they do not.

Our review having extended over so lengthened a period as 50 years, to give it greater correctness, it were desirable to have noticed the changes which must have been going on from time to time ; in the absence of this, which was not easily practicable, we will say a word or two on the present state of things. We have seen in the early part of this article that the number of conversions, has been steadily progressing, in respect to equal portions of time, and that of late the progress has been much more distinctly marked ; and this agrees doubtless with the present aspect of circumstances, compared with what it was some years ago. From all that is taking place around us, we may expect with confidence, that the additions to the christian church from among the natives, will be in much larger proportions than we have yet had to rejoice over. Caste is manifestly fast losing its hold upon the people. The character of Christianity is becoming better understood. As the christian community enlarges, it presents a better social refuge for new converts. Idolatry is rapidly on the wane in the minds of the people ; a change is widely expected : while the faithfulness and mercy of God, will assuredly honour his word in the sight of this great nation to whom it has been so long and widely proclaimed. With enlarged numbers, there are coming in and will increasingly come into the church, persons of greater influence than have been generally received hitherto ; — individuals of education and of property, who will, under the blessing of God, act a more efficient part in the spread of the gospel, and the improvement of native christian character. The relaxation of the law in respect to those who change their faith, removes a great obstruction in the way of such persons. Education also is fast preparing many native christians for situations in life, which formerly they were not competent to hold, while our schools and colleges are yielding, and will increasingly yield their quota of such characters.

We hope much too, from the improvement that is going on among the native female christian population. There is no question that the days of the ignorance and depression of the female sex in connexion with our native churches here are numbered. The writer is not able to say what number of females are able to read, but it is considerable, and is yearly increasing. Prejudice against female instruction, which the converts bring with them from heathenism, is greatly declining. Few among the better circumstanced of the people would not prefer an educated, (if we may yet use the term) to an uneducated wife. The writer can testify from his own observation, that even among the poor, the wives who have learned to read are treated with much greater consideration than others, and in their families there is much better order, peace, and prosperity. In a few years, what may not be expected from this important essential source of improvement ? The impression is abroad, that the gospel in its benefits, is for all, the woman as well as the man, and that christian women are to be an educated people.

In respect to contributing for the spread of the gospel and for the relief of the poor, efforts have recently been made which yield hope

of better things. One christian community at a village station contributed last year out of their poverty, 190 rupees. Another community contributed 22 rupees to provide benches for their chapel, and upwards of 40 rupees worth of rice for the poor; others have done in like manner. The formation of the Temporal Aid Society by a number of good young men in Calcutta about two years ago, and the successful prosecution of their object, is another of these signs of the times,—imperceptible perhaps to many, but not to those who watch the progress of the kingdom of God here. Whatsoever then may be the character of the past—and who will venture to depreciate it? although it may have been a time of night,—certainly the morning cometh, yea, it is nigh at hand; its hope-inspiring beams are distinctly visible; if we have but faith, God will yet open the windows of heaven, and pour down upon us such blessings as many will be unprepared to receive.

It only remains for the writer to say a word or two on the amount of agency that has been employed in effecting, under God's blessing, the preceding results, and then with two or three remarks to bring this review to a close.

From a careful examination it appears that since the landing of Messrs. Carey and Thomas in Calcutta in the year 1793, or within the period of 53 years, there have arrived in this Presidency about 203 European and American evangelical missionaries, and about 50 others, East Indians chiefly, have been raised up in the country. Of those who came to the country, 44 persons died or left it, before they had completed four years residence; and of the East Indian missionaries, 12 died or left the mission work ere they had finished the same time. This leaves therefore about 159 Europeans and 38 East Indians, in all 197 individuals, who have laboured beyond the term of four years in the service of the Gospel, a less period than which, it is presumed will scarcely suffice to give labour among the natives the character of effective. Let it be remembered also, (for the fact may supply thought for practical advantage in future,) that no small share of the labours of the 203 persons, who came out as missionaries to the heathen, has been diverted from them, and been bestowed upon Europeans and their nominal christian descendants: some indeed never laboured for the conversion of the heathen at all, but confined their efforts to christians entirely. We mention this not to blame them; a manifest blessing has rested on such labours; numerically the conversions from among European and East Indian society, have far exceeded those which have been granted from among the heathen, and for this success we have abundant reason to give thanks to God, both in respect to the individuals themselves, and the connection which it must have with the spread of the Gospel generally in the country. Still it is proper, in forming our estimation of mission work among the heathen, to remember how much has been subtracted from the nominal amount which is supposed to have been expended in it: otherwise our conclusions will be erroneous.

We may then propose the question, Whether, under all the circumstances of the case, more success than has been realized, ought to be expected? We think not. We think it is quite equal to the amount and the character of the labour that has been bestowed. God has been

faithful to his word. His blessing has been shed. The gospel has proved itself by hundreds of witnesses to be the power of God to salvation. There is nothing in the experience of the past to justify dependency for the future. On the other hand, there are most powerful incentives to continued vigorous labour. If in respect to the past we have occasion of regret, it is, we think, to be found rather in the character of the labour bestowed, than in the result of that which has been bestowed. Let us not distrust and dishonour God. Let us not magnify the difficulties of the work; but let us rather see to ourselves, whether we have fulfilled those high obligations which we took upon ourselves, when we engaged in Christ's service among the heathen. We say again seriously and advisedly, that if there be a deficiency of success, we think the cause is to be sought in the deficiency of missionary character. May God in his infinite mercy forgive all the unprofitableness of his servants, and make them in future more what they ought to be in his sight. Not unto us, but unto thy name, O Lord, be all the glory. Amen.

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VII.—*China.—Letter from Dr. Macgowan.*

The following extract of a letter from our esteemed friend Dr. Macgowan, of the American Baptist Mission at Ningpo, together with some extracts from the journal of the Chinese native Assistant Catechist, in our present issue, will, we feel assured, be read with pleasure by those interested in Missions in China. The wrath of man has been excited in the Celestial Empire. It may and will rage for a little; but ultimately, and we pray soon, it will, we doubt not, advance the good cause of the gospel. It is lamentable to hear on every hand of the great obstacle to the progress of the truth, which is presented by the opium trade, a traffic sanctioned by the Government of India, and from which it derives a considerable revenue. Romanists and Protestants equally bear testimony to this, that the opium trade, so baneful to the physical and moral health of the people and prejudicial to the monied interests of the Chinese empire, is the great obstacle to the spread of the gospel. At every step the Christian Missionary is met with the charge—“you are a nation of opium dealers; on the one hand you preach peace and life, on the other you spread disease, poverty and death.” Alas! that such a charge should be strengthened be the sanction of a Christian Government. Here in India it is fully sanctioned by a semi-British, in China it is reprobated and punished by the authority of a free British Government.—  
EDS. C. C. O.]

*Ningpo, 22d August, 1846.*

“You have heard, I presume, of the opposition foreigners of all classes meet with at Canton; hitherto we have enjoyed perfect quiet at

Ningpo. But we are now much annoyed by the unfriendly feelings of the people. An earthquake and a drought which has destroyed the crops, served to unsettle the minds of the populace and set them seeking the cause of these misfortunes. The whole blame, they say, rests on the foreigners, who are also charged with sending demons throughout the city, causing much injury to the people. For several weeks very few of the people have ventured to go to bed at night, but have remained up beating gongs, firing crackers, crying out and making noises in every possible way, to keep off the demons which the malicious foreigners have introduced into the city. One of the missionaries (Mr. Hudson) has had a placard stuck on his door, threatening death to him and to us all, if we do not leave forthwith. Notwithstanding all these troubles, we are encouraged to proceed in our work, having at all times attentive listeners, in whose language we are daily improving.

Western unbelievers have found it convenient to extol the literary portion of the Chinese,—the very men who have for several days been engaged in worshipping a gudgeon in hopes of getting rain; foremost amongst the worshippers have been the highest magistrates. Priests and people have vied with each other and their rulers in supplicating fish and reptile to water their fields. Enclosed I send you a drawing of “Our Lady the Queen of Heaven,” as she is styled by the Chinese, by whom she is universally worshipped. It is through this idol that Romanism makes many of its conquests. The Virgin’s garments in pictures of her are adapted to Chinese taste, and being always more elegant than the Chinese idol, the natives by “fits of easy transition” pass from the worship of one to the other without doing violence to their prejudices.”

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### VIII.—*Bishop Corrie's History.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,

With reference to the letter of “a CHURCHMAN” in the November number of the *Observer*, I fully agree with him as to the value of Corrie’s History. If the party possessing the copyright, will print a new edition, I will willingly take 50 copies. The book is one which should be on the list of the Christian School-book Society. I must see about having it translated into Hindustání one of these days, should there be no translation already in existence. There are, I believe, numerous translations, printed and unprinted, of which nothing is generally known. A list of vernacular books, and the places where procurable, would be a public benefit. Could you not make one out? It might prevent many duplicate translations, and draw deserving works from oblivion.

Your’s, &c.

H. C. T.

Goruckpore, Nov. 19th. 1846.



TEEN HÓW OR TEEN FE QUEEN OF HEAVEN.

IX.—*The Evangelical Alliance.*

We are indebted for the following interesting account of the meetings of the *Evangelical Alliance*, to the *Calcutta Free Churchman*, by whom it has been copied from the *Edinburgh Witness*. It affords us sincere pleasure to find that the *Alliance* has so far prospered. Its future movements we shall watch with prayerful anxiety and liveliest hope. We regret that the basis has not been made broad enough to admit such men as Joseph John Gurney,—the evangelical “Friend,”—and all of whom he is a worthy type, and our brethren who in all points agree with the members of the Alliance save on the doctrine of eternal punishment. While these brethren have been excluded by the body, considerable tenderness has been shown towards American slave-holding Christians. On this subject of slavery in connection with christian men the Alliance had well nigh been wrecked at the commencement of its career. By leaving much—in the formation of auxiliaries—to the influence of circumstances, the Alliance has lost somewhat of its character for compactness and oneness, but in the end we hope this will be overruled for the best.

One good has been effected by the gathering of the brethren; it has brought into closest fellowship devout men of all denominations, and has been the means of forming the most lasting christian friendships which have ever been experienced in this world. This in itself will be a bond of union which nothing will be able to dissolve, a union which will abide though the Alliance become a matter of history to-morrow. We perceive that certain parts of the world are not thought of sufficient moment to warrant the formation of distinct branches to the Alliance, and amongst the rest India. This we think an error; wherever there are two or three willing to unite, that should surely be enough to qualify them for all practical purposes, and on this ground we hope that the good work will soon prosper in Calcutta, and in India generally.—EDS. C. C. O.

“A vast number of ministers and Christian laymen, from all parts of Britain and the world, are now assembled in London, and have formed themselves into an Evangelical Alliance.

Those who cannot enjoy the great privilege of being present may naturally desire to know something of the general appearance of an assembly so deeply interesting in many respects, and destined, we should trust, to be regarded in after times as a memorable event in the history of the gospel. Its place of meeting is the Freemason’s Hall, Great Queen Street. This is an elegant and capacious apartment, capable, we should think, of containing about a thousand people. Its form is oblong; its side walls are adorned with pilasters; while a row of pillars

run along at the ends. Those at the entrance support a small gallery, the front seat of which only is filled. The light is admitted from above; and the arched roof, which is painted blue, is blazoned with the signs of the zodiac, and the symbols of freemasonry, in mystic characters of gold.

In the middle of the hall, on one of the side walls, is a platform raised about a foot above the level of the floor. On this platform stand three small tables. At the middle one sits the Chairman,—a gentleman whose known Christian character, whose services in the cause of Protestantism, whose urbanity of manners, and acquaintance with the forms and procedure of public meetings, and whose thorough appreciation of the character, position, and noble objects of the Alliance, eminently qualify him for the responsible and honourable duties of his office. It is surely meet that an assembly whose members are gathered from every section of the Church should be presided over by one whose praise is in all the Churches. Immediately in front of the platform is the table for the Clerks. The rest of the hall is fitted with benches, which are densely crowded with the members of conference. On either hand of the Chairman are the better known members of the proposed Alliance; and when we say so, we indicate the most distinguished men of the Christian world; for from the limits of the Protestant world are convened those now present in conference. Germany is here in the person of Professor Tholuck, and Geneva in the person of Professor La Harpe. France is present in the person of M. Monod, and America in that of Dr. Cox, and many others. The Established Church of England is represented (we use the term in a loose sense, for the members of the Alliance are here as individuals, and not as representatives) by Bickersteth and Baptist Noel; while Drs. Vaughan and Bunting, and the Rev. Angell James, represent the Dissenters. Scotland has amply furnished her contingent, but perhaps the best type may be found in William Cunningham, and that of Ireland in Dr. Kelly. From Sweden and Canada, and Smyrna in Western Asia, and from other lands, there are ministers present to take part in the deliberations of the Alliance, and aid, by their presence and their prayers, the great cause of Christian union.

To this assembly appears to have been given the spirit of prayer. Seldom have we listened to confessions like these, thanksgivings like these,—so contrite, so ardent. How earnestly is the spirit of all wisdom and grace implored; and how deep a sense seems to pervade the assembly of its entire dependence on this influence and aid! On this, rather than on any other grounds, are we disposed to augur that the Alliance shall not have met in vain. Man may labour and pray, but who but God can bring about the thrice blessed result that is so much desired? Who but he can heal our divisions? Who but the Spirit of light can open the understandings of men? Who but the Spirit of knowledge can remove the prejudices and correct the mistakes of men? And who but the Spirit of love can unite the hearts of men?—and all this must take place before any outward union can be accomplished.

In some respects this meeting is the most remarkable that ever took place in the Christian Church. The Westminster Assembly, we believe,

surpassed it in the variety and splendour of its gifts,—its profound theological erudition, and the sublimely intellectual character of its discussions. And we believe also that the aims of that ever famous Assembly, while they were more original,—for union then was a more original and novel aim than it can be now,—were not less comprehensive than those of the Alliance now on the eve of being formed; yet when respect is had to the concourse of men from every Christian land under heaven and the strong desire for union now springing up in every part of the world, of which this concourse may be regarded as the exponent, we feel that this assembly is in these respects the most remarkable that has taken place since the days of the early Christian Church. In all time coming it will remain an illustrious monument of the desire of the Church for union,—a desire, which, as the Holy Spirit has engendered it, so we cannot doubt that He will in his own time gratify it.

On the evening of Thursday the 20th, the Evangelical Alliance was formed. None who were present can ever forget the peculiar solemnity with which this matter was gone about. The heavens appeared to be opened, and to drop down on the assembly. One feeling pervaded all hearts,—deep humiliation in the presence of God, and love one toward another. The chairman requested that the meeting, before signifying its will that an Alliance of the character and for the objects specified should be formed, should spend a few minutes in silence. The public business was stopped,—there remained throughout the assembly, for a little space, a profound stillness,—a thousand hearts were offering their supplications to the throne of God. The silence was at an end,—the meeting again resumed its business, and proceeded in due form to declare that it had now resolved itself into an Evangelical Alliance. This was followed in every part of the assembly by kindly greetings, and, on the part of many, by warm and earnest protestations of Christian affection and love toward all their brethren of the Alliance. As soon as these had subsided, a hymn was sung; and prayer having been offered up in a very solemn and impressive manner by the Rev. Mr. Kyle of Dublin, the members separated for the night, full of thankfulness to God for what he had done for them, and deeply impressed with the sacred character of the bond by which they were now knit together, and the peculiar and solemn obligations under which that bond laid all of them to God, to one another, and to the cause of truth and righteousness on the earth.

The Alliance was now formed; but it was foreseen that many perils must attend the early stages of its course. Many a noble vessel destined to visit far distant climes has foundered just on leaving the harbour. It was just possible that the Alliance, which, it was hoped, would descend to after times, and continue to gain victories and diffuse blessings when the men now composing it shall be sleeping in the dust, might be divided and broken on the morrow. The articles composing the basis were yet to be discussed and approved of; and though these articles had passed through the Aggregate Committee, and it was therefore highly probable that the Alliance would harmoniously adopt them, yet it was not without some anxiety that the members assembled on the morning of Friday.

The devotional exercises of the morning being concluded, the Rev. E. Bickersteth moved,—

“That with a view of furnishing the most satisfactory explanation, and guarding against misconception, in regard to their design, and the means of its attainment, they deem it expedient explicitly to state as follows :—

“That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be evangelical views in regard to the matters of doctrine understated, viz :—

“1. The divine inspiration, authority, and sufficiency of the Holy Scriptures.

“2. The unity of the Godhead, and the Trinity of Persons therein.

“3. The utter depravity of human nature in consequence of the fall.

“4. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.

“5. The justification of the sinner by faith alone.

“6. The work of the Holy Spirit in the conversion and sanctification of the sinner.

“7. The right and duty of private judgment in the interpretation of the Holy Scriptures.

“8. The divine institution of the Christian ministry, and the authority and perpetuity of the ordinances of Baptism and the Lord's Supper.

“9. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked.”

In advocating the adoption of these articles, Mr. Bickersteth dwelt mainly on the moral power they were fitted to confer on the Alliance. There might be an alliance, though these articles should not be adopted ; but of what sort would it be ? It would simply be a latitudinarian confederacy, or a political crusade against Popery, like the German movement now proceeding before our eyes, but which had no strength in it. The power of principle to confer strength, Mr. Bickersteth illustrated by a reference to the Arabian impostor. The adoption of a single article—the unity of the Deity—gave Mahomet a mighty advantage in contending with the corrupt Christians of the east. A similar advantage these articles would give the Alliance in contending with the hosts of Antichrist and a world lying in wickedness. The present war is against error ; and it appears to be as foolish as it is impious, to try to overcome error with anything but the truth. Though the Alliance had forborne at present to emit any declaration of principles, it could scarcely have taken a single practical step without virtually declaring its belief in certain doctrines. The publication of pamphlets and treatises is one of the ways by which it proposes to extirpate Popery. But these publications must contain certain principles, and, ushered into the world under the sanction of the Alliance, they must be held as speaking its sentiments on the great points on which they treat. Mr. Bickersteth next proceeded to guard against misconceptions of the object which the Alliance had in view in the adoption of these articles. It was not intended thereby to define the limits of Christian brotherhood, but to point out the class of per-

sons which, on the whole, it was desirable to embrace within the Alliance. There were men who would impede their movement, and weaken their great effort,—Gideon's recruits, who would obstruct the victory. It was desirable there should be some security against the admission of such. These the summary of principles would keep away. There was a necessity that the Alliance should be thoroughly united and combined by a large acknowledgment of those great truths in which its members agree. Mr. Bickersteth next proceeded to bring under the notice of the Alliance the addition which the Aggregate Committee had made to the Summary of Principles. The first eight articles had long been in the hands of members; but the ninth, which declared the eternal blessedness of the righteous and the eternal punishment of the wicked, had been newly proposed for adoption. Mr. Bickersteth stated in brief, the reasons which led the Committee to recommend that this article be adopted; and these reasons were more fully stated and enforced by the American brethren in the course of the discussion that followed. In the new world the truth is in great danger at present, from men holding the doctrine of Universal Restoration. These men will not deny the inspiration and authority of the Holy Scriptures,—they will not deny, the doctrine of the Trinity, or the utter depravity of human nature, or any other principle contained in the basis; but they hold that Christ died for all men, and that his redemption will in due time be applied to all. They speak of God as a Universal Father; "and," say they "would a father put his own child into the fire and burn him for ever?" It was not impossible that such men might seek admission into the Alliance; and their connection with it would not tend, certainly, either to its stability, or to the successful prosecution of its grand ends. In Germany the same form of error is prevailing. There, as well as in America, infidelity is advancing against the truth, under the banner of universal love. In India, too, Universalism is not unknown as an enemy of the Gospel. The case being so, the addition of this article was of vast importance. By admitting it into its basis, the Alliance adjusted its front more completely to the enemy's battle.

The adoption of the articles was seconded by the Rev. Dr. Cox of New York. In doing so, he took occasion to give a running commentary on them, than which, nothing could have been more luminous or more eloquent. Thereafter Dr. Byrth of Liverpool moved that the entire of the ninth article be omitted. His seconder, Mr. Howard Hinton, seemed to think that it was no part of the object of the Alliance to give a testimony for truth. What could be gained by the admission of the doctrine of eternal punishment into the basis? Would the world believe it on our testimony? No. And then the Quakers would be shut out by it; and was it not the duty of the Alliance to embrace within it as many of the disciples of Christ as possible? He apprehended, too, that great ridicule would hereby be brought upon the Alliance, and that men would call its members *eternal tormentists*. "Let them call us so," was the reply of the Hon. and Rev. Baptist Noel,—“it will be an awful sermon to the world.”

A good deal of irrelevant matter now found its way into the discussion. The attention of the house was at length recalled to the precise

question before it, by Dr. Cunningham, who stated that the proposal now under consideration was simply to the effect that the basis be amended by the admission of the ninth article. This question it was scarcely possible to discuss without taking into view the real object and position of the proposed basis. No very formal or explicit deliverance had ever been given on this point, and therefore the Alliance was without a definite and certain test by which to settle the question whether an additional article should be appended. Their first and leading object, as a confederation of Protestant evangelical Christians, was to oppose the great adversary of Christ: but in carrying this object out, he felt they must have some standard of conformity. As one of the objects of the Alliance was the manifestation of existing unity, it did seem a fair and consistent thing to display before the world the actual agreement of its members in the great doctrines of evangelical truth. An Alliance like this could surely do something in the way of bearing testimony to great and important truths,—something in the way of recommending these truths to the hearts of Christian men,—without claiming infallibility, or usurping authority over the understanding.

As regarded the admission of the ninth article, Dr. Cunningham said that he had never been disposed to lay great stress on the various items of the basis, for he had always held that, to a large extent, it must be defective. But one of the objects of the Alliance was to bear testimony to truth; and it did appear to him, that the ninth article referred to a department of doctrine on which the Alliance should wish to have it known all over the world that it held evangelical views. He would attach great weight to the solemn testimony of the American brethren, that Universalism was the form which infidelity was assuming in their country; and if to testify for the truth was one of the objects of the assembly, it was a matter of the highest importance to testify for it on that point. So far as the theological literature of Britain was concerned, scarcely anything appears impugning the doctrine of eternal blessedness and eternal punishment, except from Unitarians and avowed infidels. He did not speak of what may transpire from time to time in private life, but of what openly appeared on the face of the theological literature of this country. But in America infidelity was spreading under this form. The same thing was taking place on the Continent of Europe. In Germany there were men, evangelical on other points, who had fallen into error as regards the eternity of future rewards and punishments. This was a danger to which the rising Christianity of Europe was exposed in no ordinary degree, and therefore a danger against which the Alliance was called to emit a solemn warning. The addition of the ninth article he held as only a fair following out of the general assertion given by the Alliance, of evangelical principles.

In a previous part of the discussion, a wish had been expressed for an experimental basis. In allusion to this Dr. Wardlaw remarked, that the first element of the Christian character is faith, and faith leads to the truth, and thus the application of an experimental basis would come ultimately to the same thing as a doctrinal basis. With regard to the solemn and awful question which might now be said to be before the

house,—the eternal punishment of the wicked,—there was no truth in the Bible which had been an occasion of more temptation to him than this ; he had studied it on his knees, and with tears of anguish ; but he had yielded to conviction, and in the hope that God would give him grace and strength to acquiesce with holy joy, in whatever is glorifying to His name.

We believe Dr. Wardlaw in this expressed the feelings of all religious minds of a thoughtful cast, and yet no small part of the glory of the Gospel lies in this, that its issues are everlasting. What a light does this doctrine shed on the love of God ! How does it tend to enhance the importance and grandeur of the death of Christ ! He redeemed us from eternal misery. Like the cloud of old, this doctrine sheds light as well as darkness. There is one class who, we believe, feel no difficulty in acknowledging this truth. The sinner awakened and stricken in conscience readily admits justice,—so far at least as himself is concerned,—that there would have been no unrighteousness in the great Judge, though he should be excluded for ever from the blessed face of God, and called to bear to all eternity the infliction of His wrath. After a long discussion, the amendment was negatived, and the article added to the basis.

The alliance proceeded next to pass the articles one by one. No amendments of any importance were moved, and such amendments as were proposed were either withdrawn or negatived. The eighth article however became the subject of some discussion. The Rev. Howard Hinton, proposed that that article should be omitted ; and the discussion on this point occupied the entire sitting on Saturday. It was urged here by a few, that the matters to which the eighth article referred were not fundamental, evangelical points, and that they differed in this respect from the previous articles. To this it was replied that it was of the utmost importance to testify before the world, that on these matters the Alliance entertained evangelical views ; and that while it held the sacraments of Baptism and the Lord's Supper, it was in no Popish sense. The article was passed, with the single alteration of the word "obligation" for "authority."

In the Alliance on Monday, Dr. Cunningham made a speech for the purpose of more clearly defining and fixing the position of the basis.

His wish was that the Alliance should declare that the articles now passed were not to be held as a creed or confession. On this point there seemed to be substantial agreement among the members. Still the Alliance was unable to come to an immediate agreement, owing to the strong desire on the part of most, that the assembly should be viewed as testifying before the world to the truths contained in the basis, and the fear that unless the articles were considered as a confession in a loose and popular sense, some might subscribe them who did not believe them, or hold themselves bound by them. It was proposed to declare that the articles were not a confession or creed in an ecclesiastical sense ; but the discussion ended in referring the matter to a select Committee, who are to give in their Report at the evening sederunt.

Thus the basis has now been consummated. All who love the truth, and desire to see its friends united in opposing error, will heartily rejoice and give thanks to God, that the Christian world has been brought to unite in the acknowledgment of so many important articles of faith.

#### ALLIANCE AND AMERICAN SLAVERY.

In the former paper we brought down the proceedings of the Evangelical Alliance to the consummation of the Basis. The eighth sitting,—that of Monday the 24th,—was opened by Dr. W. Symington, who presided over the devotional exercises. After a psalm (Scotch version) had been sung, and prayer offered up, the chairman addressed the Conference on the necessity of deep humility, forbearance, and brotherly love in their future proceedings, and warned the members against the sin and danger of making an idol of the Alliance. At the previous sitting the basis had been enlarged by the addition of the ninth article, after a long and interesting discussion; and at this sederunt several amendments were moved on the article itself. Our readers will recollect that this article referred to the important doctrines of the “immortality of the soul,” the “resurrection of the body,” and eternal “blessedness of the righteous, and the eternal punishment of the wicked.” The amendments were not of great importance, but it may gratify our readers to know what they were. We shall mention one or two of them. One amendment, which was moved by Dr. Cox of Hackney, and ultimately withdrawn, was to the effect, that after the words “Lord Jesus Christ,” the words following be added:—“And finally, the important truth, that the ‘wicked shall go into everlasting punishment, but the righteous into life eternal.’” The object of the mover was to have the doctrine of the eternity of rewards and punishments expressed in Scripture language. The Rev. Mr. Gotch moved, that for the word “body” in the second clause of the article, the word “dead” be substituted. This amendment was negatived. Another amendment, which was also negatived, was moved by the Rev. Mr. Kuntze, and was to the effect, that the form of the ninth article be as follows—“The resurrection of the body, the judgment of the world by our Lord Jesus Christ, and life everlasting.” Mr. R. A. M’Fie moved, that after the word “wicked,” the words “who finally reject the mercy of God our Saviour,” be added. The amendment was negatived. We shall mention only one other amendment, which was moved by the Rev. Mr. Binney and also rejected, namely, that instead of the words “the immortality of the soul,” the words “the future life” be substituted. In short, all amendments on the ninth article were rejected, and the article was finally passed in the form in which it had been originally adopted. The arrangement of the articles next became the subject of discussion. Several alterations were moved and carried; and the articles were ultimately brought into what was conceived to be a more natural and logical order. These articles, as finally arranged, were given in our last, but will be found repeated in another column, along with the Supplementary Clauses, which we were then able to give but partially. The articles as now arranged and amended, together with the Supplementary Clause which had been altered in accordance with the spirit of Dr. Cunningham’s amendment

upon it, were again read, and their adoption moved. The Conference rose, and adopted the motion, *nemine contradicente*. The Chairman announced the hymn, "All hail the great Emmanuel's name," which was sung; and prayer having been offered up, the Conference adjourned.

On Tuesday, the Conference adopted the rest of the Supplementary Clauses which had been prepared by the Aggregate Committee, and in the form in which they had been prepared by that Committee. These resolutions will be found in the same column that contains the Basis; they form the best record of the proceedings of that day. On Wednesday the Alliance passed to the consideration of its "objects." The resolutions on this head as finally amended and passed by the Alliance, will also be found in another column. This subject engaged the deliberations of the Conference on Wednesday, Thursday, and part of Friday.

Hitherto nothing had occurred to interrupt the harmonious progress of the Conference in the work of consolidating its basis, and marking out the course and the character of future operations; but on Friday, a topic came up for discussion, on which it was found that considerable diversity of sentiment and feeling existed among the members of Conference, and apprehensions began to be entertained for the stability of the Alliance as an œcumenical Alliance; nor were these apprehensions set at rest till late on Saturday evening. On Friday the Alliance passed to the consideration of the third portion of the paper prepared by the Select Sub-Committee concerning "General Organization." The Rev. Dr. Schmucker moved, and the Rev. Dr. Bunting seconded,—

I. That the Alliance shall consist of those person, in all parts of the world, who shall concur in the principles and objects adopted by the Conference; it being understood that such persons adhere as Christians in their individual capacity.

II. That the members of the Alliance be recommended to adopt such organization in their several countries as in their judgment may be most in accordance with their peculiar circumstances. And that, in furtherance of the above plan, it be recommended, for the present, that a branch be formed for each of the following districts, viz. :—

1. The United Kingdom of Great Britain and Ireland, exclusive of the British colonies.
2. The United States of America.
3. The Kingdom of France.
4. The North of Germany.
5. The South of Germany and German Switzerland.

And that additional branches be from time to time recognized as such, by the concurrence of any two previously existing branches.

III. That an official correspondence be maintained between the several organized branches; and that annual reports of their proceedings be mutually interchanged, with a view to co-operation and encouragement in their common enterprise.

IV. That any member of the Alliance, on his removal to another country, shall be entitled to the privileges of membership, in connection with that branch of the Alliance existing near his new residence.

V. That the Alliance shall meet in Conference every seventh year, and oftener if deemed necessary, at the call of two branches, one on each side of the Atlantic. The time and place of the regular Septennial Meeting to be authorised by the previous Conference, and in case of Special Meetings, by mutual consultation. The first Meeting to be held (D. V.) at —— in the year ——

VI. That the Septennial Conference shall consist of all members of the Alliance especially appointed by the respective branches and their auxiliaries.

VII. That each Conference shall elect its own officers, viz., a President, Vice-Presidents, Secretaries, Treasurer, and Committees; and may form such bye-laws as it shall deem proper, which shall not, however, be binding on any subsequent Conference.

VIII. That no alteration shall be made in the constitution of the Alliance at the time when such alteration is proposed; nor until, at a subsequent conference, it shall be determined by a majority of three-fourths of the members present.

It was agreed that the clauses of the motion should be considered *seriatim*. The Rev. J. H. Hinton moved, and the Rev. J. V. Himes seconded, "That in the *first* clause, after the words 'those persons,' the words 'not being slave-holders,' be inserted." A discussion now ensued on the subject of American slavery, and the propriety of admitting slave-holders into the Alliance. The amendment was opposed by President Emory on two grounds. *First*, it would be an anomaly in the constitution of the Alliance. The question of moral character, in connection with the Basis, had often come up for consideration; but as often as it had come up it had been rejected. This was a matter appertaining to moral character; for where was the theological system which ranked slave-holding among its doctrines? It was a practical matter, and therefore its admission into the Basis of the Alliance would be not only anomalous, but contrary to the spirit of former decisions. We should rest content with a doctrinal Basis. But, *second*, it was in expedient,—inexpedient with reference to the anti-slavery cause itself. He was so desirous that slavery should come to an end throughout the earth, that if the introduction of this clause could contribute to such an end, he should consent that his brethren should vote for its admission, though he should be obliged still to regard it as an anomaly in the Basis. He would rather be the extinguisher of slavery in the United States, than possess the glory of Washington, the father of his country. But he was satisfied that the amendment would have just the opposite effect. Brethren who had not lived in America could have no conception of the difficulties connected with this subject; and these difficulties, great in themselves, were uniformly increased when foreign interference took place! it became then next to impossible to advocate the cause of the slave, for it was instantly cast in their teeth, "Here is British influence." Our aim should be to enlist the slave-holder himself in this cause; and how was this to be done? Not by compelling him to shut himself up within his own circle, but by drawing him forth to mingle freely with the men of other countries. Let him go to North America, and observe the vast superiority of the free over the slave States, as regards their

cities and the cultivation of soil,—let him come to Britain, and see as he had seen, the respect paid to color,—and he was sure he would go back to his own country the enemy of slavery.

Dr. Wardlaw believed that there was not an individual within these walls who was not the enemy of slavery. It was one of the greatest outrages under heaven, of heaven's great law of Christian charity and love, "Whatsoever ye would that others should do unto you, do ye also unto them." No one could, on any pretence, hold his fellow-creature as a slave, unless he sincerely wished to be himself a slave. The great question here was, "What is the will of God?" Is it a sin, or is it not a sin? He held that slave-holding is in every instance sinful, because it is in every instance a breach of the great law to which he had referred. In passing a sentence of exclusion from the Alliance on the slave-holder, he did not regard himself as passing any sentence against his Christianity. If an individual engaged in an unlawful course applied to him for admission into his church, he refused him, not on the ground that he was not a Christian, but on the ground that he could not admit him without giving his sanction to the unlawful course he was engaged in. On the same ground would he object to the admission of slave-holders, that it was a sanctioning of slavery. He felt the difficulty of special cases; but his answer was, that he could not legislate for special cases. He knew there were men who treated their slaves well, both as regarded their temporal and their spiritual interests; still he could not approve of such cases, because he viewed them as amounting to a sanctioning of the enormous system of evil with which they stood connected. He illustrated this by a reference to the theatre. There were plays he might witness without harm to himself; still he would be sinning in doing so, because countenancing a system of great moral mischief. If slave-holders were excluded, we should have two Alliances,—one in Britain, another in America. If slave-holders were admitted, he was quite satisfied, from what he knew of the pulse of Scotland, that a large proportion of those disposed to join the Alliance would not come forward, and a large proportion of those who had already joined it would withdraw from it. He would regard the erection of two Alliances as a less evil, both in its own nature and in its results, than that this great Alliance should give its countenance and sanction to the slavery of the United States of America.

The Rev. Mr. Ewbank would not yield to any man in his abhorrence of slavery. He regarded it as a most damnable and diabolical sin; but he believed the gospel would destroy slavery, just as it would destroy other sins of as deep a dye prevailing in this and other Christian lands, such as duelling and war. He strongly objected to the amendment, on the ground that it introduced a new principle into the constitution of the Alliance. If such a principle were introduced, he maintained that he had no right and no title to be in the Alliance. Many brethren present had declared that the system of Church and State, as exemplified in the Church of England, is unscriptural, and that it destroys more souls than it saves. He was admitted into the Alliance, then, because he was not identified with this system. Why should not the Alliance act in the same way in the present case! Why should not

we trust our American brethren to introduce only such men as are Christians in spite of slave-holding?

Dr. Skinner of America was convinced that this amendment, if passed, would exclude the great body of the evangelical American Churches. He regarded American slavery as a great abomination; nevertheless he knew some who were as spiritually-minded men as he had ever known, yet nominally slave-holders;—they were so, not for their own interests, but for the good of the slave. Once he was travelling in Virginia, he observed two negro girls, beautiful children, walking behind a man who was riding. On inquiring, he was told that these children were going to be sold on an execution from the Sheriff. Supposing he had bought these children, that he might educate them, and, as soon as it was practicable, give them their liberty, would he, although nominally a slave-holder, have been transgressing the law referred to by Dr. Wardlaw, that we should do to others as we would that others should do to us? There were many such cases in America.

M. Monod hoped that, in this instance, as in previous instances, an intermediate course would be found. In point of form, he thought the amendment came too late. The decision of the Alliance on the subject of personal holiness virtually settled the question. Should the Alliance rule against slavery, what would it answer those who asked it to point its special condemnation likewise against war and duelling?

The discussion had proceeded so far, when it was moved that the matter be referred to a Committee, who should report at the sitting tomorrow. The motion being agreed to, the Committee was named, being composed of British, American, and Continental members: and the conference adjourned.

On Saturday the Conference met at ten o'clock. After the devotional exercises, the Secretary reminded the Conference that the Committee were in deliberation in another apartment, and suggested that special devotional exercises should be continued on their behalf, that the Holy Spirit might guide them to a harmonious and satisfactory issue. The devotional exercises were resumed. After some time, Dr. Cox appeared in the Conference, and announced that the Special Committee were unable as yet to give in a Report—that they craved leave to continue their sitting, and requested, moreover, that several other members of Conference be added to their number. This request was granted; and the Conference resumed their intercessions at the throne of grace in behalf of the Committee. About two o'clock an intimation was sent from the Committee, to the effect that no conclusion had yet been come to, and that the Committee advised an adjournment of the Conference till Monday. The Conference, however, resolved to continue its sitting; and having sent a message to the Committee, requesting them to take ample time for the mature consideration of the question now before them, it proceeded to the consideration of the miscellaneous resolutions prepared by the Select Sub-Committee. A good many of these resolutions were passed. With the exception of a short adjournment, the Conference was occupied in this work till six o'clock. The motion of adjournment till Monday was already carried, and the members were on the point of separating, when it was announced in behalf of the Committee, that provided the Con-

ference should sit for a few minutes longer, it was not impossible that the Committee might come down with a Report.

Accordingly, in a short space the members of Committee appeared with their Report. Dr. Cox of Hackney, their Chairman, stated, that he appeared in the Conference with feelings stronger and deeper than he could possibly express. They had been occupied throughout the whole of this day with the matter referred to them; and when he looked back on the transactions of the day, and the resolution to which, as a Committee, they had come, he felt that he had never occupied a position of higher responsibility than he had this day done as Chairman of the Committee. In the discussion that had taken place, they had felt themselves united more than ever, and bound to each other by ties that death would not be able to break. And if the Report now to be given in should be unanimously received, the Alliance would at length send out a voice that should sound to the extremities of the earth, proclaiming the union,—the true, genuine, and eternal union, of an Alliance which, as it advanced in its course, would become perfected in its character, purified in its nature, and which will be consummated in the world beyond. He then called on his namesake, Dr. Cox of America, to read the Report of the Committee. Dr. Cox then read the following Report:—

“In respect to the necessity of personal holiness, the Alliance are of opinion that it is recognised in the Article of the Basis—On the Work of the Spirit: and in reference to various social evils existing in countries within the circle of this Alliance, such as the profanation of the Lord’s-day, intemperance, duelling, and the sin of slavery, they commend these and similar evils to the consideration of the branches; trusting that they will study to promote the general purity and the Christian honour of this confederation by all proper means. And in respect especially to the system of slavery, and every other form of oppression in any country, the Alliance are unanimous in deploring them, as in many ways obstructing the progress of the gospel; and express their confidence, that no branch will admit to a membership slave-holders who, by their own fault, continue in that position retaining their fellow-men in slavery, from regard to their own interests.”

Rev. J. H. Hinton moved, and Rev. A. T. Hopkins seconded, that the Report now received be adopted.

Rev. John Nelson of Belfast (a member of the Select Committee), moved, and Hamer Stanfield, Esq. seconded,—“That, whereas it is impossible for this Conference to legislate for particular cases or exceptions, no slave-holder be admitted to any branch of the Alliance.”

The Rev. Mr. Bevan, who was long Secretary to the Anti-Slavery Society, rejoiced in the issue now before the Conference, as expressed in the resolution of the Committee. He trusted this Report would be unanimously adopted, and go forth as a truthful, honest, and solemn testimony to the world, on a subject which had excited so much attention and anxiety on the part of the Conference. If the force of this deliverance were not weakened by division, he believed it would hasten the largest consummation their anti-slavery hearts could desire, when not only the oppressed should go free, but the oppressor also should parti-

cipate in the benefits of an issue the Conference so much desired. The motion was carried; two or three hands only, that we could see, being held up for the amendment. A hymn on Christian union was sung, after which the Conference remained a short time in silence. Prayer being offered up, and the benediction pronounced, the Conference adjourned.

It was believed that the question was now settled; but on Monday the whole subject was opened up anew. The American brethren called the attention of the house to the resolution of Saturday, and craved leave to state their sentiments at full length on the subject. They held that the introduction of the question was irrelevant, and that the resolution regarding it had altered the constitution of the Alliance. All their hopes were frustrated: it would be impossible to form a branch in America in connection with Britain, if this resolution remained in force; and thus the Alliance, as a universal or œcumenical Society, would be at an end. Justice Crampton moved the rescinding of the resolution; which being seconded, the whole matter became again the subject of discussion. This discussion has occupied the entire of this day's (Monday) sitting; and not a few members have declared that provided the resolution is rescinded they cannot continue members of the Alliance. On the suggestion of the Chairman, the motion of Justice Crampton, with the subject generally, has been referred to the former Committee, one or two new names being added, for re-consideration. It is hoped they will report to-morrow.

#### THE FINAL CONSTITUTION OF THE EVANGELICAL ALLIANCE.

When we closed our last communication, a breach appeared to be pending inevitably over the Alliance. Three days it had sat in deliberation without being able to devise a proposition on the important subject in discussion, in which all could concur. Its ablest members, formed into Committee, had retired again and again, and consulted long and anxiously, without being able to bring in any satisfactory Report. We believe there was not a member of the Conference who had not come to the conclusion, in his own mind, that the formation, or rather the continuance, of an Universal Alliance was a hopeless matter, and that recourse must be had to the only alternative that presented itself,—even that of allowing each of the countries of Christendom to construct its own Alliance. But the hand of God, which had already removed so many obstacles and difficulties out of the path of the Conference, was again displayed in averting the evil that appeared to man unavoidable, or suffering it to happen only in a modified sense, and to such a degree as will tend, we are persuaded, to perfect the organization of the Alliance and adapt it more thoroughly to the accomplishment of its ends. The plan by which this result has been gained, which we here state in brief, but shall explain more minutely in a subsequent part of this communication, is that of deferring “the final and complete arrangement of the details of the General Alliance, of which the foundation has now been laid, till another General Conference.

We have already indicated that the question was re-opened on Monday. The conclusion come to on Saturday evening was regarded as a

happy one ; all rejoiced in the harmonious adjustment of the matter ; and the American brethren, it was understood, also concurred in the resolution,—an understanding founded on the circumstances that Dr. Cox of America had read the Report which the Conference adopted, and that no dissents were expressed by the American section of the Alliance. But more mature consideration satisfied the American brethren that they could not submit to the resolution come to during the sitting of Saturday. Their submission would be attended, they conceived, by disastrous results to the anti-slavery cause in America. It would hamper them in all their movements in behalf of the slave, and annihilate to a great extent their influence as the advocates of emancipation ; and moreover, it would endanger their amicable and fraternal relations with a portion of the American Church. This, as we have already indicated, brought on anew a discussion of the whole subject, and that discussion resulted in the re-appointment of the Committee, and the recommittal of the matter. It was late in the forenoon of Tuesday when the Committee gave in the following Report :—

“ I. That whereas brethren from the continents of Europe and America, as well as in this country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective countries, it is expedient to defer the final and complete arrangement of the details of the Evangelical Alliance, of which the foundation has now been laid, till another General Conference.

“ II. That the Alliance consist of all such members of this Conference and members and corresponding members of the divisions of the Provisional Committee, as shall adhere to the principles and objects of the Alliance. Persons may be admitted to membership of the Alliance by consent of all the District Organizations, or by vote of a General Conference and to membership of any District Organization by such mode as each District Organization may determine.

“ III. That the members of the Alliance be recommended to form District Organizations in such manner as shall be most in accordance with the peculiar circumstances of each district. Provided, however, first, that neither the Alliance, nor the respective District Organizations, shall be held responsible for the proceedings of any District Organizations ; secondly, that no member of any District Organization shall, as such, be a member of the Alliance ; and, thirdly, that whenever a District Organization shall be formed, the members of the Alliance within that district shall act collectively in its formation. That, in furtherance of the above plan, it be recommended, for the present, that a District Organization be formed in each of the following districts, viz. :—

“ 1. The United Kingdom of Great Britain and Ireland.

“ 2. The United States of America.

“ 3. France, Belgium, and French Switzerland.

“ 4. The north of Germany.

“ 5. The south of Germany and German Switzerland.

“ 6. British North America.

“ 7. The West Indies.

“ And that additional District Organizations be from time to time re-

cognized as such by the concurrence of any three previously existing branches.

“IV. That an official correspondence be maintained between the several District Organizations, and that reports of their proceedings be interchanged, with a view to co-operation and encouragement in their common object

“V. That a General Conference be held at such time and place, and consist of such members of the Alliance, as, by correspondence between the District Organizations, and under the guidance of Divine Providence shall hereafter be determined by their unanimous concurrence. Provided, first, that any member of the Alliance who was entitled to attend this Conference, and shall retain his membership, shall be entitled to attend the next also; and secondly, that all questions relating to the convening of it shall be determined by such members only of the District Organization as shall also be members of the Alliance. A Conference of any two or more of the District Organizations may be held by mutual agreement.”

This is the Report, not in the precise terms in which it was given in, but as altered and amended by the Conference on Wednesday. All we shall attempt at present is to offer a few observations for the purpose of making the bearing of this Report on the character and structure of the Alliance a little more plain. There are some who may be disposed to think that the grand idea,—that in which it was supposed the glory and charm of the Alliance consisted, namely, that it was an Alliance for the world,—is now lost;—that instead of one united and œcumenical Alliance, there are now not fewer than seven Alliances set up or on the point of being so, and provision made for the erection of as many more, provided these shall be demanded. This is not exactly the view we take of the matter. So far the Alliance is one and œcumenical. Its Basis is one. All its members and all its Organizations throughout the world are pledged to, and united in, the profession of the nine doctrinal articles which form its foundation. It is still one in its objects, and is still capable of bringing its undivided energies to the accomplishment of these objects, just as it is still to be viewed as bearing its undivided testimony to the great truths that compose its Basis. But, as regards its Organization, it is different in different districts or countries. In forming Organizations in this or that country, the members of the Alliance are left at liberty to have respect to their peculiar circumstances, and no one branch of the Alliance is to be held responsible for the proceedings of another. Doubtless, this kind of Organization has its disadvantages; but it is the best that can be constructed in present circumstances; and there is no reason why we should not entertain the hope that, at the next meeting of the General Alliance, this Organization will be remodelled and perfected. But we conceive it has also its advantages, and these are other than the removal of the difficulties out of which it has arisen. It has substantial advantages. Its Organization will be more plastic; it will better meet the state and exigencies of the several countries to which it will extend; its action will be more prompt; while it need not weaken or interfere with the combined harmonious action of the General Alliance.

Besides the countries named above, where it is recommended to form Organizations, there are other parts of the world, such as the East Indies, South America, the Cape of Good Hope, where it is expected branches will in due time be formed. In all these places there are brethren ready to enrol themselves as members of the Alliance; but meanwhile the number of such is not sufficiently large to warrant the issuing of a recommendation for the formation of branches. Organizations will spring up spontaneously in these parts of the world, as Christians increase, and be recognised as distinct Organizations by previously existing branches; it being provided that "additional branches be from time to time recognised as such by the concurrence of any three previously-existing branches." As regards "British North America," considerable doubt was entertained whether there was so large a number of brethren in the possessions of Britain at the north as to warrant the formation of a distinct Organization, and whether it might not be better to affiliate Canada and the States. "If convenient in point of numbers," it was said, "to form a branch in Canada, it would be beautiful in point of nationality." But in British America, it was stated, there were already not fewer than from twenty to thirty members enrolled; besides, it was pleaded, it would be more acceptable to the people generally to have a Canadian branch; and accordingly leave was given for the immediate erection of two Organizations in the American Continent.

The Alliance is viewed as composed of those who have been members of the present Conference at London, and members and corresponding members of the divisions of the Provisional Committee adhering to the principles and objects of the Alliance. These, as members of the General Alliance, have certain privileges above others. They only are entitled to act in the formation of District Organizations; and they only have the absolute right of attending a General Conference. Others besides those presently enrolled may, however, become members of the general body. They can do so by becoming, in the first place, members of a District Organization. That Organization may propose them to the rest; and if all the Organizations concur, they become members of the General Alliance. The Report, as first brought in, made it impossible for any one to become a member of the Alliance who is not so at present, till the next general meeting. This, it was believed, would greatly retard the growth and general prosperity of the Alliance; and, accordingly, the Report was amended on this point, and admission into the Alliance declared practicable through the door of the Organizations. Still a tentative period will have to be passed through, on the part of all who become members of the general body,—a voluminous, and sometimes tedious correspondence, will have to take place before any name can be added to the roll of the Alliance; but it does not seem impossible to avoid this consistently with the object the Conference has in view in this part of its Organization.

As regards the next general meeting, nothing is determined on, at least as regards the time and place. Some proposals were made to the effect that the year 1850 should be named. Others hoped it might not be impossible to assemble the Alliance, two years hence, at the city of

Calvin. The question of delegation to the general meetings was left for future consideration. In order that the Alliance, properly so called, should be able to meet, it is requisite that all the Organizations concur in calling it together. This must of necessity be the case. There might be a large Conference with the concurrence of only the majority of the branches, but no œcumenical meeting unless all are present.

An incident of a very unique character tended to shed a very interesting light on the last scenes of the Conference. The discussion and proceedings which had sprung out of the subject of American slavery were just drawing to a close, when a man of deep colour entered the Hall, and took his seat as a member of the Alliance. He stated that he was a minister of the African Methodist Episcopal Church, in the United States of America, and pastor of a congregation composed partly of freemen and partly of slaves in the neighbourhood of Washington; and that the slave portion of his flock had deputed him to appear as their representative in the Alliance. He had come thus late, being detained by an accident full of danger, but in which God had mercifully preserved him. On the high seas he was overtaken by a storm; the ship in which he sailed was dismasted, and compelled to return to New York; thence setting sail a second time, he had arrived in London just in time to witness the conclusion of the Conference. He then proceeded to read a document, which we regard, and which appeared to be generally regarded, as one of the most interesting of the documents given into the Alliance. We take leave here to embody that document, without a single remark:—

“As a member of the Evangelical Alliance from the United States of America, having been disappointed in arriving in London at the commencement of the meeting, in consequence of an accident on the sea, the ship *Empire*, of New York, being dismasted July 26, and compelled to return to New York, I humbly beg leave, at the close, to present one or two thoughts upon the object of this glorious and holy Christian Alliance.

“I feel unfeignedly thankful to Almighty God for the preservation of my life in the midst of the most imminent danger of the sea, and for my safe arrival at the city of London; and for my admission as a member, unworthy though I am, of this great assembly, composed of the wise, the good, the learned, the talented, and holy servants of our common Lord and Saviour Jesus Christ, from the four quarters of the Christian world. But while at the same time, I feel devoutly thankful for past and present blessings and favours, I deeply regret my loss in not being permitted to witness the whole proceedings of the meeting, and to derive the great advantages which I should have done from its deliberations; but though it has been my loss, this meeting will prove the world’s exceeding gain. The Christian community throughout the world will peruse with studious attention the published documents of this Alliance, and will derive from them that instruction they will be so highly capable of imparting. They will find their way, like ministering angels, into all private society, and into all public associations of the Church, diffusing the wisdom of the universal, united ministry through every channel of wide-spread Christendom.

“That most worthy and heaven-like Christian Alliance which has here been created and nurtured, will go on to maturity; the Christian world will sit under the same healing stream, and will be baptised in the same baptismal-font, of holy Christian Alliance; and in this mighty phalanx the Church will go forth, in the strength of her Divine Master, conquering and to conquer.

“Representing, as I do, over seventeen thousand professing Christians in the United States of America, members of the African Methodist Episcopal denomination, and more or less remotely three millions of my race I feel the sacred and high honour, as well as the great responsibility. They are men possessing, in common with the rest of the human family, great interests both in heaven and upon earth; and though they may for a time be deprived, by frail human policy, of some of the privileges of the latter, yet they have faith to believe that, through the everlasting atonement, they will for ever enjoy the glory and happiness of the former.

“They were of opinion that their temporal and spiritual interests would be promoted by sending a delegate to this meeting, believing, as they did, that he would be admitted a member (if properly empowered and recommended) of this grand Christian Alliance. They believed it on the ground of their faith in British soil. They believed their temporal interests would be advanced by their delegate being witness of the proceedings of this body on the subject of slavery, and report to them what he should see and hear; and here their delegate would beg leave to say, that he has been highly gratified with that part of the proceedings upon that subject which he has witnessed. He thinks the Church has this great work to accomplish, and that all she wants to effect is, her concentrated energies brought to bear, with wisdom, prudence and discretion, upon the enlightened conscience of the Church and the world; and, under the guidance of the Divine hand the work will steadily and safely go forward, till it shall be perfected. They believed their spiritual interests would be enhanced by their delegate making this body acquainted with their existence as a denomination of professing Christians, and by asking for them an interest in the prayers of the servants of our common Lord; and also by stating, that they endeavour to maintain among them the acknowledged and pure doctrines of revelation; that they ask to be considered and known by this great meeting, as a constituent part of the allied Church of Christ, knowing but one God,—one Saviour, Jesus Christ,—one Spirit, the Holy Ghost,—and one Divine Revelation, given by the second Person of the adorable Trinity.

“Feeling very thankful for that kind and Christian reception with which I have met, I subscribe myself,—Your fellow-labourer in the vineyard of our Lord and Saviour Jesus Christ, M. M. CLARK.”

The last moments of the Conference were very appropriately spent in giving thanks, first of all to God, whose hand had guided them through all their deliberations, and who had often signally interposed in their behalf, in the way of removing their difficulties, and bringing about a wonderful harmony in their conclusions. And, truly, when we take into account from how many lands the members of this Conference had come, and to how many Christian denominations they belonged,—when we

think of the endless diversity that obtained in their previous habits, modes of viewing matters, and forms of worship and Church government,—we cannot regard the marvellous harmony of feeling that continued throughout, and the wonderful unanimity of judgment that was attained to on a number of important doctrines and on a vast variety of inferior though still important matters, in any other light than as a special creation of the Holy Spirit; and, as such, it becomes every friend of the Lord Jesus humbly to mingle his thanks on this account with those of the Alliance. Then, having thanked their chairman, and their other public servants, and the American and Continental members having, in most affectionate and Christian terms, bidden farewell to their brethren of Britain, the Conference, after singing a hymn, engaged in prayer, and the benediction being pronounced, Sir Culling Eardley Smith declared the Conference dissolved.

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*X.—Religious Persecution in Madeira, and in Turkey and Greece.*

The spirit of the natural man has in all ages and countries been one and the same wherever it has come into antagonism with the gospel. The natural man cannot discern the things of God—he loves darkness rather than light, because his deeds are evil. The gospel is the light of heaven and reveals the darkness of sin. When the dark spirits of this earth are roused and brought to the light of the gospel, they take counsel against the Lord and his truth and his servants; and as in the days of the apostles, where they cannot silence or intimidate, they will persecute even unto death. There is no form of fallen human nature more tyrannical or cruel against the agents of the truth than the awakened supporters of a corrupt religion and interested priesthood. These remarks will find abundant confirmation in the following statements of the priestly persecutions of the churches of Rome, and Greece, and of the Armenians in Turkey. Our brethren in Turkey, Greece; and Madeira, need all our sympathy and prayers. Let us all bend our spirits at a throne of Grace, that their faith may not fail, and that they may not only be faithful, but come off more than conquerors through Him who hath loved them.—EDS. C. C. O.

RELIGIOUS BIGOTRY AT MADEIRA.

MADEIRA, August 12.—On the afternoon of the 2d of August, the Canon Carlos Telles, accompanied by a mob of the lowest rabble in town, assaulted several individuals, men and women, who were said to have been in the house of the Misses Rutherford (two English ladies residing here for their health), for the purpose of reading the Bible and praying. The priest, with a crucifix in his hand, commenced the affray

by beating one of those persons who was quietly walking home. At night the same mob broke into the house of the Misses Rutherford, and under the pretence of searching for heretics rummaged all the premises, even to the chamber where one of the ladies was lying dangerously ill. The police, on being called to interfere, entered the house, and pretended to restore order, but it was evident that it was their intention rather to encourage than to quell the riot; three men only, out of an immense crowd who filled the house, were taken up, and even these were allowed to escape under the plea that they were quietly passing by at the moment, and were only accidental spectators. The authorities took no steps either to punish the priest or any of the rabble, or to prevent the recurrence of similar outrages, beyond an attempt to cover their connivance by calling witnesses before the police magistrate to depose what they knew of the matter, but only such were called as they knew would misrepresent the affair, and not criminate the priest or any of the rioters. It was a most shameful and impudent farce.

On the Monday and subsequent days it was publicly talked of in town, that a larger mob intended on the Sunday following to attack the house of Dr. Kalley, destroy and burn his property, and put the doctor forcibly on board the English steamer, which was expected to arrive on that day, and thus expel him from the island; the signal for the gathering of the mob to be a rocket fired from a certain house in town. To the astonishment and terror of every respectable person in town, no measures were taken by the authorities to prevent the commission of this piece of barbarism, beyond placing a guard of only sixteen soldiers at Dr. Kalley's door.

Sunday noon the expected rocket was fired, and an immense mob, armed with clubs, began to gather on the Praca Constitutional, and very soon afterwards commenced their march to Dr. Kalley's house; it is hardly credible, but not the less a fact, that they were accompanied in their march by the civil governor and police-master, the brother of the latter being one of the principal rioters! Arrived at Dr. Kalley's house, they forced open his doors, broke into the house, destroyed his furniture, opened every chest, drawer, and closet in the house, threw all his library and papers into the street, and set fire to them! The soldiers offered no resistance—the mob had every thing their own way (the civil governor and police-master being present, and in the house all the time); and such a scene of outrage ensued as would disgrace the darkest age of monkish persecution! Fortunately, the doctor had left the premises some time before, and had, while they were engaged in the destruction of his house, effected his escape on board the English packet steamer. When the mob were informed that he was already safe on board, they compelled the English Consul to proceed on board and produce the Doctor, that they might be convinced of the fact, threatening violence to his (the Consul's) person and property if he refused. The Consul, thus compelled, accordingly did go on board, and induced Doctor Kalley to appear to those who had gone off in boats. Since then, no inquiry has been made—no proceedings have taken place against the authors and perpetrators of this most infamous act; and such is the panic, in consequence of the shameful

apathy and connivance of the authorities, that several English families have already gone on board the vessels in the roadstead, in order to be secure from insult.

The military governor had the troops in barracks, and under arms during the riot, ready to march when required by the civil authorities; but no demand was made for military interference. It was not, therefore, want of necessary force; it was want of will. They had some time back, you well know, instituted a legal prosecution against Dr. Kalley, in which they failed. They now determined to get rid of him by violence, and succeeded.—*Nonconformist*.

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#### INCREASE AND PERSECUTION OF PROTESTANTS IN THE TURKISH DOMINIONS.

(From the Correspondent of the *Morning Chronicle*.)

*Constantinople, August 27, 1846.*

Protestantism (by which word understand chiefly Gospel reading) is every day in this country assuming an increased importance. Two years ago it was hardly, in this part of the world, heard of, and is now an object of anxious attention, both to the Porte and to foreign states. Twenty years ago Protestant missionaries from America first came to Turkey, but for eighteen out of the twenty years they have been here their work was so silent, and apparently so resultless, that it was a common reproach to them that they came to the East merely on account of the good salaries attached to their sinecure, as it was supposed, functions. I have heard myself this, in scorn, said of them. But all this time these men have been most arduously employed. They have learned thoroughly all the Eastern languages—Turkish, Persian, Arabic, Armenian and modern Greek. They have translated the entire Bible into Armenian, Persian, and Turkish, and distributed of these translations many thousand copies. Numerous other religious books have also been translated by them into Persian and Armenian; and the press they have established in Smyrna is in constant activity to give to Easterns the choicest religious literature of Protestant countries. At this moment a translation of Merle D'Aubigne's History of the Reformation is in preparation for a very wide circulation. The gratuitous schools too, these missionaries have founded are very numerous. Here they have several, of which one may be called a college, and in the Lebanon forty; but these, in consequence of the late disturbed state of the mountains, are not at present in a very effective state. In other parts of Syria, and at Trebizond and Erzeroum, their boarding and day schools at least amount to as many more; and in all these places, and several others it would be tedious to enumerate, they have regular congregations, not numerous, of course, but steady. All this work however, though bishops and priests have now and then made in particular spots a noisy and tyrannic opposition to it, excited no public attention whatever, till the Armenian patriarch, as I lately wrote to you, deemed it right to anathematise the gospel readers of his nation, and excommunicate them from their national church. Since then, and in consequence of that measure, an evangelical or gospel church having been re-

cognised by the Porte in vizerial letters, much greater importance has been attached to the proceedings of the gospel readers than before ; and Protestantism—for so I had, perhaps, better call this religious movement—is becoming as conspicuous, and as much feared in this empire, as it was, till within less than the last year, obscure and despised.

Certain events that have lately taken place at Erzeroum, Trebizond, and in the Anti-Lebanon, which I have now to mention, will justify this preamble, by which I wish to bespeak the special attention of your readers.

At Erzeroum there are two American missionaries, Mr. Peebody and Dr. Smith. The former has been resident in that city six years, and the latter only two. On his first arrival, Dr. Smith, who is a doctor of medicine as well as a missionary (several of the missionaries combine the two characters), distributed many Persian and Armenian bibles and tracts in towns and villages situated on the Euphrates. On many of these spots there are now, in consequence, gospel-reading fraternities, and very recently the priest Vertumnes, he who was anathematised by the Armenian Patriarch of Constantinople, was sent to visit these villages. On his return to Erzeroum, several of them, wishing to converse with Dr. Smith, accompanied him. Their arrival in that city with the apostate priest, as he is called, caused a good deal of stir among the Armenians. As they kept themselves very quiet, they were not at first molested. But the Armenian bishop wished to know to what number the Gospellers in the province, independently of those in the town, might amount ; and to gain this information he addressed himself to a priest of the Armenian Church, of the name of Agoub, who was known to hold frequent intercourse with them. This priest, on being questioned, avowed, to the astonishment of the bishop, that he himself was one of the obnoxious sect. He said that the instructions of the Americans in no way tended to separate the Armenians from their national church ; that the object was rather to introduce a large scriptural knowledge into that church, before which all practices and doctrines incompatible with it would gradually disappear, than to occasion separations and divisions, which were always attended with evil passions, whereby a good cause could not fail to be much impeded and damaged. He so justified himself in remaining, with the sentiments he entertained, still a member and a priest of his national church. The bishop, having heard so much, would hear no more. He threatened the priest Agoub in the most violent language, and turned him out of his house. This being quickly known, the poor man was mobbed in the streets. He considered his life in danger, and as he knew it was the purpose of the bishop to have him arrested, that he might be imprisoned or exiled, he took refuge in the house of Dr. Smith, where the priest Vertumnes, and his companions, were lodged. Dr. Smith was at this time absent from Erzeroum. The greatest excitement prevailed among the orthodox Armenians, and as soon as they learnt that the heretics were in the house of the missionary, a mob of them surrounded it, shrieking out the most shocking imprecations and execrations against its inmates. Their violence did not stop here. They broke open the door of the house, and rushed in, crying “ Down with the heretics ! Down with

the heretics!" They seized at once upon the two priests and the villagers, whom they would probably have fatally injured had not these persons been promptly rescued out of their hands by the ecclesiastical authority, and sent to prison (whence all of them, except Agoub, have been since liberated). No authority, however, interposed to prevent their completely gutting the dwelling of Dr. Smith. They defaced its walls, damaged or destroyed all its furniture, and burnt all the doctor's books and papers; on which papers, I am told, he set a very high value. When there was no more mischief to be done, the police appeared, and the mob dispersed. The Armenians now became alarmed at what had happened, and the bishop and another very rich individual of that nation wrote to Mr. Brandt, our consul, whose protection the American missionaries at Erzeroum have always claimed, to say that, if Mr. Brandt would make no report of this outbreak to our embassy at Constantinople, they would undertake to reimburse Dr. Smith for all the loss he had sustained. Of course, this proposal of compromise was indignantly rejected, and a full report of the whole matter has been forwarded to Mr. Wellesley.

The most important fact connected with this affair I have yet to mention. Reschid Pasha was, when he first heard of it (I don't know whether he is so now), strongly inclined to adopt very severe measures against the American missionaries. He insisted that Dr. Smith should be expelled from Erzeroum and declared it his intention to put down proselytism by all the means at the disposal of the Ottoman Government. This is remarkable, for it was but the other day that he recognised the existence of an evangelical church in the empire, and proclaimed the indifferent respect of the Porte for the freedom of all creeds in the most emphatic manner. Whence, then, can come this declaration against proselytism, merely with reference to the labours of the American missionaries? The query may be easily answered. Those states whose political interests are identified with the power and increase of the Greek and Roman churches in this country naturally behold with great jealousy the rise of a new religious power in the east hostile to them both, and use, of course, all their influence to persuade the Turkish ministry that Protestantism is a dangerous thing, ever productive of dissensions and troubles where it prevails; and all these powerful organisations, the great churches of this empire, insist unquestionably on the same argument till the Porte may have come to adopt it itself. Besides, Reschid Pasha has much sagacity and insight; he may himself see very clearly that the new Christian sect is very unlike the Christian communities the Moslem had for so many centuries trodden under his hoof; that its spread may introduce new ideas and a new order of things, which it may be very difficult and perilous to deal with; and, in addition to this, it must be admitted that the gospel doctrines do especially in this country provoke very bitter opposition, and so exasperate the passions of those who reject them, that almost everywhere where the missionaries are established, there the tranquillity of families is more or less disturbed; and so far from looking forward to the cessation of these effects from their labours, one must anticipate their increase, even in the same proportion as their labours are successful. These considerations may explain the

ill-will Reschid Pasha is said to entertain towards the gospel readers, and the measures he is disposed to take in order to check the diffusion of their creed.

Mr. Brown, the chief dragoman of the American mission, left this yesterday for Erzeroum, where he is gone on the business I am now writing of. He will endeavour to compose matters between the missionaries and the Armenian ecclesiastics, and will see that Dr. Smith is re-imbursed for the loss he has suffered. Mr. Wellesley has also sent in a strong note to the Porte, objecting in the most forcible terms to the expulsion of Dr. Smith from Erzeroum, not only because the act itself would be one of the most flagrant injustice, but also because it would furnish a precedent by virtue of which the American missionaries might be one by one removed from their congregations, and expelled out of Turkey. Col. Williams, the English commissioner at Erzeroum, and Mr. Redhouse, the English interpreter there, have written to Mr. Wellesley, giving a high testimony in favour of the American missionaries of that place generally, and especially showing that Dr. Smith, in the affair in question, is completely without blame; indeed, altogether a stranger to it, as he was not present when it took place.

About three weeks ago fifteen Protestants, or gospel readers, of the town of Hesbeyah, in the Anti-Lebanon, who had some three or four years ago belonged to the Greek Church, were, by order of the Pasha of Damascus, on the demand of the Greek bishop, driven at the point of the bayonet, by Turkish soldiers, into the Church, from which they had seceded. The soldiers accompanied them into the building, and endeavoured in vain to make them kiss the pictures which were hung up round its walls. They were obliged, however, to remain during the whole time of the service. For this brutal outrage no satisfaction has been obtained from the Turkish Government.

I have dwelt a good deal on the subject of this letter, because I feel convinced that the religious movement here, which I have called Protestantism, will every day, whilst left free, receive an increasingly rapid and wide extension. It will thus concentrate against itself many enemies. The powerfully organised ecclesiastical establishments of this country and the Government of the Porte will make joint efforts to suppress it. Russia and France, seeing an element of political power in it, which they cannot themselves make use of, and which must be hostile to their views on this empire, will endeavour, as much as in them lies, to keep it down, or to extirpate it. In churchmen of the shovel-hat school of theology in no part of the world will it find friends or sympathy; and I should not be at all surprised if, for a while, at a time near at hand, the American missionaries and their congregations should be obliged to succumb before the opposition that from so many quarters at once threatens to assail them. But of this I feel sure, that looking forward into no very distant future, the work, which these missionaries are engaged in, whatever obstructions and stoppages it may meet with, will flourish mightily in the East.—*Ibid.*

## RELIGIOUS INTOLERANCE IN GREECE.

Dr. King, the devoted American missionary at Athens, published, some time ago, a book against the worship of the Virgin Mary; and for this he not only has to stand his trial, with the probable issue of imprisonment, but his life is in danger from a murderous mob, instigated by some priests. His trial was to have come on at Syra, for which place he left in a steamer from Athens on the 21st of July. The trial, it seems, was postponed, and Dr. King was prevented from going on shore, in consequence of the warnings of his legal advisers, who informed him that the priests had collected a large crowd around the Court-house, waiting his arrival. He returned to Athens. "I have every reason to believe," says Dr. King in a letter published in the *Witness*, "that there was a murderous plan deeply laid by the priesthood at Athens and Syra, to rid themselves of me at once; and that they thought themselves sure of their prey. But the Lord turned their counsel into foolishness, rendered all their designs vain, and they now feel disappointed and enraged that I am not yet condemned—that I am still in the land of the living." He adds: "I have learned, from a source which I deem worthy of confidence, that there are about fifty persons combined here, who are determined to kill me, and it seems that this is known to the 'Holy Synod.' A certain person, who is very friendly to my wife, having learned this in a very direct manner, immediately sent his wife to inform my wife of this, namely, that they intended, when I should go out, to kill me; and that, if they could not accomplish this in any other way, they would come and burn my house! I have no doubt they are waiting for me [July 24] to go out that they may take away my life. I have all the doors of my garden locked or barred, though I do not much expect an assault to-day. I think it more probable that they will choose next Sunday for the attack, rather than this day." Sir Edmund Lyons, the British Ambassador, having learned the danger to which he was exposed, called, and very kindly offered him, in case of need, British protection.—*Ibid.*

## REVIEW.

*C. C. Taciti de situ, moribus, populisque Germaniæ libellus; necnon Cn. J. Agricolæ vita, &c. Cura G. C. Fyfe, Calcuttæ, &c. 1846. (Baptist Mission Press.)*

An edition of a Roman classical author, published at Calcutta, is a novelty which deservedly claims attention. It may be doubted whether this is not the very first attempt of the kind that has ever been made on the banks of the Ganges. Greatly are we rejoiced to see it, and we hope that it may prove the harbinger of an increased cultivation of classical literature in these Eastern regions.

We are fully aware that the influence of studying the classics of ancient Greece and Rome is not attended with unmixed good. Those classical authors were all heathens and idolaters; and many of them immoral characters. Heathenish sentiments and sinful principles run through all their writings; and some of their productions are of a tendency so pernicious, that their preservation through the dark ages may be considered as an afflictive rather than a joyful event. Many a youth whom we could name first became acquainted, through the medium of classical literature or of books intended to elucidate it, with immoral sentiments which he could never have found in any author that had a place on the book-shelves of his parents, nor learned from conversation with any member of their domestic circle. And it certainly is a common occurrence that youths familiar with the pages of antiquity, cease to feel that the religious systems of Greece and Rome formed a part, and indeed a principal part, of that idolatry which is an abomination to the God of holiness, and against which the gospel of Christ wages a war of extermination.

In forming a correct estimate of the value of classical studies this most dangerous tendency should always be taken into account. For should they produce such bitter fruits as a matter of necessity, then assuredly they could only be deserving of utter condemnation: and no concomitant benefit which might result from them, could be considered a counterpoise to the mischief they would cause. If they of necessity undermine all moral principle, and throw a deceptive halo about heathenism and idolatry, any advantage they can confer is too dearly bought.

There can be no doubt that the method, according to which classical studies are prosecuted in many a seminary of education in Europe, in many a grammar school and many a university, must almost of necessity lead to the lamentable results to which we have now adverted. The Greek and Roman classics are indiscriminately praised, and held up as patterns not only in those things in which they really are patterns; but in every imaginable point of view. Authors are studied at school, a translation of which would not be tolerated at home (such as Ovid); and explanatory works are put into the hands of youths, which abound with most objectionable matter (such as Lempriere's dictionary).

But we fully believe that it is practicable to prosecute classical studies, even in schools, in a manner, or rather in a *spirit*, which may neutralize the evil tendency which they so easily have, and at the same time secure all the important advantages which may undoubtedly be derived from them. If the teacher is careful in the selection of works to be studied, and faithful in

the remarks he makes upon them, nearly all the mischief will be obviated, and none of the profit will be lost.

The educational value of classical studies is a subject on which many volumes have been written, and many a literary warfare waged.\* Yet considering the place where, and the public for which we write, it may not be wholly undesirable briefly to point out the leading advantages to be derived from those studies, advantages which we conceive to be peculiarly important in reference to youths of mixed or unmixed European descent who receive their education in this country.

1.—The first of these advantages is, *an acquaintance with grammar and the structure of language in general*. Many of the modern languages of Europe, such as the French and Italian, and more particularly the English, are too simple in their grammatical structure to enable young people of ordinary talents to form a clear idea of grammar. In French and Italian there are, strictly speaking, no cases, as far as the nouns are concerned; the oblique cases are represented by prepositions, whilst the objective case is always the same with the nominative. In English there exists a possessive case, clumsily formed from *his*, but it is not much used. If it were not for the pronouns, there would be no possibility of drawing a clear distinction between the different cases: the pronouns, or at least some of them, have distinct cases, which are principally learned by practice, but which, having no counterpart in the nouns, are too often used erroneously, as any one may easily see, who will examine the use of *than* with a pronoun following. Sentences, like, *I am taller than him*, are of frequent occurrence even among well educated people, and in printed books; and why? because if *than* were followed by a noun, it would be impossible, in French or English, to make a mistake. Who, in saying, *I love him more than his brother*, takes the trouble to think that *brother* is the objective case?

In French and Italian the conjugation of verbs is very full and abounds in forms and terminations, but it is not so in English. With the exception of two or three verbs, the same form will do for the singular and the plural number, and for each person, excepting the third person singular. Before the form *go* you may put, *I, we, you, or they*, without making a mistake. What is the consequence of this great facility? Clearly this, that from studying such a language it is almost impossible to obtain

\* We remember listening once to a speech, delivered by a professor before a large audience composed of ladies and gentlemen of all ranks, in which he laboured to prove, with great dexterity, that no one could lay claim to the honour of being an *educated* person, who had not thoroughly studied the Ancient Greek grammar.

a correct idea of grammar. The pronouns which are provided with cases, and the few verbs, which have different terminations for the different persons, are practically considered as idiomatic exceptions which must be committed to memory, rather than as keys to the structure of language.

This great simplicity and facility of grammatical structure leads the learner of English to feel that in the acquisition of that language his main difficulty consists in laying hold of idiomatic phrases, and in mastering the idiomatic use of the prepositions and other particles, all which is more an exercise of memory than anything else.

To a person acquainted only with a language so extremely simple in its grammatical structure as the English, the study of any other language must appear very difficult on account of the greater number and diversity of grammatical forms.

If we suppose a person to be acquainted with French only, he will have to encounter a similar difficulty on the field of syntax. In French prose the order of words is irrevocably fixed: there is perhaps no other language in the world tied down to such strict rules, simple and rational enough in themselves. When a Frenchman studies English or German (or any language not closely related to his own by common descent from the Latin), the first thing which bewilders him, is the very unmilitary liberty which the words possess of standing where they please, instead of falling into regular rank and file.

Now whoever studies the Latin grammar in his youth, will never experience any of the difficulties referred to. The Latin grammar is rich in forms, both in the declensions and conjugations: its syntax is guided by very strict rules, which however admit of great liberty: and the language is not marked by numerous irregularities, nor rendered perplexing by a great variety of idiomatic phrases: in short it is just the language calculated, by its diversified, yet regular grammatical structure, to give to the learner a clear and pretty complete view of general grammar, without troubling him with a great number of idiomatic peculiarities. In this respect we believe that no modern language of western and southern Europe equals it; certainly none of those derived from either German or Latin comes up to it. The Sanscrit language is far too difficult of acquisition; and the Greek far too fond of freedom, to answer the same purpose equally well; whilst the Hebrew differs too widely from the languages of the West.

The study of Latin grammar therefore may confidently be considered as the royal road to the acquisition of languages in general, and to the full comprehension of one's own mother-tongue in particular; not to speak of the peculiar assistance it

affords to the student of the languages of southern Europe. Whoever has mastered the Latin grammar, has overcome one half of the difficulties, which the grammar of any other European language can present to him.

2.—The second advantage to be derived from classical studies. is *their invigorating influence on the reasoning powers.*

It is impossible to translate a line either from or into Greek or Latin, without having to apply certain rules of syntax. Owing to the simplicity of declension and conjugation, and to the regular arrangement of words, which prevail in modern languages, the reading and speaking and writing of them is comparatively a matter of practice, not of reasoning. But it is not so in Greek or Latin; in these languages the exercise of the reasoning powers is required, for a long time, if a single sentence is to be correctly understood or written or spoken. This may be made evident by a simple reference to the fact, that whilst in most modern languages parsing is calculated to puzzle the learner rather than to assist him, in Greek and Latin he cannot get on at all without it, whether he practice it aloud or silently. This constant exercise of the reasoning faculties is calculated to strengthen them to an almost incredible degree: and it is from a desire to secure this immense advantage that we express it as our firm conviction, that the practice of writing in Greek and Latin ought always to form a prominent part of a classical education. We attach no importance whatever to the practice of writing Greek and Latin poetry: we think to cultivate that practice is little better than pedantry, but writing Greek or Latin prose is a different matter. He who can do it correctly and with ease, is a greater logician than he would be, if he had gone a hundred times through Whately's *Treatise on Logic.*

The study of mathematics is perhaps equally useful in this respect: and it is for this very reason that we think that geometry (which *might* be made an easy study) should always be studied after Euclid's fashion, with all the demonstrations at length. But it is certain that all minds are not capable of studying mathematics; and it cannot be denied that mathematics are a structure erected upon a very narrow basis, however firm and immovable it may be. Some half dozen axioms are the whole foundation, on which the human intellect has reared for itself a towering monument which has succeeded in reaching unto heaven, at least to the visible heavens. The man who has studied only mathematics, may be an amazingly clever man, and yet possessed of very few ideas of general knowledge. We are of course only speaking of pure mathematics, not of mathematics as allied to the sciences. And whilst we deprecate the

*exclusive* study of mathematics (as it used to be carried on in the *École polytechnique* at Paris), nothing can be further removed from our intention, than to depreciate in the slightest degree the study of mathematics, as *one* of the main branches of education. To depreciate that study would, in our opinion, be a mad attempt to stem the tide of modern civilization, and to roll back the car of Time to the dreary wilds of the middle ages.

We have no desire unduly to exalt classical studies, but we believe that they form a most useful complement to mathematics; for if their effect in strengthening the reasoning powers is not greater, they certainly combine with it a greater expansion of the mind, and a richer supply of general knowledge.

It is not merely the first rules of syntax which are calculated to keep the reasoning powers in a state of constant healthful exercise, but even the finer peculiarities of the ancient languages, such as in Latin the use of the tenses, or in Greek the use of certain conjunctions. Thus in Greek *εἰ* and *ἐάν* both mean *if*; but *εἰ* properly belongs to the speculative and theoretical range of ideas, whilst *ἐάν* belongs to practical life. So intimately is this use of the two conjunctions blended with the language, that even the writers of the New Testament have rarely departed from it. The apostle Paul, when referring to the possibility of himself or an angel preaching another gospel, uses *ἐάν*, because by naming himself, the supposition was represented as one that belonged to practical life. But immediately afterwards, when he removed the supposition to the theoretical world, by saying, *if any one* preach another gospel, he uses *εἰ*. The fact that *ἐάν* must always be construed with the subjunctive mood, whilst *εἰ* never can have that mood, occasionally obscures this difference, otherwise it would be perceived in every instance.\*—Again the use of the *present* and the *aorist* tenses in any other than the indicative mood, is very suggestive. The aorist is used when one isolated act is referred to; the present, when a whole series of habitual acts is referred to. Thus *γράφει* and *γράφον* both mean *write*; but *γράφον* refers to one particular case, as *write this letter*, or *write to-day*, whilst *γράφει* is a general piece of advice, encouraging the person addressed to engage in writing habitually. Peculiarities like these, which run through every Greek writer, are calculated to sharpen the intellectual faculties in a degree scarcely to be dreamt of by those who are not familiar with such studies.

\* The importance of such apparent trifles may be perceived from a reference to the passage 2 Cor. iv. 3. "If our gospel be hid." The use of *εἰ* in this passage at once shows that the apostle there makes no personal reflections upon certain false teachers, but merely expresses a theoretical truth, general in its application.

3.—The third great advantage is *the enlargement of the mind*, by its being brought in contact with a strange world, and a world well worth being acquainted with. It is generally and justly believed that travelling to distant places and foreign lands enlarges the mind, provided the traveller be an intelligent man. In like manner the study of a foreign literature also enlarges the mind, by making it acquainted with new feelings, new thoughts, new views of things, &c. &c.

Now the study of the Greek and Latin authors is attended by the same advantage, and that in an eminent degree. The student (not the mere tyro) is introduced to the busy world of Greece, with its acute reasoners, its pensive tragedians, its angry politicians and warriors. And these men of Greece were not (like those to which Sanscrit literature introduces us) mere crafty priests, or credulous listeners, or metaphysical aeronauts, or amusing story-tellers, but men of great minds and powerful intellects, and very practical in their judgment. The good common sense of nearly all the Greek authors of the classical age is one of their principal characteristics, and eminently instructive.

Roman literature is instructive in another way; it is the fruit of military and political power and grandeur: it reveals to us a much more extensive scene than the literature of Greece, but is also tinctured with far stronger political prejudices. Cæsar and Napoleon reasoned much in the same way about foreign politics and international justice. Cicero's letters would probably be found to resemble those of Talleyrand pretty closely, if the letters of the latter were published. The age of Augustus and Tiberius resembled that of Lewis XIV. and XV. and we hardly know a more remarkable historical parallel than that between the Roman Empire and the British Empire in India: with this vast difference that the spirit of the British government is infinitely superior to that of the Roman government.

To become acquainted with the ablest men of Greece and Rome, with their philosophical systems, their views of daily life and political matters, and the institutions of their age and country, must greatly enlarge the mind. It did so on a large scale in the age which preceded and in that which witnessed the Reformation; and although the human intellect then made strides so gigantic that it is no longer possible now to advance so rapidly, and although the then recent invention of printing contributed not a little to the 'railway march of intellect, yet it is impossible that the study of the classics should have ceased to be attended, in an humbler degree, with the same advantage.

4.—*The cultivation of a refined taste* in literary composition is an advantage, which being universally acknowledged, we shall not enlarge upon. We believe no one will deny, that the best

models of composition, in almost every department of literature, are found among the classical authors. In the Greek writers *nature* displays her beauties, in the Roman writers *art*; and neither the one nor the other have, we believe, ever been exhibited to greater advantage.

5.—The civilization and literature of modern Europe having, in a great measure, been derived from that of Greece or Rome, we might assert, that there is much, very much, in modern literature, which can scarcely be fully understood or appreciated by those who are not acquainted with the classics. Milton is full of allusions to the classics, and in the *Paradise Lost* the classical scholar discovers a very successful, and at the same time sanctified, imitation of ancient classical poetry. Unhappily much that has been borrowed from antiquity by modern literature, is not good. And on the other hand it should never be forgotten, that if the latter has received from the classics much that is valuable, it has derived from the Bible and Christianity all that is invaluable.

6.—For the Christian philosopher, especially for one living in a heathen land, classical literature possesses a peculiar, but mournful interest. It is the noblest monument of human nature, unaided by grace and revelation. The men of Greece and Rome were thoughtful, intelligent and practical men, who could wield their pens with consummate ability: but how little do they know of God and his will, his providence and his justice, nay even of right and wrong! and how little use do they make of what they do know!

We are not acquainted with any writings more calculated to show the insufficiency of human reason and human nature than some of the philosophical writings of Cicero, and some of his letters and the writings of Plutarch, intended to open up sources of consolation whence the heart, torn by affliction and bereavement, might obtain relief. How utterly insufficient all their attempts are to pour the healing balm upon a wounded heart! One need only peruse such writings to be convinced that man is a temple of God, bearing the inscription of *ICHABOD*: a noble ruin, from which the glory has departed.

Viewed in this light, we have no hesitation to affirm that a missionary may derive great benefit from the study of the ancient classics, if his conscience allows him to devote sufficient time to such an employment to reap the benefit. In most other respects, the Greek literature is more interesting than the Latin; but in this particular respect Roman grandeur and magnificence forms the greatest contrast with Roman nothingness and despondency.

The considerations in which we have indulged, lead us to the firm conviction that for lads born and educated in this country, who by their descent are connected with Europe, whilst by their circumstances they are cut off from it, the study of classical literature is most desirable. Such youths are exposed to the danger (certainly not unimportant) of acquiring few ideas and having an enfeebled intellect: the study of the classics will enlarge their minds and strengthen their faculties. They are too much exposed to Asiatic influences: the study of the classics would serve as a corrective, and prepare them to receive genuine European impressions in their full force. Such youths very seldom learn any of the Indian languages grammatically: let them study Latin, and they will find it more pleasant and easy, to study Urdu and Bengálí thoroughly.

That which appears the shortest way, is not always the safest way. For ages the shortest way of propagating potatoes has been to cut up the roots and put the pieces in the ground: but this now proves no longer a safe way. Had the cultivators put the balls into the ground, they would have had to wait two or three years, before the roots would have attained their full size, but probably the plants would have remained healthy, and the present distress been obviated. In like manner it may seem the shortest way of infusing European feelings, to teach the English and other languages of modern Europe only; but probably the study of the classics would lead to a more durable and more perfect result.

We are glad to gather from the edition of Tacitus's *Germania* and *Agricola*, the title of which we have placed at the head of this article, that the classics are studied in the *Parental Academic Institution* with such vigor, that some of its pupils are considered fit to read Tacitus. And we are glad that that institution is not the only one in which such studies are pursued.

But the study of the classics requires to be carried on for a number of years: and during the first three or four years it appears to every boy a sad drudgery. However useful the Latin grammar may be, we have never yet met with a boy who really liked it. Now after having toiled for five years in mastering the elements, and then begun to taste the first fruits of one's labour, it must be very discouraging (especially to the youthful age which is not noted for patience) to find that in the actual world out of school classical studies are at a discount. We make this remark, because from the prospectus of the projected Calcutta University, which appears to have been drawn up under the influence of the utilitarian spirit of the age, we perceive that very little value is set upon classical learning by those to whose care the interests of public education are committed. This we

regret, because we consider it a great mistake; and we hope that the error will be rectified ere it is too late.

The edition of Tacitus's *Germania* and *Agricola* which has occasioned these remarks, is very neatly printed: there are some errors of the press, which can only be regretted; but it is quite as correct as could be expected in this country. The punctuation of the text, we think, is rather too minute. The brief English notes are for the most part very good: we have, however, marked a few which we think are not quite correct, but they refer to mere trifles; and with regard to a few more it has occurred to us that they ought to be superfluous for youths who are able to read Tacitus. We were much pleased with the index in which the names of persons, tribes and places are explained.

The two small works contained in this neat volume are among the most interesting which can be found in the whole compass of Latin literature; and the slyness of Tacitus, who chose these subjects to read a lecture to his own countrymen, gives them an additional charm. We sincerely hope that Mr. Fyfe will not be a loser by this effort to promote the efficiency and raise the character of the institution, over which he presides.

J. W.

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### Missionary and Religious Intelligence.

#### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

The Rev. D. G. Watt, of the London Mission, and destined for the new hill station, Almorah, arrived in Calcutta on the *Monarch*. Mrs. Watt, we regret to add, fell asleep in Jesus on the passage a few weeks after her departure from England. It was in her heart to serve the Lord. Mr. Watt has left Calcutta for Almorah. Rev. R. C. Mather, Mrs. Mather and family, of the London Mission, Mirzápur, arrived on the *Alfred*.—The Rev. D. Macallam, of the Episcopal Church at Bhaugulpore, and Mrs. M., and the Rev. J. Wendnagel and family, of the Church Mission, Goruckpore, left India on the *Southampton*.

#### 2.—MISSIONS TO CHINA.

The last mail, with other important intelligence, conveyed the information, that six New Presbyterian Missionaries had sailed from New York to China. The London Missionary Society also appears to be succeeding in its endeavours to raise fresh contributions for China. A friend through the Rev. J. A. James, has offered £500, and some other friends in Birmingham have collected upwards of £500 more, to be added to this amount; and other special donations for China, have also been received. The Presbyterian Synod of England has also raised the funds to commence a mission to China. Truly, the harvest is plenteous but the labourers are few, so that there is need of these and of far more than all these efforts, for that vast country.—C. C. A.

## 3.—BAPTISMS AT BARISAL.

We rejoice to find that a movement of a promising description has commenced in the Barisal Baptist Mission, and that the resident Missionary on the first Sabbath of October, baptized *one hundred and fifteen persons*. We shall wait with anxiety to learn the future progress of events in this district. We doubt not that our friends of the Baptist Mission will act as the importance of the occasion requires, and with the circumspection which experience has shown to be necessary. At present we are sure that they are not desirous that too much should be said on the subject, and that we shall best consult their feelings as well as our own, in simply commending the case of the Barisal Mission to the special prayers of our readers. Last year our Baptist brethren witnessed a blessed work at Jessore; their friends among the Karens have for some time been encouraged by still more abundant fruitfulness; and now we heartily desire to see the progress of the Gospel at Barisal, with results even greater than any for which already they have to thank God, who alone makes him that planteth, and him that watereth, anything—*Ibid*.

## 4.—BAPTIST MISSION AT JACMEL, HAYTI.

By the last *Baptist Missionary Herald*, we were rejoiced to find, that our Baptist brethren have established a mission at Jacmel in the island of St. Domingo. It appears that two Wesleyans, and one other Baptist Missionary were previously labouring in the island. It is an interesting sphere. The frightful insurrection and massacre by which the oppressed slaves of this valuable island, liberated themselves from their French masters sixty years ago, was an appalling lesson to slave-owners everywhere, and we fear will be repeated in the United States and elsewhere, if justice be not speedily done. The St. Domingians have since been a brave and independent but sadly benighted people, and hitherto all the efforts made by Mr. Wilberforce and others, to ameliorate their moral condition seem to have produced little effect; and as they therefore have been degraded by vices and idleness, it has been convenient for all the advocates of slavery to point to *them*, as evidences of the radical and peculiar moral evil which they charge on the negro character. In truth, however, St. Domingo whether enslaved or free, like every other land, must be semi-barbarous, if the Gospel do not exercise its benign and powerful influence. It is not the negro character, but corrupt human nature which must account for the woeful state of Africa, and St. Domingo; and the same corrupt nature made Britons in former days slaves of the Druids, and now makes the Spaniards in Mexico and Cuba, dealers in the execrable slave-trade. But the Gospel is the power of God unto salvation to *every one* that believeth, Barbarian, Scythian, bond and free; and it can make even St. Domingo a glory among the nations. May this mission then be blessed by the gracious Head of the Church!—*Ibid*. [We have just heard of the death of Mr. Francis.]

## 5.—BRITISH CONNECTION WITH IDOLATRY.

Following up the letter of the Rev. W. Clarkson on the subject of the honors paid by the British authorities to an idolatrous procession, the Rev. S. Hislop, Free Church Missionary of Nagpore, has a letter in the *Friend of India* of the 22d November, in which he states that at the Daserâ, the Assistant Resident at Nagpore, with a detachment of British and Native troops, saluted the Rajah as he proceeded on his heathen errand, and that subsequently the Assistant Resident met him at the scene of his worship, and there they mutually saluted. Mr. Hislop's letter fully shows that this course of proceeding has a direct tendency to give countenance to idolatry, and

that if nothing be intended but an act of respect to the idolatrous Rajah, *that* could be done on any day as well as the Daserá, and some other day ought to be chosen. We are glad that he has called attention to the subject. The Christian people of England require to be informed of these facts, in order that they may continue to demand the fulfilment of the Government's pledge of complete non-interference with all idolatrous rites. But it is indeed sad that any persons in authority, who call themselves Christians, should render such exposures necessary!—*Ibid.*

We are happy to announce the intended publication of a new monthly journal in Bengálí, intended for native christians, to commence with the new year, 1847.

*Christian Periodical in Bengálí.*

It is intended, from the commencement of the new year, to publish a monthly periodical in the Bengálí language, intended principally for the benefit of native Christians.

It will contain articles of various descriptions, which may be classed under the following heads :

1.—*Theological.* In this department a series of articles on systematic divinity will form the commencement. Probably sketches of sermons, and outlines of ecclesiastical history, and comments on certain passages of Scripture will occasionally be inserted.

2.—*Practical and Devotional.* This department will contain brief paragraphs, anecdotes, letters, &c., with biographical notices of eminent servants of God.

3.—*Intelligence Department.* This will be devoted to the communication, in a condensed form, of recent missionary and religious intelligence. Events of a general character may be noticed occasionally, if it should be thought that the object of the periodical will be promoted thereby.

4.—*Miscellaneous.*

To prevent disappointment, it is stated explicitly, that the periodical will be conducted on Baptist principles, not merely with reference to baptism, but also with reference to church polity. The Editor does not contemplate to give a polemical character to the work, but he wishes to remain unfettered, and to feel at liberty to express his views freely.

Each number will consist of at least 24 pages, printed in a clear Bengálí type. A low price will be fixed, to enable native Christians to take in the work. Persons who may wish to become subscribers, are requested to send in their names to the Rev. J. Thomas, *Baptist Mission Press, Calcutta.*—*Cal. Bap. Mis. Herald.*

We regret to announce the discontinuance of the *Evangelist*, the monthly journal in Bengálí and English published at Serampore. The appearance of the new journal is therefore very opportune, and will we hope, be longer lived than our late Serampore contemporary :—

*Editorial Remarks.*

The object of the publication of these two numbers conjointly, at so late a period, is, as will at once be perceived, to bring the third volume of this magazine to a proper close ;—the multiplicity of our duties having prevented the issue of those numbers in due time. The same cause compels us with this number to close our Editorial career, which has been prosecuted in much weakness, and many failings ; notwithstanding all, however, we have had many staunch and faithful friends, to whom we beg to return our sincere and hearty thanks.

The object which we had in view was a great and an important one ; the *Evangelist* was the only publication dedicated to the spiritual welfare of the

increasing Native Christian population; and in the present state of native society, such a Magazine needs to be conducted with much spirit; the subjects upon which it treats should be very various; it should combat with the remaining prejudices of native Christians, strengthen their weakness, and urge upon their consideration the great principles, both moral and religious, by which their conduct should be regulated. It should expose the fallacious opinions of the heathen world, and set forth the most convincing arguments against the erroneous infidel and Socinian sentiments, which seem to be so rapidly spreading. To conduct such a Magazine, more time and attention is needed than it lies in our power to give it; and with great reluctance therefore we are obliged to bring the *Evangelist* to a close.

Our native readers will not however from this infer that they are thus deprived of all opportunity for obtaining religious news; as we believe another publication of a similar kind is contemplated, which will be commenced at the beginning of 1847.—*Evangelist*.

#### 6.—THE MISSIONS IN KAFFIR LAND.

We have not yet received detailed accounts of the full effect of the recent Kaffir war on the stations of the London and Wesleyan Missionary Societies, but we greatly fear that the lamentable outbreak among these poor aborigines, has occasioned deplorable sufferings to many of the Christians among them, and inflicted a heavy blow on the Missions generally. We infer this from the following painful letter to the editor of the *Edinburgh Witness*, from Dr. McFarlan of Renfrew, relative to the Free Church's Mission among the Kaffirs. The tale here told is most afflicting, and calls upon all who may read it to pour out earnest supplication to God, for his succour. The Governor of the Cape, Sir Peregrine Maitland, we believe to be a judicious and truly pious man, and we trust that when the war is ended, he will succeed in allaying irritation and alarm on both sides of the frontier; but appearances at present are certainly very gloomy.

*Renfrew, 17th August, 1846.*

MR. EDITOR,—Allow me, on behalf of the Foreign Mission Committee, to communicate to your readers intelligence just received from one of the brethren of the Kaffir Mission connected with the Free Church, now driven from the field of their labour by the Kaffir war. Towards the end of March, the brethren of the mission were assured that war was now inevitable. Mr. Govan hastened to Balfour on the Kat River to see what might be done for their reception. Mr. Thomson, the resident minister, at one time connected with the mission, and all along its tried friend, did every thing in his power to provide for them,—six waggons were obtained to aid in their removal. On the 25th of March, Mrs. Govan, Mrs. Laing, Miss Smith and her pupils, left Lovedale for Balfour. The same day Mr. M'Diarmid and his family arrived at Lovedale from Burnshill, Mr. Bennie's family having gone to the colony some time before. Soon after the arrival of Mr. M'Diarmid, Mr. Ross also arrived from Pirrie. He had been obliged to flee for his life, and to travel under cover of night; his family and Miss Thomson followed in a waggon. These all proceeded with the brethren of Lovedale to Balfour, where they and the others were received with all the warmth of Christian friendship by Mr. Thomson and his people. They thus escaped,—all of them unhurt in person, but much valuable property, particularly at Pirrie and Burnshill, was necessarily left, and soon after plundered or destroyed. The Missionary buildings at Burnshill have since been burned, and there is reason to fear that the same thing has happened at Pirrie. Those at Lovedale have been converted into a military fort, and occupied with British troops. The following extract will now detail the latest intelligence:—

*“Fort Beaufort, 12th May, 1846.*

“The news of the retreat to Lovedale (on Saturday, 18th April) reached us at Balfour in the beginning of the week following. The people from the neighbourhood of Balfour had assembled there with their moveable property and cattle. The intelligence spread great alarm among all, and during the few days that we remained there, we were in daily apprehensions of a nocturnal attack. At length we received positive orders to remove to Fort Armstrong, about two miles distant. Accordingly, on Friday the 24th, Balfour was abandoned. All the people assembled there were crowded on Fort Armstrong, which stands on a rocky peninsula formed by the Kat River. Here we remained for a fortnight, not only without comfortable lodgings, but with scarcely any shelter whatever. On the Saturday night after our removal to Fort Armstrong, the fort was attacked by a body of Kaffirs with a view to carry off the cattle. There was a smart fire kept up for about an hour, but very much at random, because of the darkness of the night. The Kaffirs, however, retired without succeeding in their object. We left Fort Armstrong on Friday last, the 8th of May, under an escort of about a hundred Kat River burghers, and reached this place in safety the same evening. Messrs. Ross, M'Diarmid, and Weir, with their families, are here, and so are Miss Smith, Miss Thomson, Mrs. Govan, and myself. Mr. Laing has remained at Fort Armstrong, where he intends to continue, that if circumstances permit, during the war, he may attend to the spiritual interests of the people of Lovedale and Burnshill, who with those of Chumie, and some from other stations, have been permitted to take refuge in the Kat River settlement, at a military post, about eight miles from Fort Armstrong. Mr. Bennie and his family are at Graaf Reynet.

“Burnshill station has been destroyed with fire. The fate of Pirrie is not yet known. It has most likely been also destroyed. Several other missionary stations have been burned. Some of the missionaries narrowly escaped with their lives. The houses at Lovedale have been converted into a garrison. The seminary is occupied by two hundred of the 91st regiment, and with commissariat and military stores. Mr. Laing's house is occupied by fifty. Mr. Stretche's premises by one hundred and fifty. The walls are loop-holed, our gardens are converted into cattle-yards, and the whole is described as presenting a most heart-sickening scene of desolation. There is every appearance of the war being protracted. I have resolved to proceed to Scotland with as little delay as possible. We are waiting an opportunity of proceeding to Grahamstown. The road is dangerous, and a considerable escort is therefore necessary. Mr. Weir intends to remain at Grahamstown with his mother. Mr. Ross and his family intend to proceed to the Bay (Algoa). His two sons are to accompany me to Scotland, with a son of the Rev. Mr. Thomson, Kat River. Mr. M'Diarmid and family, and probably Miss Smith, will accompany us to the Bay. Miss Thomson seems inclined to remain here. Pray for us,—pray for the small native churches driven out of their country,—pray for the afflicted inhabitants of the frontier, that the terrible visitations which have been sent them may be sanctified,—pray for the poor benighted Kaffirs who have so manifestly rejected the gospel.

(Signed) “W. M. GOVAN.”

We earnestly hope that the members of the Church at home will see in all this the hand of God, that they will sympathise especially with the missionaries and their afflicted little flocks, and that they will not fail to stand by the Assembly's Committee in pleading for wisdom to direct, and with their means so as to meet the very heavy expenses which will have thus to be met in Africa as well as in India.—I am, Mr. Editor, yours faithfully,

D. MACFARLAN,

Secretary for the Kaffir Mission.

## LAST WORDS.

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IN the good providence of God we are brought to the close of another year. To Him who has led and guided us, and our readers and friends in all the way, be all the praise. He hath done all things well. In review of the past, how much have we and all travellers to the better country to mourn over! Our sins how many and aggravated have they been! Sins of omission and commission. Lord enter not into judgment with thy servants. Let the past time of our lives be sufficient to have wrought the will of the flesh. Henceforth may we live to Him who gave himself, in life and death, for us.

The coming year—let us all look forward to it as a year of responsibilities, services, trials, temptations, and it may be, *our last year of travel in the wilderness*. Should such be our lot, oh then may it be the beginning of the bright and glorious years of eternal joy and peace!

Return O God of love, return  
Earth is a tiresome place :  
How long shall we, thy children, mourn  
Our absence from Thy face ?  
Let heaven succeed our painful years,  
Let sin and sorrow cease ;  
And in proportion to our tears,  
So make our joys increase.

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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

EDITED BY

CHRISTIAN MINISTERS OF VARIOUS DENOMINATIONS.

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