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Established June, 1832.

NEW SERIES, VOL. VIII. No. 87.—OLD SERIES, VOL. XVI. No. 178.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

MARCH, 1847.

\*\* 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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## FUNDAMENTAL RULES.

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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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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 1st of March, 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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Published this Day,

MARCH 1st, 1847,

THE ORIENTAL BAPTIST.—No. III.

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THE UPADESHAK,

PRICE 1 R. 8 ANS. PER ANNUM.

This is a Magazine in the Bengálí language intended chiefly for the benefit of Native Christians.

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PROPOSAL TO PRINT REV. J. WENGER'S "SCRIPTURAL DOCTRINE OF THE CHURCH," AND "CLARKE'S SCRIPTURE PROMISES," IN HINDUSTÁNÍ.

We have been requested by the Rev. Mr. Heinig of Chunar to state, that acting on the advice of some of his Missionary brethren, who considered the work likely to be useful, he has translated into Hindustáni "the Doctrine of the Church," drawn up a short time ago by the Rev. J. Wenger, and which for the most part appeared originally in consecutive numbers of the *Calcutta Christian Advocate*.

Mr. Heinig is desirous of printing the work in Hindustáni for the benefit of Native Christians using that language; to enable him to do so he solicits pecuniary assistance to cover the cost.

Mr. Heinig is also preparing a translation into Hindustáni of that excellent little work, "Clarke's Scripture Promises."

Persons willing to aid either or both of these works, are requested to communicate either with Mr. HEINIG himself, or the Rev. J. THOMAS, *Baptist Mission Press*, Calcutta.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. VIII. No. 87.—OLD SERIES, VOL. XVI. No. 179.

MARCH, 1847.

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I.—*Aborigines of India.*

KHOLIES.\*

*Locality.*—They occupy that mountainous tract of country in Aurungabad lying between Baglana and Bassein; form a pretty large portion of the inhabitants of Neyer, Theraud, and Kakreze, districts of Guzerat; and people many of the wilds and forests of the same province that are on the banks of the Mooer and Mehi rivers.

*Personal Appearance.*—They are “rather short but broad-set and muscular men, with a harshness, not to say ferocity in the countenances of many of them, which remarkably differ from the singularly mild and calm physiognomy usually met with in the other side of India.”

*Dress and Arms.*—“Their usual dress is a petticoat round the waist, like that of the Bheels, and a cotton cloth wrapped round their heads and shoulders, which, when they wish to be smart, they gather up into a very large white turban. In cold weather, or when drest, they add a quilted cotton kirtle, or “lebada,” over which they wear a shirt of mail, with vaunt-braces and gauntlets, and never consider themselves as fit to go abroad without a sword, buckler, bow and arrows, to which their horsemen add a long spear and battle-axe. The cotton lebada is generally stained and iron-moulded by the mail shirt, and, as might be expected, these marks, being tokens of their martial occupation, are reckoned honourable, insomuch that their young warriors often counterfeit them with oil or soot, and

\* Often, but improperly, called Coolies.

do their best to get rid as soon as possible of the burgher-like whiteness of a new dress. This is said to be the real origin of the story told by Hamilton, that the Kholies despise and revile all cleanly and decent clothing as base and effeminate. In other respects they are fond of finery; their shields are often very handsome, with silver bosses, and composed of rhinoceros hide, their battle-axes richly inlaid, and their spears surrounded with many successive rings of silver. Their bows are like those of the Bheels, but stronger, and in better order, and their arrows are carried in a quiver of red and embroidered leather.”\*

*Food and Drink.*—Neither food nor drink of any kind is prohibited, but they generally abstain from beef, probably out of respect to the feelings of their Hindu neighbours, who reverence and worship the cow.

*Depredations.*—Formerly they plundered large cities and towns in open day; waylaid caravans, pilgrims, families and individuals proceeding to holy places, festivals, and fairs, and stripped them of every article they possessed; seized on extensive tracts of rich and fertile land, and appropriated them to their own use; obliged merchants to pay heavy imposts for liberty to transmit their goods to market; and compelled farmers to give annually, in the shape of black-mail, as much as three pounds a plough.

“Bernier, describing the flight of Dara after his defeat by his brother Aurungzebe, gives us a lively picture of the character and practices of the Kholies.” “This unfortunate prince, deserted by almost all, and finding himself accompanied but by two thousand men at most, was forced in the hottest of summer to cross, without tents or baggage, all those countries of the rajas that extend almost from Ajmere to Ahmadabad. Meantime the Kholies, who are the country people, and the worst of all India, and the greatest robbers, follow him night and day, rifle and kill his soldiers, with so much cruelty that no man could stay two hundred paces behind the main body, but he was presently stripped naked or butchered upon the least resistance.” “By his own experience, however, he found that these savage people were not wholly destitute of generosity; for, falling into their hands, together with his servant, who discovered to them his profession of physician, in consideration of his exercising his art upon their sick for a few days, he was kindly treated, furnished with an ox to travel on, and conducted from their fastness to within sight of Ahmadabad.”†

\* Bishop Heber's Journal, Vol. II. pp. 139, 142.

† Voyage to Surat, Osborne's collection, Vol. I. pp. 131, 132. Oriental Memoirs, Vol. III. p. 63. Library of Entertaining Knowledge. Hindus, Vol. II. p. 126.

Though their depredations have been less extensive and their harvests of plunder not so plentiful since the commencement of British rule, yet they are still, as Bishop Heber observes, "one of the most turbulent and predatory tribes in India, and with the Bheels, make our tenure of Guzerat more disturbed, and the maintenance of our authority more expensive there, than any other district of the eastern empire. The cutcherries and even the dwelling-houses of the civil servants of the Company, are uniformly placed within, instead of without, the cities and towns, a custom ruinous to health and comfort, but accounted a necessary precaution against the desperate attacks to which they might otherwise be liable. The magistrates and collectors have a larger force of armed men in their employ than any other of the same rank whom I have met with; and the regular troops, and even the European cavalry are continually called out against them. Yet in no country are the roads so insecure,—in none are forays and plundering excursions of every kind more frequent; or a greater proportion of, what would be called in Europe, the gentry and landed proprietors addicted to acts of violence and bloodshed."\*

"In their marauding expeditions they often use great secrecy, collecting in the night at the will of some popular chieftain, communicated generally by the circulation of a certain token, known only to those concerned, like the fiery cross of the Scottish Highlanders. They frequently leave their families in complete ignorance as to where or why they are going; and the only way in which, should one of their number fall in battle, the survivors communicate his loss to his widow or parents, is by throwing before his door some sprigs of the peepul, plucked and disposed in a particular form."

*Occupations.*—A considerable number of the Kholies are employed as porters, door-keepers of private houses and gardens, and policemen, in which situations they are found trust-worthy and generally preferred to other people. Speaking of those enrolled in the police corps, Bishop Heber says, "they were well and smartly dressed in green and scarlet kirtles, with black turbans, had every man his small round buckler and sheef of arrows at his back, his sword and dagger by his side, and long bow in his hand, and excepting in their dusky complexions, were no bad representatives of Robbin Hood and his sturdy yeomen."†

*Witchcraft.*—The Kholies attribute all diseases and calamitous events for which they find it difficult to account to the in-

\* Bishop Heber's Journal, Vol. II. pp. 141, 142, 143.

† Bishop Heber's Journal, Vol. II. p. 139.

fluence of witchcraft, and inflict on the unfortunate women believed to be guilty of practising the evil art the awful punishment of mutilating the nose, which is supposed to destroy their connexion with the devil and take away their power of doing further mischief.\*

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II.—*The Urdu Bible.—Reply to “An American.”*

To the Editors of the Calcutta Christian Observer.

DEAR SIRs,—I am glad you have published the letter of “*An American.*” When he “was grieved beyond expression,” he could scarcely avoid making some mistakes. Allow me calmly to point them out to your readers. The American says that he “will raise the curtain a little,” but he quite disappoints our expectations, for all he says was known long ago to the members of our Bible Societies. About ten years ago Mr. D’Rozario agreed to publish the first Roman edition of the New Testament, and in a short time after its publication sold every copy of it. We neither asked the Calcutta Bible Society nor the Americans to give us their confidence or money. After the Bible Society had entrusted us with an edition of the Urdu Bible, and after Mr. Wilson had promised to take part in the work, both he and Mr. Warren of Allahabad had some correspondence with me about the money which they, as a mission, receive annually from the American Bible Society. They said that the money was given them to keep their presses going. If the Calcutta Bible Society would give them books to print, the American Bible Society should pay part of the expense and the Calcutta Society the rest. In short, Mr. Warren’s letters to the Secretary of the Calcutta Bible Society were sent through me to him. You will find his and my letters on the subject in the Calcutta Bible Society’s Letter Book. He says we had the correspondence some four or five years ago. As the Bible Society entrusted us with the translation in 1840, i. e. about seven years ago, his own statement proves that we at that time did not want money for the New Testament. Perhaps I wrote the words which he quotes, when we for the first time discovered the sad misprints in one of the Calcutta Roman editions, which was subsequently withdrawn from circulation. I then may have

\* The Bards of the Kholies resemble those of the Kathies, and on this account have not been noticed; their agriculture has been omitted, because it presents nothing different from the husbandry of the last mentioned tribe.

expressed a wish that a Society in Hindustán should publish the Roman Urdú Bible in one vol. 8vo., just as we now have it. I am not ashamed of my former opinions. I do not pretend to angelic purity either of motive or of conduct. I take, on principle, very low ground. I am not a transcendentalist in any sense of the word.

Allow me now to call your attention to a few texts of the Old Testament revised and improved by the preachers whose sermons are published in the Allahabad volume. Job xi. 7, 8 reads thus in our Hindustání Bible: “Kyá tú Álláh ká hál daryáft kartá hai? yá Alqádir ke kamál ko pahunchtá hai? Wuh ásmán se únchá hai, tú kyá kar saktá? pátál se níchá hai, tú kyá jántá?” Mr. Wilson has thus revised and improved the passages: “Kyá tú talásh karne se K̄hudá ko daryáft kar saktá? yá Al Qádir ko kullí daryáft karne ke qábil hai? Wuh ásmánon se únchá hai, tú kyá kar saktá? pátál se bhí níchá hai, tú kyá pahchán saktá?” Here is a literal rendering of the 7th verse in Urdú and English:

*Hebrew.*—Ha heqir Iloh timzá? im ad taklít Shaddai timzá?

*Urdú.*—Kyá umuq i Iláh páwegá? yá tak kullíyat i Qádir páwegá?

*English.*—What? the depth of God thou wilt find? or unto the perfection of the Almighty thou wilt find?

Mr. Wilson's learned countryman, Dr. Noyes, professor of divinity in Harvard college, Massachusetts, has translated the passage thus:

“Canst thou search out the deep things of God?

Canst thou reach the perfection of the Almighty?

'Tis high as heaven, what canst thou do?

Deeper than hell, what canst thou know?”

In Mr. Wilson's rendering, the words “kullí daryáft karná” are ungrammatical, for kullí is an adjective, and daryáft karná is nothing but a verb, and must be construed with an adverb. The Urdú phrase “kullí daryáft karná” is as ungrammatical as the English “complete comprehending” would be. We say in Urdú:—“bilkull daryáft karná” and in English: “completely comprehending.” In his rendering the particle *bhí* is wrong. If the divine perfection were *lower* than heaven, it could *also* bhí lower than hell. Let us see how the English will read with the same interpolation. “It is as high as heaven, what canst thou do? deeper *likewise* (or *also*) than hell, what canst thou know?” The four Hebrew words in the first clause: “Ha heqir Iloh timzá?” he has rendered by ten Urdú words: “Kyá tú talásh karne se K̄hudá ko daryáft kar saktá?” The five Hebrew words in the second clause: “im ad taklít Shaddai timzá?” he has rendered by ten Urdú words: “yá Al Qádir ko kullí dar-

yáft karne ke qábil hai?" The last two Hebrew words: "mah tedá" he renders by five Urdú words: "tú kyá pahchán saktá hai?" which mean: "what canst thou recognize?" The Urdú Bible has: "tú kyá jántá," which is a concise and poetic rendering. I think Mr. Wilson has not improved, but spoiled, the beautiful passage.

Mr. W. has also given us a new translation of Isaiah, lviii. 13, 14. We will first give the admirable rendering of the English Bible in the poetic form, for reasons which will immediately appear.

13. "If thou turn thy foot from the sabbath,  
From doing thy pleasure on my holy day,  
And call the sabbath a delight,  
The holy of the *Lord*, honourable,  
And shalt honour him, not doing thine own ways,  
Nor finding thine own pleasure, nor speaking thine own words:  
14. Then shalt thou delight thyself in the *Lord*,  
And I will cause thee to ride upon the high places of the earth,  
And feed thee with the heritage of Jacob thy father;  
For the mouth of the *Lord* has spoken it."

This is a delightful translation, as poetical as the Hebrew. Let us now see how Mr. Wilson has rendered the passage. "Agar tú roz i sabat se apná pánw phiráwegá, aur mere muqaddas dín men apní khushí karne se; aur sabat ko roz i khurram, aur Khudáwand ká muqaddas aur mukarram jánegá; aur us kí takrím karke apne kámon ke karne, aur apní khushí ke cháhne, aur apní báton ke kahne se báz rahegá; tab tú Khudáwand men masrúr hogá; aur main tujhe zamín ke únche makánon par urúj bakhshúngá, aur Yaqúb tere báp kí mirás tujhe khiláúngá; kí Khudáwand hí ke munh ne yih farmáyá hai." Here poetry is turned into prose. The third and fourth, the fifth and sixth strophes are confounded. We cannot arrange his version in the poetic form in which I have arranged the English translation. I propose that in the next edition of the Urdú Bible the poetical books be arranged in the poetical form, in order to prevent the confusion of strophes and pallelisms, by which the highest poetry is turned into the dullest prose. For that edition I propose the following rendering of the beautiful passage:

13. "Agar tú sabat se apná pánw phiráwegá,  
Apní khushí ke kám se mere muqaddas dín men,  
Aur sabat ko surúr kahegá,  
Muqaddas *Khudáwand* ká, izzatwálá,  
Aur us kí buzurgí mánegá kí apní ráheñ na kare,  
Na apní khushí páwe, na apní báteñ bole:

14. Tab tú K̄hudáwand se masrúr hogá,  
 Aur main tujhe zamín kí bulandíon par charháungá,  
 Aur tere báp Yaqúb kí mírás tujhe khiláungá,  
 Ki munh K̄hudáwand ká bolá."

In Hebrew there is a correspondence between the  $\text{וַיִּשְׂבֹּד}$  in the third and  $\text{וַיִּשְׂבֹּד}$  in the seventh strophe. The intelligent English translators observed it and thus expressed it in their version: "And call the sabbath a *delight* . . . then shalt thou *delight* thyself in the Lord." The highly poetical phrase "I will cause thee to ride upon the high places of the earth" means, I will give thee full possession of the land. Those who are in possession of the strongholds on the mountains dwell securely in the land.

The Rev. J. Owen of Allahabad has revised the 84th Psalm. He begins with "Ai lashkaron ke Yahowáh," i. e. O Jehovah of hosts! One of the editors of the *Calcutta Christian Observer*, remarked in your number for February, 1844, p. 119, that "The phrase *Jehovah of hosts*, is not nearly so significative in English, as the *Lord of hosts*. The former seems almost to reduce him to the same level with ordinary generals, and simply distinguishes him by giving him his proper name." Mr. Thomason has not once used "Lashkaron ke Yahowáh," but Mr. Owen has written and printed it. In the Allahabad volume, page 45, one preacher says, "Hamáre Yahowáh ká nám mubáarak howe." In Hebrew we can not say Yahowiheka, Yahowihenú, &c. &c., but must say Iloheka, Ilohenú, &c. &c. In no language can a name of God descriptive of his attributes, be construed with a possessive pronoun, as *our Eternal, thy Omnipotent*, &c. &c. In that volume, of eight European preachers, not one uses Yahowáh, and of six American preachers every one uses it. Hamárá Yahowáh and Lashkaron ká Yahowáh, are Americanisms. Mr. Owen renders the last clause of the 3d verse by "so main terí qurbángáhon ko apní panáh ke liye hásil karne cháhtá hún." The Hebrew is "It mazbahoteka," which is translated in the Urdu Bible by "terí qurbángáhon ke nazdík!" i. e. O that I were near thine altars! The English has "even thine altars." David when absent, envies the sparrow and the swallow for being witnesses of the beauty of the public worship of God. He does not, like a condemned criminal, long for the sanctuary as a place of refuge or protection. "So I wish to make an acquisition of thine altars for my protection," cannot be a correct rendering of the two Hebrew words, "It mazbahoteka," or of the three English words "even thine altars." We should not interpolate the Bible at this rate, for we cannot write Scripture as well as king David. In verse 5 he renders the three Hebrew words "Masillot bi lubábám" by "un ke dil men ráhen hain jo tujh

tak pahunchátí haiñ.” I really do not think that Mr. Owen’s revision of the 84th Psalm is an improvement.

Mr. Pfander’s sermon abounds with new translations. His dissatisfaction with all the existing versions seems to be deep and sincere. 2 Cor. xiii. 14, Urdú Bible: “*Khudáwand Yusúf Masíh kí niamat, our Khudá kí muhabbat, aur Rúh ul Quds kí ámezish.*” Mr. P. has infáqat for ámezish. For ámezish see Allahabad volume of sermons, p. 18. l. 17, and Lodiana Hymn Book, 261st hymn, 4th verse:

“Terá háth ámezish o rahmat se to mañmúr hai:

Terá siwá jáúñ kaháñ ? ai Báp, mujh par rahm kar.”

My references are to native Christian writers only. I prefer Martyn’s to Mr. P.’s rendering.

Deut. vi. 4. Urdú Bible: “Sun le, ai Isráel, *Khudáwand hamará Khudá, akelé Khudáwand hai.*” Mr. P. “Ai Isráel, sun: hamará *Khudáwand Khudá ek hai.*” This is an incorrect rendering, agreeing neither with the Hebrew nor with the English Bible.

Isaiah, l. 5. Urdú Bible: “Main hí *Khudáwand hún, aur koí nahín*; mere siwá koí *Khudá nahín.*” Mr. P. “Main parwardigár hún; koí aur nahín; mere siwá koí *Khudá nahín hai.*” Let the reader judge for himself.

1 Cor. viii. 4. Urdú Bible and Mirzapore edition: “Ham jánte haiñ kí but mutlaqan kuchh chíz nahín, aur koí *Khudá nahín, magar ek.*” Mr. P. “Ham jánte haiñ, kí jahán meñ but kuchh nahín, aur koí *Khudá nahín magar ek.*” This is a brand-new translation, but few will like it.

1 Tim. iii. 16. Urdú Bible: “Aur yaqínan saláhiyat i sirr i gaib azím hai: *Khudá jism meñ zâhir húa, rúh se sâbit kiya gayá.*” Mirzapore edition: “Aur bilittifâq dindári ká bará bhed hai: *Khudá jism meñ zâhir húa, Rúh se rást thaharâyá gayá.*” Mr. Pfander: “Yaqínan saláhiyat ká bhed bará hai; kí *Khudá jism meñ zâhir húa, aur Rúh se tasdíq kiya gayá.*” Let the reader judge and compare Martyn’s “sâbit” with the sâbit in Rom. i. 4. This rendering alone, I think, is correct, for the passage in Rom. i. 4, *proves* it to be correct. Mr. P. quotes John, i. 1—3; 1 John, v. 20; John, xi. 25, and other passages according to Martyn.

Isaiah, ix. 6, 7. Urdú Bible: “Ki hamáre liye ek farzand tawallud hotá, aur ham ko ek pisaar bañshá játá, aur saltanat us ke kándhe par hai, aur wuh is nám se kahlátá hai, Ajab, Muslih, *Khudá i Qádir, Ab i Abadiyat, Sháh i Salámat*: kí saltanat ká iqbal aur salámat ká iqwám Dáúd ke tañht par aur uskí mamlukat par howe, kí wuh us ká bandobast kare, aur ab se abad tak adálat aur sadáqat se use qiyám bañhshe. Rabb ul afwáj kí gayúrí yih karegí.” Mr. P. “Ek Beṭá hamáre liye

paidá húa, aur ek larká hamko bakhshá gayá, jis ke kándhe par sardári hogí; aur jis ke nám Ajíb, Mushír, Qádir K̄hudá, aur Abadí Báp, aur Salámat ká sardár honge : aur us kí bádsháhat aur salámat kí afzáish kí intihá na hogí." The prophet puts child first and son last, on the principle on which we say, "Agra and all India know it." Mr. P. puts son first and child last, on the principle on which some say, "All India and Agra knows it." Saltanat is more poetic than sardári: *Ajab as a name is better than Ajíb*. No king would call a new-born prince Ajíb. The Hebrew, אֲבִיב means 1, *wonder*; 2, *wonderful*. In Úrdú we cannot think of an Ajíb sáhib. Muslíh, i. e. sulh o saláh ká bání, is better than Mushír, i. e. a counsellor or senator. The Messiah was not destined to be a counsellor either to his heavenly Father or to mankind, but a sulh o saláh ká bání to the latter. Qádir K̄hudá is not idiomatical. K̄hudá i Qádir alone is good Úrdú. Mr. P. may say that the Musalmáns will wrest the izáfat to their own destruction, but why should we spoil our Bible from fear of the Muhammadans? Isaiah has El Jibbor. Do not all Neologians misinterpret it? Jibbor El, Iloh Jibbor, Jibbor Iloh are all liable to misinterpretation. On Mr. P.'s principle the prophet ought to have written Ha Elohím ha Jibbor, which neither Gesenius nor any one else would be able to misinterpret. No king would call a new-born prince Abadí Báp, or Salámat ká sardár. If the king of Oudh were called Abadí Báp Bahádur, or Salámat ká Sardár Bahádur, people would laugh at him. As we have in Úrdú Abul Fazl, Abú Bakr, Sháh i Álam, Sháh i Jahán, &c. &c. we *may* have Ab i Abadiyat and Sháh i Salámat. Is Mr. P.'s revision or new translation an improvement?

Micah, v. 2. Úrdú Bible: "Par ai Baitlahm Ifrátah, báwujú-de ki tú Yahúdáh ke hazáron men chhotá hai, tau bhí tujh men se mere liye wuh shakhs niklegá, jo Isráel men hukúmat karegá, aur us ká nikalná qadím se, aiyám ul azal se hai." Mr. P. "Ai Baitlaham Afrátá, har chand ki tú Yahúdá ke hazáron (yañe shahron) men chhotá hai, par tujh se mere liye wuh áwegá, jo Isráel men bádsháhat karegá jis kí barámad qadím, balki azal se thí." I like Mr. Hawkins's rendering much better.

I Cor. xii. 11. Úrdú Bible: "Wuhí ek Rúh un sab ámalon ká báis hai, aur wuhí jaisá cháhtá hai, har ek ko bántá kartá hai." Mirzapore edition: "Wuhí ek Rúh, yih sab kuchh kartá hai; aur jaisá cháhtá, har ek ko bántá hai." Mr. P. "In sab ámalon ká báis wuhí ek Rúh (yañe Rúh ul Quds) hai, ki har kisí ko apne iráda ke muwáfiq bántí hai." No improvement, but just the opposite.

I Cor. ii. 10. Úrdú Bible: "K̄hudá ne unko apní Rúh ke wasíle se ham par ashkár kiyá, ki Rúh sári chízon ko, balki

bahr i Ulúhiyat ke umuq ko bhí daryáft kartí hai.” Mirzapore edition: “K̄hudá ne un ko apne Rúh ke wasíle se ham par zâhir kiyá, ki Rúh sári chízon ko, balki K̄hudá kí ámiq báton ko bhí daryáft kar letá hai.” Mr. P. “K̄hudá ne apní Rúh ke wasíle se ham par zâhir kiyá; kyúñki Rúh sab chízon ko, balki K̄hudá ke gahiráo ko bhí, tahqíq kartí hai.” New, but unsatisfactory.

John, xvi. 13. Urdú Bible: “Jab wuh, yane Rúh i Haqq áwe, wuh tamám sacháí men tumhári hidáyat karegi. Kyúñki wuh apní na kahegi, balki jo kuchh sunegi, so kahegi, aur wuh tumhen ánewáli báton kí k̄habar degi.” Mirzapore edition: “Jab wuh yane Rúh i Haqq áwe, to wuh tumhen sári sachcháí kí ráh batáwegá; isliye ki wuh apní na kahegá, lekin jo kuchh wuh sunegá, so kahegá, aur tumhen áinde kí k̄haharen degá.” Mr. P. “Jab wuh, yane Sachcháí kí Rúh, áwe, wuh tumko sári sachcháí kí ráh dikhláwegi; kyúñki wuh apní na kahegi, balki jo kuchh sunegi, so kahegi; aur tumko áyande kí k̄habar degi.” Still no improvement.

Gen. i. 26. Urdú Bible: “K̄hudá ne kahá ki Ham Ádam ko apní súrat aur apní mámind banáweñ.” Mr. P. “K̄hudá ne kahá, ki Ham ádmí ko apná shabiha aur apní súrat banáweñ.” Ádmí, an adamite, a descendant of Adam, is quite wrong, for God would not make an adamite before Adam. In this passage either Ádam or Insán *must* be used. The Messiah is K̄hudá ká Beṭá and Insán ká Beṭá, but not ádmí ká beṭá.

Rom. iii. 23. Urdú Bible: “Sabhon ne gunáh kiyá hai, aur itne na húe ki K̄hudá ke sitúda hon.” Mirzapore edition: “Sabhon ne gunáh kiyá, aur K̄hudá ke jalál se mahrúm hain.” Mr. P. “Sabhon ne gunáh kiyá hai, aur K̄hudá ke jalál se qásir hain.” Martyn's is the best; his sitúda refers to the dreadful malámat in the preceding verses. This rendering gives us a definite idea, and the right one too, which the others do not. I must omit reviewing the remaining passages for want of space. I think Mr. P. has not improved a single passage. And I ask the Christian public, whether they will give thousands of Rupees to get such revisions. Again, can Mr. P. who ignores or at least has no regard for the versions of others, expect that other people will be very happy to receive his? He has crowded all his new translations into one short sermon, filling only eight small octavo pages.

An American is mistaken when he thinks that I have a fatal fondness for public discussion. Have I ever begun a discussion? I like public discussion ten times better than private talk and indefinite rumours which none can refute. I do not dislike the Americans, but only such of them as will kill our darling child, the Urdú Bible. Even irrational animals stand

up in defence of their own offspring. There is no finer country in the world than America. In no country have I been more kindly treated than in America. I saw your valuable *Observer* in Boston, Newton Theological Seminary and other places. If my kind friends at Boston, New York, Andover, Newton, Providence and other places see these articles, let them not suppose that I repay kindness by ingratitude. I only defend our dear child as well as I can, and in such circumstances much must be overlooked. To be over polite in time of war will never do. I have always thought it bad policy. Those who have brought forward this discussion, must close it. But as long as they bring charges against the Urdú Bible, I shall defend it. I know I can defend it, and this is a great comfort. If you can find room for this short article in your next number I shall feel greatly obliged and remain,

Ever very sincerely your's,

Banáras, 21st January, 1847.

J. A. S.

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### III.—Proposed Missionary Conference.

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—

I was glad to see in the January number of the *Observer* a proposition for a Missionary Convention. Long have I felt that such a meeting of co-workers in the Lord's work in this land was very desirable. Nearly six years ago, feeling the importance of such a meeting, I ventured to make a suggestion to that effect. You will find it on page 383 of the *Observer* for 1841. Since that time many important subjects have arisen and been discussed in the public prints and circulars. But have they been discussed in the spirit and with the results which Christian hearts would desire? Had these brethren met and prayed together and compared views, as those in search of the truth on every subject, is it not probable that a great deal of public discussion and unpleasant feelings and unprofitable personalities would have been avoided and more satisfactory results attained? Still there are great questions of importance to the dearest interests of Zion to be discussed. Had we not better get together and compare views prayerfully, and become acquainted with each other's sentiments and characters? I am persuaded many unpleasant things are said in a printed discussion which would not be said were the parties properly acquainted with each other, and with the views exactly as they are held by each other. Although it is to be feared that those who have taken part in

these discussions, are less prepared to meet in such a convention and discuss great questions connected with Missionary operations free from all prejudice or party feeling, than they were six years ago; yet delay is not likely to make matters any better. Questions of importance will arise, and Missionaries must act on them, right or wrong. Is it not better, then, that we should get all the light which the experience and wisdom of our fellow-labourers can throw upon these subjects, before we do injury or commit ourselves to a wrong course of proceeding? But above all things, the mingling of Christian sympathies and the union of our hearts in prayer to the Father of lights for that wisdom which is from above, may be expected to produce great results for good to our own souls and for our efficiency in our Master's work. I would propose that the Missionary Conference take this subject into consideration, and if they deem such a convention desirable and practicable, that they send to all the Missionaries in the country for their consideration such a plan of proceeding as may in their judgment be best adapted to secure the end desired.

Your's sincerely,  
A MISSIONARY.

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#### IV.—*A Hint to Translators.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—The discussion which is now carried on in the pages of the *Observer* will, I think, be in various respects favourable. I wonder you admit so many personal remarks. They by no means help to a calm and judicious view of the matter in hand. Let us have the defects and merits of the version pointed out: let us know the comparative value of the translation, and surely no one will complain. It is full time that those who use the version should have the means of judging of its worth, not by vague depreciatory statements, but by clear honest facts. Besides a good thorough estimate of any version will be helpful to future translators.

In comparing the Urdú version with native works, which I have read wholly or in part; e. g. *Bágh o Bahár*, *Totá Káhání*, *Hátim 'Taí*, *Tambíya ul gafílen*, I feel as if I were oftener at a loss for its meaning than for theirs. I have not been many years in India, and my impression must be taken for what it is

worth. I conclude that the style of the version is too high. Translators are not to make words to suit themselves, they are to take what the language gives them. A European is not to fall back upon the Arabic or Persian when he likes, and haul in any word he likes. I do not say, Never use a word which has not in a similar or analogous place been used in good native works; I do say, it would require very peculiar combinations of circumstances to justify the violation of that rule.

Some words appear to be used, because they are fine-sounding: while others, not so sonorous, yet equally correct and better understood, are passed by. If beauty of sound is to be more valued than facility of being apprehended, I do not see that there is any ground for blaming a living translator of the English liturgy, who thinking 'almighty' a beautiful sounding word, put it into his translation, merely making those changes in it which were needed to preserve its sound in Romanised Urdú (álmaiti). *Other things being equal*, a fine sound is to be preferred to a harsh.

I am annoyed frequently by the Persian genitive áshná i ázár, &c. Some Urdú scholars seem very fond of this combination. It always appears to me as absurd, as if I should go to the French language and adopt its genitive when writing in English, simply on the ground that there are many law terms in use in England derived from French, and that the present English language is indebted for many of its words to that language. What writer could be borne who would frequently use such expressions as despised *des* men, a man *des* sorrows, &c.? Even such words as have been almost naturalised in English, are seldom or never met with in the best writers. But 'the Persian genitive is very often used by the natives.' True; but are we to follow their bad taste, allowing that we use only the combinations they have already introduced? Combinations of words are used by foreign writers, which I am sure, from their very composition, no native writer would ever employ. Of the accuracy of the following principle I have no doubt, that no unwarranted words or expressions should be used, least of all in the Bible, unless so many instances could be brought forward from good native works as would prove that they had become current and therefore idiomatic. Will the translators or revisers assent to this? Will they always consider what authority they have, to employ words or combinations of words, which do not belong to Urdú as an independent language?

To two matters mentioned by J. A. S. I think attention ought to be drawn. One is the unnecessary periphrasis employed by translators. He has seen that the Urdú Bible might have been more literal and as easily understood. So far as I have read

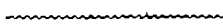
there is not a version in Urdú or Hindí, which is not by far too paraphrastic—formed after the school of Lowth and Campbell. There is a pressing and absolute need for revision in this respect. I do not know how many *mains* and *wuhs*, *hais* and *thás*, and other particles might be omitted with great benefit to the versions. Attempts at more thorough literalness in translation would make the work more laborious; but if a man undertakes to translate or revise any version of the Bible, he ought to make up his mind to toil. I fear in some instances the cost was not counted and the product is imperfect. I would not say that the same or nearly the same number of words in a translation, as there are in the original, would make it good, but it would be a material element in deciding upon the merits of a translation. The second matter is the propriety of printing every supplement in a different type from the words which are found in the original scriptures. We are more likely to have carefully translated versions if some such plan as this be adopted. I wonder it has not been ere this, and can only imagine that the characters used in this country have been thought of as an obstacle. Have we not the Persian and Arabic, or the Nágari and Káithí as nearly related as the Italic and the Roman? I hope the Committees of the Auxiliary Bible Societies will entertain the matter, and carry it out vigorously, if it can be done at all. It will be done some time: are we fit to do it now?

Would it not have been more impartial and wiser, instead of adding a note deprecatory of discussion about 'Isá,' to have rejected the matter from the letter of your correspondent, as you did many other things? It is as if you tore off the bandage from a wound which was being fast healed, and expressed your hope that nobody would attempt to touch it, either in the way of cleaning or again bandaging it.

I am, your's truly,

30th January, 1847.

W. T.



V.—*The Prosperity promised to the Church of God, with special reference to Hindustán. A Sermon, preached at Benares on January 7th, 1847, on occasion of the opening of the new Chapel of the London Missionary Society, by the Rev. James Kennedy, M. A.*

Ezekiel, xxxvi. 37.—Thus saith the Lord God; I will yet for this be enquired of by the house of Israel to do it for them; I will increase them with men like a flock.

The rich promises which the chapter before us contains, were addressed to God's ancient people at a time of deep depression. They were far removed from the land of their fathers, and living in subjection to their enemies. They are cheered by the promise of better days, when they shall be saved from their oppressors, and cleansed from their sins. The return of the Jews from the Babylonish captivity was a joyful event, but it does not come up to the great promises found in this chapter, and we are thus led to look for their fulfilment in events still future, when God's ancient people are to be brought in with the fulness of the Gentile nations—when they are again to be engrafted into the Church of God, and are to be distinguished as most fruitful branches in that fruitful vine. When God is thus to visit his people and restore them, how are they to act? Are they to be the mere passive recipients of these favours? Are they to be carried back to their own country by some invisible hand? Are cities to arise before their eyes, with spacious mansions inviting their entrance, in the erection of which they have to take no part? Are fields, which they have not tilled, to bring forth and present for their acceptance an abundant harvest? Is their character to be renewed by the power of God, while they are to bestow no thought, and put forth no exertion? If so, then God's dealings towards his people are to bear no analogy to his general dealings towards our race. He will not thus deviate from the established order of his government. He is to be enquired of, to be sought after by the children of Israel, to do for them, *what* he has promised, and the sincerity of their prayers is to be shown by their exertions. Thus it was when the Jews returned from Babylon. Daniel when he found the time was at hand, set his face unto the Lord God, to seek by prayer and supplication, with fasting, and sackcloth, and ashes. He enquired of God to do for them what he had promised. Ezra, Nehemiah, Zerubbabel and their companions enquired of God, and at the same time in accordance with God's will, and in consistency with their prayers, put forth the most vigorous and self-denied efforts to build the temple, to raise up the broken walls of Jerusalem, and restore the country of their fathers to prosperity. Thus undoubtedly it will be when the still more

joyful and prosperous events predicted in this chapter shall be fulfilled. God will bring every thing about in such a manner, that all must see to him alone belongs the glory, while he will be enquired of by the house of Israel to do it for them.

The passage before us directly suggests to our minds the glorious things which God has spoken of his Church—the security it is to enjoy, the honour to which it is to be raised, the wonderful enlargement with which it is to be blessed—and likewise shows us the way in which all this prosperity is to be realized. The subject which our text thus suggests is one which is well worthy of our attention at all times, and the consideration of it appears peculiarly seasonable on an occasion like the present. Through the good hand of our God upon us, we have succeeded in raising this edifice for the worship of God. We have succeeded in accomplishing an object, which, as a Mission, we have for years considered highly desirable, and from which we believe we shall reap many benefits. We have now a place in which we may worship God without distraction, and in which we trust the Gospel will be long and faithfully preached. But are we to be satisfied with the erection of this structure? Are we to look on it with complacency, as if we had accomplished some great thing, which may satisfy us for a season at least? Are our wishes to be confined to its being regularly filled with attentive hearers? Far from it. We are thankful that we are now permitted to assemble here, but our wishes embrace a higher and better object. We long to see the people among whom we dwell turning to the living God. We long to see the word of God going forth in its power, to overturn every system which is opposed to its dictates, and to purify and ennoble the character of our fellow-men. We long to see not only this place, and the other places of worship in this city filled with the true disciples of Christ, but to see the temples and abodes of idolatry and will-worship abandoned, and the people, with all the eagerness with which they have hitherto followed lying vanities, betaking themselves to Jesus who is alone worthy of their love and trust. We long to see them coming in such numbers, as shall more than fill our present places, and lead us to say, ‘give place that we may dwell.’ This higher state of things, and the manner in which it is to be realized, well deserve our attention. We propose at this time to consider, in the first place, *the prosperity promised to the Church of God*, and in the second place we shall consider *the manner in which this prosperity is to be secured*.

In the first place let us consider *the prosperity promised to the Church*. When we speak of the Church, we do not refer to any particular community. We do not believe that there is

any community, however widely extended, and however rich in excellence, exclusively entitled to this name. You know there are many bodies called christian. Between some of these there is scarcely any thing in common except the name. Their differences affect the very foundations of Christianity, while the differences of others, though deemed sufficiently great to keep them in distinct communities, leave the great truths of Christianity the common object of warm attachment. When christians, though differing in the constitution and polity of the Church, are one in their love to the Saviour, and in their desire to obey him and promote his glory, they have a wide domain of truth, over which they may expatiate together, and where they may cherish towards each other the warmest regard. The question has often arisen, amidst so many conflicting bodies, all bearing the christian name, how is the true Church to be discovered? Where is the community with whom the Saviour is always to abide, and against whom the gates of hell shall not prevail? In answering this question we must not partition off one professedly Christian community from the rest, and give to it the title of the Church, with its honours and privileges. The Church, which is never to be overcome, is composed of all who love the Lord Jesus Christ in sincerity—who are justified by his blood, and sanctified by his Spirit—who look to him as their Lord, and make it their great aim to please and serve him. This Church has its members scattered through differing and even conflicting communities. The substantial identity of character they display shows them to be of the same great household, though they speak on some points a different language, and assume a somewhat different garb. Consider what the Scriptures say of the Church, and the view of it we have now stated will be seen to have their sanction. ‘The Church of God, which he hath purchased with his own blood.’ ‘The Church of the first-born, which is written in heaven.’ ‘Christ is head over all things to the Church, which is his body, the fulness of him that filleth all in all.’ ‘Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.’ ‘The house of God, which is the Church of the living God, the pillar and ground of the truth.’ ‘I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.’ The Church is more than once called in the book of Revelation the lamb’s wife.\* What

\* Acts, xx. 28. Hebrews, xii. 23. Ephesians, i. 22, 23;—v. 25—27. 1 Timothy, iii. 15. Revelation xix. 7;—xxi. 2, 9.

is the Church referred to in these and similar passages? What community is there, which as we look at all its members we can call the body of Christ—the spouse of Christ? If we confine these passages to the members of one denomination, and exclude all others, do we not include many who are evidently no members of so exalted a Society, while we exclude many, whose entire bearing shows that they belong to it? When we consider all the faithful, whether in heaven or on earth as the Church, we see a body to which such passages can justly be applied. This is a view, which gives honour to God, and is truly cheering and refreshing to our own minds.

How great is the prosperity which is promised to this Church. It has hitherto been in a low and depressed state in the world. Even in the season of its greatest progress it has been far from achieving the conquest of its enemies. They have, though quailing for a time, retained much of their power, and have lost only a small part of their possessions. After they have apparently suffered an entire defeat, they have often returned to the charge, and resumed much which they had lost. While conceding to so many the christian name, and allowing the quiet observance of Christian forms, Satan has retained a firm hold of the vast majority, even in professedly Christian lands. Exercising all the charity, which the Bible will allow us, we are forced to the mournful conclusion, that the true Church of God has been hitherto exceedingly small—that its pale has been far more limited than that of the professing Church, and that even within this narrow limit there has been much unlovely and repulsive. But it is not to remain always in this state. Both the Old Testament and the New, with an explicitness which cannot be mistaken, point us forward to better days. We are taught not to despise the day of small things. It is the precursor of a day of great things. ‘There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth.’ ‘It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.’ ‘He shall see of the travail of his soul, and shall be satisfied.’ ‘From the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.’ ‘The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds: but when it is grown it is the greatest among

herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.' 'Christ must increase.\*' These predictions are a specimen of the glorious promises, in reference to the Church, which brighten the page of Revelation—of that book, which has come from the God of truth, and is emphatically truth.

Consider what is involved in the fulfilment of these promises. There will be a great improvement in the character of those, who are members of Christ's Church. Their eyes will be more steadily fixed on their Father's house. Its glories will be brought nearer to their view, and have a more commanding influence on their hearts. They will be more conscious of their dignity as the children of God, and walk in a manner more worthy of their rank and prospects. The pleasures and pains of this life will affect them less than they have hitherto done. With heaven full in view, earth will sink to its proper place. Not only will the character of God's people be improved, when these promises are fulfilled but their number will be increased. 'A little one shall become a thousand, and a small one a strong nation.' Many shall flock into the Church of God, to hear his voice, to obey his will, and to partake of the blessedness he has prepared for his people. Then idolatry, superstition, and will-worship shall be overthrown, and their victims shall go free. The idols of the nations shall be utterly abolished. Then the hateful passions, which have so long tyrannized over man, and made him his own tormentor, shall be hushed, and the soul shall enter into peace, and enjoy that calm which its own wickedness would not formerly allow it to possess. Then man shall be every where seen rising from the ruin of the fall, and stretching out his hand and his heart to the living God, by departing from whom he has brought on himself all the evils which have afflicted him, and by returning to whom the source of true happiness will be reached. Man has fallen—his judgment has been weakened—his affections perverted—his whole soul depraved. The true object of love and trust is forsaken. Most unworthy objects of love are followed and embraced. Man has become the enemy of God. Thus every thing has been deranged. He has become the enemy of his fellow—he has become the enemy of himself. But when he is restored to God, he is restored to himself and to his kind. Social evils in every form must be checked and removed, because their fountain has been closed, and social happiness must be the direct result of the operation of such heavenly principles. Think of the world pervaded by the love of Christ—which is the love of every thing

\* Psalm lxxii. 16. Isaiah, ii. 2 ;—liii. 11. Malachi, i. 11. Matthew, xiii. 31, 32. John, iii. 30.

that is holy, and great, and good—try to realize to your own minds the state of mankind, when the predictions to which we have referred, and kindred predictions shall be fulfilled, and what do you see? a scene of surpassing loveliness and bliss—the human race, so long degraded and cursed by sin, is seen reposing with inexpressible delight under the shadow of the Almighty, and possessed of every excellence which can impart dignity and bliss. Such a scene is presented, as earth has never yet seen, and which heaven will look down to see.

Instead of dwelling on the state of the world in general, when the prosperity promised to the Church will be realized, it may be profitable to consider how this prosperity will affect this great country, in which we dwell. Hindustán is not named in Scripture, as one of the countries which shall be converted to Christ, but it is assuredly included in the predictions which that book records. The earth shall be filled with the glory of the Lord—and is not Hindustán a part of the earth which is to be thus filled? The heathen are promised to Christ for his inheritance and the uttermost parts of the earth for his possession—and are not the people of this country included in this promise? Is not this country Christ's possession by right already, and will it not become his by actual occupancy? If this prosperity is to be enjoyed in this land—and we cannot doubt of its being so sooner or later without doubting God's word—how are its various classes to be affected? In answering this question we have to keep our eye at once on the predictions of Scripture, and in the peculiarities of the people by whom we are surrounded. This is not a question of idle curiosity, but it is one of a practical tendency, as a right answer to it will show the object towards which our efforts ought to be directed. Let us glance at the various classes. Let us see what their present state is, and let us inquire what their state will be, when their hearts and lives shall be ruled by the Gospel of Christ.

Let us consider, in the first place, how it will affect the professedly Christian part of the people. Including those who have come from Europe, and those who though born and spending their lives in this country, are of European descent, and adding to these the natives of the country, who bear the Christian name, we have a population of considerable extent and great influence. Is the moral state of this influential part of the community as good as can be expected and desired? Does it even approximate to what it shall be, when the word of the Lord has free course, and is glorified? We acknowledge with thankfulness that it is greatly superior to what it was in former times. We cheerfully and gladly allow that looking at the gene-

ral state of this part of the population, it is characterized by propriety of conduct. We go farther, and testify with gratitude to divine grace, that not a few individuals are distinguished by their love to God, and their devotedness to his cause. But if we were to say that the general bearing of this part of the community is worthy of the high name it bears, and is satisfactory to all but the bigoted and the uncharitable, we should be shutting our eyes either on the views of Christian character, which the Bible presents, or on the real character of those of whom we speak. How few are there, who are in earnest in the cause of God? How few are there, who regulate their lives by constant and reverential deference to the expressed will of the Most High? How few are there, who look to Christianity, not as the mere religion of their fathers, to which on that account respect is to be paid, but as their life, their joy, their all? How few are there, who bestow a thought on the salvation of the millions around them? Many of the professedly Christian community never attend a place of worship, habitually neglect even the forms of religion, and thus testify to all in the most unequivocal manner that they are entire strangers to the life-giving truths which the Bible reveals. Many with a punctual attendance on the outward means of religion show too plainly that they are devoid of its spirit. They walk according to the course of this world—they are elevated by its joys, and depressed by its sorrows, but the tenour of their lives shows that God is far from their thoughts. He has indeed the knee and the lip, but the world has the heart. How different will their state be, when the Spirit is poured out from on high—when the prosperity, of which we have been speaking, is enjoyed in this country! Then the forms of religion will be vivified by its power, and acquire a new meaning and value. Then Christians in name will be Christians in deed, and in truth. Then they will bear with them, wherever they go, and into whatever they do, the same mind which was in Him, whom they shall truly call Lord and Master. Then instead of being stumbling-blocks in the way of the heathen as they too often are now, they will take an active part in the evangelization of the people. They will feel the value of the religion they profess, and naturally desire to propagate it. They are at present indifferent to its propagation, and not unfrequently even hostile to it, because they are ignorant of its worth, but then their views will be greatly changed. Not only will formalists be transformed into spiritual worshippers, but the standard of Christian character will be greatly raised among those who were formerly the true people of God. They will rise to new devotedness and self-denial. The ministers of God's word will preach with a power, which is now

unknown, and manifest an excellence of character which is far beyond present attainment. Think of the nominally Christian community in this country thus animated by the Christian spirit, and then think how mightily their whole character will tell on all around them. The manifestation of such a character can not fail to have on all classes a most powerful effect.

When the Church is prosperous in this land, a glorious change will be effected in the Hindu mind. When we speak of the Hindus, we speak of a people, who manifest a great variety of character and condition. Not to mention the peculiarities which arise from their being so widely scattered, and from their speaking different languages, we find among them minds, which have received a high degree of culture, though of a peculiar order—which have been much exercised on the highest subjects, and delight in the discussion of the most mysterious themes, while we find millions among them, whose minds are utterly waste and neglected, and who scarcely rise above the fields they cultivate, and the tools they handle. Of the high and the low, of the learned and the ignorant it may be truly said, they know not God. They know not the living God, the creator of heaven and earth—who is clothed with every excellence, and possessed of perfect and unchanging bliss—who is himself uncreated, but the Creator of all that exists—who is every where controlling all things, upholding all things, and is yet entirely distinct from the universe he has made—who makes every thing subservient to his own glory, and yet interferes not with the freedom of agency he has imparted to his intelligent creatures—who has given them a law to obey, and holds them responsible for the course they pursue. On these subjects a child who knows the Scriptures is acquainted with truths, to which their most learned and exercised minds have never reached. They know not God. Hence their learned men dream away their time, and waste their talents, in empty and endless speculations, which unsettle every thing and establish nothing—which are barren of good, and fruitful in evil. Hence the great body of the people give themselves up to the worship of stocks and stones, which are the worthy representatives of the gods, in whose honour they are raised. Hence the performance of innumerable unmeaning ceremonies, which shrivel and debase the mind. Hence the reiteration of fables, which can be welcome only to those, who are in a state of mental and moral decrepitude. Hence that low dull moral feeling, by which the people are characterized. Are they not to a singular degree devoid of every sentiment which is noble and elevating? When tried by the right standard, is not their character radically defective? I need not state the evils which result from this low moral state—the oppression, the isolation, the heartlessness,

the servility, the falsehood, the chicanery it produces—for these evils are before your eyes. How different will their state be, when the Gospel not only reaches their understanding, but sinks into their hearts! Then they shall know God, and this knowledge will be as cheering and delightful to them, as the return of the sun is to the inhabitants of polar regions, after their long and dreary winter. When God is known the pandit will forget his deep speculations, and listen with the docility of a child to the words of heavenly wisdom. His fancied superiority to the mass around him, which has kept him at a distance from them in proud seclusion, will disappear, and he will with deep humility take his place as a penitent before the throne of God with those whom he formerly considered as the mire of the street. Instead of isolation there will be now a mingling with his fellows, and an intense desire to promote their good. The idolater will then turn away from his images with indignation and scorn, and will scarcely be able to forgive himself for having paid his homage to such senseless things. With the love of his images, the love of the gods they represent will pass away. When his eye is opened to see the glory of God in the face of Jesus Christ—when he gazes on the only begotten Son of God full of grace and truth, and with astonishment and reverence beholds the perfect excellence of his character, he has no regard left for the gods, who were formerly the object of attachment. He sees them to have committed follies, which excite his contempt, and to have perpetrated crimes, which call forth his abhorrence. The fables which formerly charmed him, are felt to be thoroughly insipid, while he listens to the tale of Jesus' love. When Christianity does take hold of the Hindu mind, what a wonderful change will the whole aspect of society present! If Hinduism, as must be allowed, has formed a character so devoid of excellence—if it has, notwithstanding its boasted civilization and learning, left even its favourites at so low a point of moral feeling, and abandoned the vast mass of the population to brutal ignorance, what shall be the effect produced when it will be overthrown, and when Christianity will go forth with its stirring truths and glorious hopes to mould and form the character of the people! The result I will not attempt to describe. The distant prospect of it is enough to fill with the purest joy those who know the crushing influence which the religion of the Hindus exercises on their minds—who see them bewildered with the errors to which they have been taught to render reverence, and who earnestly desire to see them coming forth to the light of heaven. In this world there will be a wonderful elevation of character with its attendant blessings, and thousands will be prepared for the happiness of heaven.

I can only mention another large class of the population, which is at present most hostile to the Gospel, but which shall likewise be brought under its power. I refer to the Musalmáns. While we have far more in common with them than with the Hindus, we are placed in more direct antagonism towards them, and their prejudices against the truth as it is in Jesus have peculiar force and malignity. The Divinity of our Lord they cannot hear asserted with patience, and the doctrine of his atonement, the very pillar of Christianity—calls forth their violent opposition. Their proud sensual spirit recoils from the humbling and holy doctrine of the cross. But they too shall be obedient to the faith. When the promises which God has given regarding the prosperity of his church in the world shall be fulfilled in this land; the objections of the Musalmáns will be silenced far more effectually than they are now by the most pointed reasoning; and that Divine Saviour, whom they had dared to strip of the honours which are his due, shall become the object of their profound reverence, and their warmest love. The atonement which they had represented as casting dishonour on God, and unnecessary for men, will be seen to be the only prop of a perishing world, and will be clung to with the eager grasp, which will proclaim their conviction that but for it they must sink into endless woe. When the Church thus spreads, and draws to itself the different classes of the community, they will forget their long continued isolation and aversion, and shall form one flock under one shepherd. Then Hindustán will know a joy and a security, which shall testify to the greatness of that grace, which is able to raise it from so deep depression to so glorious an elevation.

The hopes of the conversion of this country, which we cherish, and which we have now endeavoured to express, appear to many nominal Christians the offspring of enthusiastic and ill-regulated minds. They are too much under the guidance of reason to be carried away by such fancies. All they can bestow on such notions is either the smile of incredulity, or the scowl of contempt. They see how wedded the people are to their customs—they know how many revolutions have swept over the land, and left the people as they were—they see nothing equal to the accomplishment of so great a change, and they come to the conclusion that what others see to be capable of effecting this moral revolution is not a reality but a mere illusion. These persons, though calling themselves Christians, are not unfrequently so satisfied with things as they are, that they have scarcely a desire for another state. So strange are the inconsistencies of men that not a few may be found, who daily pray ‘Thy kingdom come;’ and yet when we speak of God’s kingdom coming in Hindustán

they declare that it cannot be, as if our Lord had taught his disciples to present a petition to which only enthusiasm can look for a successful answer. Of those who feel and speak in this manner, we may truly say in the words of our Lord 'They err, not knowing the Scriptures, nor the power of God.' To all such surmises, whether secretly cherished, or openly expressed, we oppose the declaration of our text that God will do it. The mouth of the Lord has spoken it, and it is the highest reason to believe what he says.

There were no doubt persons among the Jews of the captivity in the days of Ezekiel, who considered the fulfilment of the promises which he delivered to them as impossible. They saw the power of the Babylonish state; they knew the helplessness of their own people, and because they could not discern any quarter from which deliverance could arise, they came to the conclusion that no deliverance would be wrought. But the faithful received the testimony of God—they remembered his works of old, of which their fathers had told them and they confidently looked forward to the fulfilment of his word. They looked not in vain. At the appointed time God appeared, as he had promised, to deliver his people. In the same manner God's people now look forward to the fulfilment of the promises respecting the world's conversion, in which he has caused them to hope. They know that God's word is firmer than the everlasting hills, and they are assured that a ransomed world will yet testify to the faithfulness of that word.

God *can* effect the change, of which we have been speaking. He is the father of our spirits. They have sprung from his all-creating hand, and the traces of his wondrous workmanship are so deeply engraved in them as not to have been effaced by the degradation and weakness which sin has induced. The mind of man still testifies to the greatness and goodness of the Most High. Is he not able to restore to its original purity the mind which he himself has created? Is he not able to cleanse it from the dark stains it has contracted? Is he not able to imbue it with new power, and direct its energies in their original and proper channel? Can depravity have obtained so complete a triumph over it, as to have placed it beyond the restoring power of his grace? These questions admit of a speedy and decisive answer. God has at his command all the circumstances which can affect the mind. He has access to the very springs of action. The whole soul is open to his control. It is every moment upheld by him, for like every created thing it is devoid of self-sustaining power. God knows how the soul can be radically changed, while the mental and moral constitution he has imparted is left undisturbed. Such are his power, his knowledge

and his wisdom, that he can turn man's heart as the rivers of water; while man is so far from being overborne that his own agency is only called into more vigorous and healthy exercise. Woe to the universe, if God did not retain this control over his creatures! To suppose that man has been created with such a constitution that even God cannot, in a manner consistent with that constitution, raise him from his fallen and degraded state, is to invest wickedness with a power superior to that which God possesses, and to emperil the government of the Most High. Scripture and reason alike assure us that the mind of man is at all times and in all circumstances entirely within the reach of God's control, and that there is therefore no darkness so dense, that he cannot dissipate—no pollution so foul, that he cannot cleanse—no degradation so deep that he cannot elevate the subject of it—no weakness so extreme that he cannot invigorate the soul oppressed by it. While we grasp this truth, we may calmly look over this wide and thickly populated land—we may look at its varieties of strange and monstrous wickedness—we may gather, if we can, into one view the obstacles which such a population presents to the reign of righteousness, and still maintain our unshaken confidence in the fulfilment of the glorious predictions which God's word records.

God *will* effect this change. Of this we are assured by several considerations. Look at what God has already done for our guilty race. In a special manner direct your minds to the mission of our Lord. Listen to what the sacred writers say regarding the dignity of his person, the perfection of his character, the extent of his government, the ineffable bliss which he enjoyed from eternity, and the high honours rendered to him by the highest orders of creatures; and then turn to their simple and unaffected, but most touching account of his humiliation, sufferings, and death. If our minds be at all open to right impressions, must not our wonder increase the more we consider so extraordinary a mission? Within the whole range of human events, of which such voluminous records have been kept, where is there one, which in its adaptation to excite the mind, and command and absorb its attention can be compared to this? As this is the most wonderful event, which has occurred in our world, we may reasonably expect its results to be more extensive and important than those which have issued from any thing beside. Our knowledge of God's character forbids us to suppose that such a mission has been undertaken for a trifling object. That race must be blessed, to whom such a messenger has been sent, and for whom so much has been effected. When our minds rest on the essential dignity and glory of our adorable Redeemer, and on the sufferings he has

endured, we can anticipate nothing less than the salvation of a multitude whom no man can number—our feeling of what is due to his worthy name can be satisfied with nothing less than with the prospect of a world filled with his love and resounding with his praise. We cannot suppose that the millions of Hindustán will form an exception to this love and homage. They too, though long estranged from him, will be found ascribing to him all honour and glory and blessing.—When we consider the preparation made for giving effect to Christ's work, our confidence in the result is increased. A church has been formed, and sustained amidst a thousand dangers to testify to the completion of that work, and call upon all to build on it their hope for eternity. The whole course of providence has been arranged with a view to the establishment and enlargement of the church. Above all, the Holy Spirit has been sent down to enter into man's dark and polluted soul, and to plead successfully there the claims of a once crucified and now exalted Redeemer. This mighty preparation intimates a more glorious triumph of divine grace than has yet been seen, and casts a gladdening light on the future.—Have we not an earnest of the same triumph in the conversion of those, who have already attained a place in the house of God? Many of the most degraded and depraved of the human race have been rescued from their low and miserable condition, and made the children of the Most High. Not a few are now in heaven, engaged with angels in celebrating the praises of him who sits on the throne, and in obeying his will, who were at one time debased by every thing which can make man vile and hateful. They 'obtained mercy,' and the grace which saved them retains its pristine vigour. No instance of depravity can be conceived so virulent as to be placed beyond the reach of its power. The success which has already attended the Gospel ought to be viewed as the pledge and the earnest of the success it will achieve, before the judgment is set, and the books are opened.—But we are not left to inference however direct. God has explicitly informed us of his purpose. His word abounds with passages, which raise our hopes, and lead us to anticipate a ransomed world. We have had already occasion to quote several of these passages, which are so far from exhausting the class to which they belong, that they ought to be considered a mere illustration of the language which God's word holds on this subject. Has God formed such a purpose, and will he allow it to be defeated? Has he announced his purpose and will he permit his word to fail? It is impossible. We hear him saying to us, 'My counsel shall stand, and I will do all my pleasure.' 'The words of the Lord are pure words: like silver tried in a furnace of earth purified seven times.' He will as-

surely accomplish the work, which he has himself both purposed and announced, and for the fulfilment of which we have seen he has given so striking an earnest, and made such wonderful preparation. His purposes and their fulfilment are united by a chain, of which not a link can be broken, let Satan and the world rage as they may, and let every possible combination of circumstances occur.

Let us consider in the second place, *the manner in which the prosperity promised to the church is to be realized.* Is this prosperity to be secured directly by the power of God, while the instrumentality of his creatures is to obtain no place? God would have thus established his kingdom, if such a mode of procedure had been deemed most in accordance with his wisdom, his holiness, and his love. He could at once present the great truths of his word to every member of the human family, and so incline the will of every individual, as to secure its grateful reception. He could scatter the moral darkness of this world with the ease and the rapidity with which the sun scatters the darkness of the night. Even though he had determined to employ the instrumentality of creatures, he might have dispensed with ours. Thousands of angels are ready in obedience to his will to carry his messages to the most distant parts of the universe. These courses have not been adopted. God has not put forth his power to establish his kingdom, apart from the instrumentality of creatures. He has not employed the ministry of angels to tell to man the provision made for his salvation, and to intreat his acceptance of the proffered mercy. He has in his infinite wisdom and goodness appointed the instrumentality of man for the accomplishment of his purposes in reference to the human race. We are not capable of entering into all the reasons for this arrangement, but of one thing we are sure, that this appointment has not been occasioned by God being in any way dependent on us and our exertions. How could he, who has the resources of the universe, and in his own glorious and perfect nature infinitely greater resources than even these at his call, be dependent on such feeble and perishing worms as we are? For the reasons of this arrangement we must look in another direction, and we do not look long before we see God's kindness to his people written most legibly on the appointment. He intends the safety, the honour, and the happiness of his children and he has, to assure them of his kindness, appointed them to this work. It becomes us then to accept this ministry with its honourable toils and conflicts as ordained for our highest good, and to discharge its duties with alacrity and joy.

To illustrate the place assigned to human instrumentality in the establishment of Christ's kingdom, let us glance at the

analogy furnished by the general course of God's providence. We have physical wants to be supplied. We require food to eat, and raiment to put on, and habitations to dwell in. Every thing we need for the supply of our bodily wants might have been presented by God to our acceptance, without any call having been made on our foresight and exertion. But God has not thus dispensed with our efforts. He has wisely appointed that we labour for the meat which perisheth. The fields yield their fruit, and the earth opens its various treasures to the persevering and thoughtful effort of man. Man does not thus become his own preserver. In the words of scripture "God satisfies the desire of every living thing," and above all of man the noblest creature on earth. It is God who has furnished the world so richly that it affords a return to exertion. He has given to the earth its adaptation to receive the seed, and to the seed its vegetative power. He has given to man foresight to plan, and strength to put forth the labour which is required. Thus we see that God is our preserver—the bestower of every blessing we enjoy, while full scope is given to our own exertion. It is worthy of observation, as closely connected with our present subject, that our physical wants are supplied by mutual exertion. Society is closely linked together, and in nothing is mutual dependence more apparent than in efforts to supply physical wants. I need not tell you how many advantages result from this arrangement of God's providence. The body by exercise obtains a vigorous and healthy state, and at the same time, when labour is rightly pursued, the mind acquires a fresh and happy tone. Similar remarks may be made about the supply of our mental wants. As Zophar said to Job, 'Man is born like a wild ass's colt.\*' We have the capacity for knowledge, without which it could not be afterwards acquired, but of actual knowledge we have none. The feebleness of an infant's body is a fit emblem of the weakness of his mind. Till the mental faculties be exercised, and knowledge be acquired, no approach is made to the happiness of which as intelligent creatures we are capable. How are our mental wants supplied? God might at once mature the mind, and store it with various knowledge, but he has not done so. He has made our mental progress as dependent on our own exertions, as he has made the supply of our temporal wants. He has spread before us a world, filled with the most interesting objects, on which our minds may expatiate; he has called us to the contemplation of the truths most fitted to exercise and improve the mind; he has given us the mental power requisite for the apprehension of the truths set before us; he has furnished us with fitting opportunities to

\* Job, ii. 12.

exercise this mental power, and thus our mental necessities, are like our bodily wants, supplied by him, while full scope is given to our own exertion. Here also we see man's dependence on his fellow. Every individual does not keep to himself the product of his own mind; every individual does not pursue his mental course alone, and lean on himself, but what he knows he communicates to others, and thus the race makes progress. If our bodily and mental wants be supplied by mutual exertion, as all must allow while every thoughtful mind perceives that God is the author of every good and perfect gift, are we not prepared for expecting a similar arrangement in reference to the supply of our spiritual wants? A similar arrangement has been made, and from it we may learn the wisdom and goodness of our heavenly Father.

The benefits which result from the appointment of human instrumentality in the establishment of Christ's kingdom are many and great. Our time will not permit us to illustrate these benefits. We can do little more than name them. By our engaging in this work *our character is tried*. A test is furnished by which we may know ourselves. The work of recommending Christ to our fellow-men, if faithfully and steadily pursued, is one of the most arduous employments in which we can take a part. In carrying on this work, though its object be the eternal good of those with whom we come in contact, we expose ourselves frequently to their dislike, which sometimes vents itself in ridicule and reproach, and at other times takes the more violent form of injury to our persons and property. We must if faithful, often submit to the sacrifice of personal feeling. We must look on our property as given to us in trust for our Master, and we must inquire of him with sincerity of heart how he wishes us to dispose of it, so that his cause may be promoted. We must be ready to employ our every talent in his service. The appointment of our instrumentality thus furnishes us with a test of character. Is it not a great blessing to know ourselves? When tried by this test, are not many found wanting? Professions on the lip of attachment to God's cause are not always found in union with active service in the life, and when they disagree, it is plain there is a radical defect. Worldly men even know the difference between profession and principle. He is not considered the patriot, who makes loud and empty professions of attachment to his country, while in the hour of her need he either remains in inglorious ease, or pursues a course detrimental to her interests. He is the patriot, who steadily seeks his country's welfare, and who remains faithful to her in the hour of danger and difficulty. He is not the philanthropist, who is ever ready to proclaim his devotion to mankind, while by every shrewd

observer it is seen that he is distinguished by devotion to himself ; but he is the philanthropist whose heart beats warmly to his fellow-creatures, and whose hand is ready to minister to their wants. A test similar to that which is furnished by the cases we have mentioned, is supplied by the appointment of human instrumentality for advancing the kingdom of Christ. This is by no means the only benefit which results from this appointment. By it *our graces are strengthened*. What is a greater blessing than a heart full of the love of God? Does not this raise us to fellowship with angels, does not this raise us to union with God himself? Every thing must be a blessing which tends to strengthen this heavenly principle. The ministry of reconciliation committed to the church has this tendency. Love is strengthened by services rendered to the object beloved. When from love we seek the advancement of Christ's kingdom, (and if we seek it from any other principle we are not his true disciples,) our love is strengthened, we are drawn to God, and the whole soul is ennobled by communion with him. Is it not a blessing to love our fellow-men? Is it not a blessing to feel in this world, as members of one great family, composed of all who partake of human nature, and not as isolated individuals? When we take a part in advancing Christ's kingdom, this blessing must be ours. The gospel bears the most gracious aspect to our race, it proclaims peace and good will to the children of men, it shows the wonderful love of God to us daring rebels against his government. How can we take a part in spreading the gospel without imbibing in some measure the love to our fellows, which it breathes? It is not a blessing to have *faith in God*—to have a firm hold of the truths respecting his character and ways, which his word presents? What can be more adapted to nourish his faith, than the sustained effort to present these truths for the acceptance of others? Can we bring them before others, and press them on their acceptance, while we ourselves make no progress in our assurance of their truth, and in our estimate of their worth? Is it not a blessing to be animated by the hope of heaven? While we engage in making known to others the firm foundation on which the hope of heaven may rest, and call upon them to abandon for it the hopes they have too long cherished, must not our own hope become brighter, and shed an increasingly joyful light on our prospects? In short, when rightly engaged in this work, we are raised above the world, its attractions fail to charm us, its evils fail to terrify us, we are raised to an elevation from which we see God's glorious purposes, and from which we cordially devote ourselves to their fulfilment, so far as their fulfilment is connected with our instrumentality; our own character improves apace—every godlike quality is

strengthened, every sinful quality is subdued, and we become meet for the fellowship and the joys of heaven. How high is the honour, and how great is the blessedness, which are thus conferred upon us! Who are we, that we should be permitted in any capacity to engage in a work, which has manifested so gloriously the character of the Most High, which has given a new and surpassing view of his matchless excellence, and which will never cease to call forth the adoration, the wonder, and the praise of holy beings? The honour arising from having the most dazzling earthly crown placed on our heads would sink into insignificance, and be forgotten, before the honour of having a part assigned us in establishing that kingdom, with which are connected the glory of God, and the redemption of the human race.

When we speak of the instrumentality of man, we include effort and prayer. Both are appointed by God, both are included in his purposes, and both ought to be embraced by us. In our text there is special mention made of prayer—‘For this I will be inquired of by the house of Israel’—but from the tenor of God’s word it is evident that effort and prayer ought to be united. That instrumentality meets the requirements of Scripture, which is composed of vigorous and well directed effort, and of believing and persevering prayer. Our Lord taught his disciples to pray ‘Thy kingdom come,’ and he likewise gave them the injunction ‘Go ye into all the world, and preach the gospel to every creature.’ He has, by his own example, taught us how these injunctions are to be obeyed. He went about doing good—his public ministry was filled up with the most laborious efforts to promote the good of the race he came to save, and yet we read of his spending whole nights in communion with his Father. The great apostle of the Gentiles walked in the footsteps of his Master. We hear him saying to the churches planted through his instrumentality—‘In every thing by prayer and supplication with thanksgiving let your requests be made known unto God.’ ‘Continue in prayer, and watch in the same with thanksgiving.’ ‘Pray without ceasing.’ We hear him declaring that he prayed for his brethren night and day.\* From such expressions one ignorant of the nature and effects of believing prayer might suppose that Paul was a man of devotion rather than of activity. The inference would be incorrect. So vigorous and self-denied were his efforts that he could say without boasting that he was in labours more abundant than his fellow-apostles. We see him travelling from land to land, carrying with him the Gospel of the grace of God, and calling upon all to be reconciled to him, though in the performance of his

\* Philippians, iv. 6. Colosians, iv. 2. 1 Thessalonians, iii. 9, 10;—v. 17.

work he had to bear the most exhausting fatigue, to encounter the most formidable dangers, and to undergo the severest suffering. Wherever he went, Satan stirred up a host of enemies to oppose him, but he overcame them all in the name of his Lord. He was unmoved by the malice of his foes, for Christ was with him. In the prayerfulness which distinguished him we see the source of his perseverance and success. He laboured much because his soul was refreshed and strengthened by communion with his God. He prayed much because in the course of his labours he found the heart of man impervious to human argument and entreaty, and he was fully convinced that it would yield only to the Spirit of God. If he had not prayed so much, he would not have been stirred up to such unceasing and arduous exertion. If he had not laboured so much, he would not have been impelled to seek so constantly and importunately the aid which God alone can impart. This union of effort and prayer has been invariably found in those whom God has most honoured as instruments for the advancement of his cause. In the history of the Church we meet at different times with individuals, whose labours have been so great, whose energy has been so irrepressible, and whose courage has been so undaunted, that they have left their fellow-believers far behind them, and appear as beings of another race. These have often given an impulse to the cause of God, which has lasted for ages. Whence did they derive the power, which we regard with a mingled feeling of delight and wonder? When the door of their closets is partly opened, and we see even from a distance their wrestling there, we learn how men of like passions with ourselves may be endued with a power, which is equal to the accomplishment of the greatest deeds. Have those of us, who go out and preach to this people the words of eternal life, any difficulty in understanding how prayer and effort are to be united? When we wait on God in prayer, and in communion with him realize the unseen world—when our souls are elevated by the contemplation of his glory, and are cheered by the light of his countenance—when by our partaking in some measure of his spirit our affections are drawn forth towards our perishing fellow-men, and our pity is excited by their miserable state, do we not feel impelled to warn them with all tenderness of their danger, and to invite them with all the earnestness we possess to the rich banquet of Divine grace? When after a season of communion with God, we go forth to proclaim the gospel, and meet on the one hand with virulent opposition, and on the other with brutish insensibility—when the warning is unheeded, and the invitation is rejected, do we not feel impelled to return to enquire of God to do for us, what we so plainly see we

cannot do for ourselves? After we have thus returned to pray, if we be in a right state of mind, we must be prepared to go forth and make known our message afresh. The soul will appear so precious, its danger so imminent, and the remedy provided so suitable, that we cannot but speak what we know and feel. God's word will be in us as a burning fire shut up in our bones, and we shall be weary with forbearing, and cannot stay.\* If we be in the right spirit, we shall go forth from praying to labour and return from labour to pray. Let us be thankful that such a union of prayer and labour has been appointed. One would be imperfect without the other. If prayer alone were appointed, scope would not be given for the manifestation of our love to Christ, and for the exercise of our graces. If effort alone were appointed, we should be in danger of attributing to ourselves what ought to be traced directly to the hand of God. By the union of the two we are kept humble, while we are kept active. Our graces are invigorated, and God is glorified.

'I will yet for this be enquired of by the house of Israel.' When you read the chapter in which our text is found, you find a rich cluster of promises. For all that was promised God declares that he will be enquired of. If instead of embracing these promises, God's ancient people had either asked less than he had enjoined, or asked according to the letter of his word, but in a hesitating unbelieving spirit, they should have been limiting the Holy One of Israel, and doing what they could to prevent the success of their request. When God has placed before us such exceeding great and precious promises respecting the world's conversion, are we not sinning against him, and exposing ourselves to the rejection of our prayers if we think more of the wickedness of man, than of the grace of God, and if in consequence we pray as if we did not expect our prayers to be answered? This is no doubt one great reason why our prayers are not heard.

'I will be enquired of by the house of Israel.' But we hear God saying frequently by this very prophet 'I will not be enquired of by this people.' It was after being cleansed from their pollution and their idols that God would hear them. Have you enquired of God for your own salvation? Are there not some of my hearers, who must answer this question in the negative? How can you enquire of God for others, until you have first enquired for yourselves? Let me entreat you to seek your own salvation, and then you will be prepared for seeking the salvation of others. But to be heard by God, when we pray for others, we must have not only piety, but a healthy, growing piety. Are we, my brethren, enquiring of God to convert this peo-

\* Jeremiah, xx. 9.

ple with the fervency and the importunity, in which it becomes us to present such a petition? Do we look on them habitually in the light of eternity? Are our hearts grieved on account of the dishonour they cast on God, and the ruin they bring on themselves? Are we sad on account of this protracted night, and do we long for the breaking of the day? Do our closets witness to the pleadings of our souls on behalf of this benighted people? Are we alive to the responsibility and honour of our position, and do we act in a manner worthy of our vocation? My brethren, what can we say for ourselves? Are we not ready to exclaim, when we look at the past, enter not into judgment with thy servants? It is high time to awake out of sleep, and to labour and pray as we have never yet done. God will be enquired of to convert this country. This is as surely appointed as the conversion of the country itself. The means equally with the end are appointed by God. The prayers of Daniel, the preaching of Ezekiel, and the sword of Cyrus were appointed as much as the return of the Jews, and if one of these had failed God's purpose would have been as certainly defeated, as if his people had not been restored. If we do not seek God by prayer and supplication for the people among whom we dwell, it is vain to suppose that they will be converted by our instrumentality, but God's purpose will not be defeated. Deliverance shall arise from another quarter, and we shall suffer dishonour and loss. Let us give ourselves with new devotedness to our work, and he who is a prayer-hearing God, and exalts the weak things of the world to abase the mighty, may make even us the instruments of effecting in this land a glorious change. May God himself visit us, and establish his kingdom among us for his own name's sake! Amen.

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#### VI.—*J. A. S.'s Insinuations Rebuked.*

To the Editors of the Calcutta Christian Observer.

DEAR SIRS,—The article of J. A. S., published in the January number of the *Observer*, although abridged and re-written by one of the Editors, still contains several objectionable passages. I will, however, only bring to your notice the uncalled for allusions which are made to American Missionaries, and the political institutions of their country. The passage of Scripture, (Judges xvii.) which describes the anarchy, confusion, and idolatry of the Israelites and the times of Micah, is prefaced

with the following remark: "Let us now see how this people conducted themselves when they were *republicans* and *democrats*." Viewed in connection with the previous attacks of J. A. S., upon the American Missionaries, the reference of the above passage is too obvious to be misunderstood; nor can any one mistake the import of the unseemly witticism on the following page, where describing the gnostic ideas of the creation of the world by "a stripling cherub, the product of latter days," he says, "Now sunk in the mire he turned demiurgus, or *democratic potter*, and to spite heaven, formed of it this mud world of ours."

The *Christian Observer* has obtained a high and deserved reputation for its strict adherence to catholic principles; and as in religion, so I conceive in politics, its columns should be closed against the exhibition of party and sectional feelings. The American Missionaries who are labouring in this and other countries, have strictly confined themselves to their religious duties; relinquishing their own country they have become, in feeling as well as in profession, citizens of the world; they have never attempted to propagate the political views to which it may be supposed they are partial; and while they have invariably shown themselves the friends of government and good order, not the remotest charge, so far as I am aware, of interference with this or any other government, has ever been brought against them. It is therefore particularly ungenerous for a Missionary, who takes for his motto—"The field is the world," to endeavour to cast odium on his American brethren, by an appeal to national and party prejudices. Having myself had the misfortune, if such it may be considered, to be born in America, I trust you will admit the reasonableness of my aversion to all political allusions of the kind referred to, an aversion which I doubt not is shared by many of my countrymen who are interested in the prosperity of the *Observer*, and who will therefore regret to see it made the vehicle of language like that used by J. A. S. Let the potsherds of the earth strive—let abuse of Americans, and all other nations and governments, be confined to political papers; and let the correspondents of the *Observer*, as they wish for its prosperity and usefulness, eschew these offensive shibboleths; remembering that they are fighting under a banner which knows no distinction of country, race, or sect. *Verbum sapienti*—

SAT.

\*.\* The Editor who abridged and re-arranged (but who did not re-write) the article in question, regrets that he did not apply his pruning-knife to the passages here complained of: it had become somewhat blunt by rough work.

VII.—*Proceedings of the Presbytery of Lodiaua.*

To the Editors of the Calcutta Christian Observer.

SIRS,—The following I send for insertion in the *Observer*, in case you have a vacant corner for it. It is an item in the history of the church in India, and probably some of your readers may be interested in its perusal. In Christian bonds,

Affectionately your's,

L. JANVIER.

*Abstract of the Proceedings of the Presbytery of Lodiaua, at a meeting held at Lodiaua on the 31st December and 1st January last.*

On the first day of January, Bábu Golak Náth, formerly of Calcutta, but for several years past a resident of Lodiaua, was ordained to the work of the Gospel Ministry. He was licensed as a probationer for the ministry three years before; and having performed the exercises of trial appointed him, and given satisfactory proof of his calling, the Presbytery thought it not proper longer to delay his induction into the sacred office, though there was no particular church requiring his services as pastor. Agreeably to the usage of the Presbyterian church in such cases, he was set apart to the work of an Evangelist, to labour wherever in the Providence of God he might be called: and for the present the sphere of his labours is to be the city of Jalandar; God having in his Providence opened a wide field in that region, for his servants to enter and sow the seed of the word.

At the same meeting of Presbytery, Mr. Adolph Rudolph, formerly of the United Church of Prussia, was licensed as a probationer for the Gospel Ministry. He is labouring at present as a missionary at Lodiaua.

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VIII.—*God a Refuge.*

[The following piece was recently discovered among some old papers that belonged to the late Rev. W. H. Pearce. He wrote on the back: "An excellent tract, I have understood by Dr. Stewart of Edinburgh." We regret, however, that Christ crucified is not more distinctly pointed out to sinners as the refuge from the wrath to come.—ED.]

"There is not a son or daughter of Adam but has wants and woes. While the desire of happiness is predominant in every breast, there are multitudes who seek it by a life of continual labour and solicitude, and

never find it. They form an erroneous judgment in respect both to the nature of real happiness and the means of obtaining it. Man is possessed of two natures. He has an animal nature in common with other living creatures on the earth; and a spiritual, immortal nature in common with angels. To make man happy, the wants of both natures must be supplied; and he must find some certain and sufficient refuge from the woes to which he is exposed. The union of soul and body is so close, and the sympathy between them so great, that wherever one is entirely neglected in the provision for happiness which we make, the other will be a sufferer. Hence arises the dissatisfaction and wretchedness of those, who, while they pursue carnal enjoyments, make no preparation to satisfy the wants of their immortal souls. Placed in a world of want and suffering as we are, rational expectations of happiness cannot be indulged, unless we can find some refuge or support which will never fail or deceive us. It must be a matter of astonishment to an inhabitant of another world, to see us, after we have thousands of times been disappointed in seeking a refuge from want and woe, in the objects of time and sense, again return with eagerness and pursue the bubble till it bursts again. Why are we not satisfied, when we have spent years in pursuing a phantom which has perpetually eluded our grasp, to shift our course, and labour for the acquisition of some substantial object? Our wants and woes we feel, our disappointments in obtaining supplies and consolations are seen every day, and are in every person's mouth. When we look for a refuge in creatures, they always deceive us; but of this they give us warning. God has so formed every thing about us, that it speaks the language of admonition. Yonder ancient house, as we pass it, tells us that time impairs the structure reared by mortal hands; it whispers in the ears of reflection, that those who built it, and probably looked for peace and happiness within its walls, now moulder in the grave. Yonder ancient tree tells us that he who planted it, and multitudes who have sat beneath its shade, are now in the shadow of death. When we pass the repository of the dead, innumerable voices issue from the tombs and warn us that we have no refuge,—no abiding place on earth. The very ground on which we tread every day admonishes us that it has been trodden by feet which are now undistinguishable from it. The constant changes and successions which we behold in all the world around us, warn us that there is no stability or security of any permanent happiness in terrestrial objects. If this united and powerful testimony be not enough to satisfy why we can find no lasting security of a worldly nature against want and woe, we have only to look within ourselves. The man who cannot say, my refuge is in God, cannot say he has any refuge. I ask you where will you find a refuge in pain and distress? From these you cannot fly. It is not more certain that the sun will pursue his course to-day, than these will overtake you. Will you fly to a physician? But how numberless are the cases in which no art can assist you; and how certain it is that a time will come when such a refuge will only disappoint your hopes! Your past pleasures and your present possessions will then serve only to convince you of their vanity, because they cannot save you, be your cry ever so strong. You have lost your property on the ocean, by accident

or by fraud ; you find yourself exposed to all the wants and mortifications of poverty, and your family involved with you in suffering. Where do you find a refuge ? in the charity of your fellowmen ? This is a cold comfort. It is one which neither your pride will admit, nor their generosity extend, so as to constitute any adequate refuge for your losses. You are persecuted by injustice, assailed by the tongue of slander, or have exposed yourself to the enmity of those who can do you much injury ; where is your refuge ? Is it an appeal to the tribunals of your country ? But these are so imperfect that they will neither blunt the dart, nor extract the poison with which it has racked your breast. Your country is divided by hostile parties : is threatened by foreign invasions, or is actually engaged in war ; you tremble for the security of your family and friends, of your life, liberty, property. Where is your refuge ? Is it in the hope that your party or your country will prevail ? But this is altogether uncertain ; and if it were certain, the victory may cost you the loss of all for which you are alarmed.—The wife of your bosom, the dear child on which your affections are set, a beloved parent, or an affectionate relative is taken away by death ; where is your refuge ? In complaints ? These will increase your misery. In weeping ? This will administer no consolation. In plunging into worldly cares and pleasures ? This will only be opening one source of misery to shut up another.

Your immortal soul, deluded so often in its hopes of happiness from carnal pursuits, will sometimes feel an aching void ; the thoughts of guilt, of immortality, the fear of future judgments, will sometimes plant thorns in your pillow. Where is your refuge ? Will you drown all these anxieties in oblivion ? Will you go to mirth, and wine, and thoughtless company, that you may cast them away ? After all they will return. There will be seasons in which they will overwhelm you, and on a death-bed and in eternity, they will be a thousandfold worse than ever. A few days more and you will be gasping for breath ; all human aid and skill will be useless ; there is only another step, and you are on the ocean of Eternity. Your pleasures, your riches, your gay friends, your honours, are so many daggers to your soul, because they have drawn you away from God, and left you without any support in His place. Where is your refuge ? Unhappy man, you have none. God will not receive you when you have trifled with him so long ; and the world is worse than nothing. You have only to draw another breath and awake in the realms of despair.—You cannot say that I am describing fictions of the imaginations to alarm you. The evils which I have enumerated are in almost every instance among those which no son or daughter of Adam can escape. Pain, distress, loss of friends, apprehensions of insecurity from national convulsions, despondencies at future prospects, agitations about death which will tear you from every beloved earthly object ; are woes from which no station nor circumstances can exempt you. I speak of real and certain evils, evils from which, if your peace is not made with God, you have not found, nor can find a refuge. You confess yourself that after all your efforts to find happiness from creature enjoyments, you are disappointed. Thousands of times you have set your affections on objects which you have not been

able to obtain, and as many times more you have found anticipation far exceed actual enjoyment. When you know that the most desirable objects on earth, if already in your possession, may not continue so for a single hour, it casts a gloom over your fairest hopes which cannot be dissipated ; you have been banded about from object to object ; one disappointment has followed another, and the only refuge you have found is to begin the pursuit of some new object, which will end just as all the others have done. You are tossing from billow to billow on this tempestuous ocean, and the most you can expect is only a few days of fair weather before you are shipwrecked, for you are not directing your course to any haven which can afford you any security. You may wander through life in this hopeless manner after a resting place, but after all there is no refuge but God. There is nothing short of Him which can satisfy the desires of an immortal mind. The soul which emanated from God, cannot be satisfied without returning to him. It may be stupified, benumbed, blinded, hardened, but cannot be satisfied. If you send me for a refuge to all the boasted wisdom of a Philosopher whose fame has filled the earth, it will not meet my wants, nor support me under the sufferance of my woes. Two great systems have divided that class of men, and neither is at all adequate to the end in view. The one bids me harden myself against the woes and wants of life, and to seek a refuge in insensibility. But when I ask for a refuge, I ask for support and comfort in all my trials as a man, and not to the turned into a block. The other bids me bury all my woes in carnal pleasure. But in sickness, in poverty, in misfortune, on a death-bed, when I most want a refuge, it is beyond my power to covet or indulge in such pleasures. Beyond all this, my nature will not support such a course. Sensual pleasures bring disease, disgust and melancholy. They debase my soul, and make me like the brutes that perish. I ask for a refuge in the times of my woes, but I am directed to one which I cannot then enjoy. I ask for a refuge *in* my woes, that I may bear them as a man, and I am directed to become a brute. The soul that has been brought to feel its need of support, can never find a refuge here. All the wisdom of men, and all the objects of time and sense, cannot discover or afford any. Every prop on which you lean will fall ; and if you have no other security, your case is deplorable indeed. When you contemplate the scene before you, and see the evils to which you are exposed, if you have the fears or feelings of a reasonable being, methinks you cannot but desire to find a sufficient refuge. Such a one the Psalmist points out, "my refuge is in God." He wrote this when his enemies were lying in wait to destroy him, and it was probable, according to human appearances, that he would fall into their hands. In the midst of these expected calamities, he found a refuge in God. He fled to it, was satisfied and supported. God is the refuge which we all need. The soul that flies to God will find a *certain*, an *all-sufficient*, and an *eternal* refuge. Let us consider these three characteristics.

I find myself possessed of powers to enjoy happiness or to suffer misery. I am placed in a world where suffering abounds, and where it is impossible to avoid it. My past experience has satisfied me that I cannot place my hopes of a refuge from trouble in any thing which this

world can afford. It is all delusive, unstable, uncertain. I want some support under my trials which is not of such a nature: I want a refuge which is certain, whither I may fly without the possibility of being deceived. The scriptures tells me God is a refuge. In attentively considering this declaration I find that He will afford that certainty of support which I need. My soul is sick with disappointment treading upon the heels of disappointment. I want somewhere to fix, so that I shall never be compelled to remove again. God will afford that certain refuge. God is unchangeable; "the same yesterday, to-day, and forever." The support He gives to-day; He can give to-morrow and forever. The Creator of the ends of the earth, fainteth not, neither is He weary. Because He is subject to no variability nor shadow of turning; creatures who fly to Him cannot be mocked and deluded by seeing the ground of their expectations perish. From everlasting He has not changed; and because He is above the operations of all causes which produce change, and abideth forever, therefore He is a certain refuge. Tired of perpetual change, the soul may fix *here*.—The first great object of its enquiry is found.

When I am satisfied that I have found a refuge which is not mutable, and cannot mock my hopes, my next enquiry is—Is this a sufficient refuge for *all* my wants and woes? In further contemplating the character of God, I find that He brought all creation into existence by word of His power, that He constantly supports and directs all creatures and worlds; and that a single word from Him can change, renew, or annihilate them. I find therefore that there is not a calamity which I fear but He can avert it, or if this be not consistent with the course of His providence, He can soften it, and grant me a temper of mind which will bear me above it. When sickness invades He can rebuke the disease; when friends or estate is lost, He can pour the balm of consolation into my wounded soul; when kingdoms are convulsed, He can speak them into peace, or direct His judgments to my benefit; when my sins come up against me and bow down my guilty soul, He can separate them from me. When death invades, He can make that eye beam with hope which is about to close until the heavens are no more. He can enlighten my path through the valley of the shadow of death, and translate me from a vale of tears to the abodes of glory. Neither heaven, nor earth, nor hell can alter His purposes or defeat a single promise. If I trust in Him, I have this security—"All things work together for good to them that love God." Here is not only support a power of endurance in time of trouble, but an absolute promise that it shall be converted into a blessing. When an omnipotent and omnipresent God who cannot deceive, engages this, it is all I can ask. My soul is satisfied with His sufficiency. There cannot be a want but it will be supplied, nor a woe but it shall be converted into a blessing. It is enough. The refuge is all-sufficient. Men or angels can ask for nothing more.

Once more; when I think of annihilation, or of ever being exposed to misery at any future season however distant, I find within me something which shudders at the thought. My mind is therefore led to enquire particularly whether the refuge which God offers is not only

certain and all-sufficient for the present, or for ages to come, but whether it will be eternally the same. Here again light and comfort break in from on high. "I the Lord change not." From everlasting to everlasting He is God. "The mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord." "Wherefore God, willing more abundantly to show unto the heirs of promise the immutability of His counsel, confirmed it with an oath; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold on the hope set before us." "Jesus Christ the same yesterday, to-day, and forever." He who is the same forever, will forever be the same refuge He is now. On this awfully momentous subject, then, my fears may be hushed, when I have the security of a God of truth that the refuge He affords will never fail. Without such assurance, the soul cannot be satisfied. Grant me a certain and all-sufficient refuge for the present, and for millions of ages, and then tell me a time may come when it may fail, and you take away the anchor of my hope. Publish the tidings in heaven that their refuge is not eternal, and the songs of angels would instantly be converted into notes of woe. But blessed be God, such tidings will never reach the ear of a creature in the universe who puts his trust in Him.

All the important questions, then, about which my anxiety was exercised, are answered. Placed in a world of sin and woe, and deeply the subject of both, I find a refuge pointed out where I may find security from them. My support is certain, it is all-sufficient, it is eternal. Christians, you have fled to this refuge; of all the inhabitants of this lower world, you have the most reason to rejoice. While afflictions are the ensigns of Divine indignation to sinners, you have in the midst of your sufferings a voice saying "whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." While you are called to trials, and wants, and sorrows, omnipotence and infinite mercy stand pledged that all things shall work together for good. What is it that brightens the countenance of that daughter of affliction. But yesterday she buried the husband of her youth: but a few weeks since she was reduced to poverty: and at this very moment her only surviving child lies at the point of death. Why, she has just been kneeling in her closet, where, if you could have listened, you might have heard her say "my cup of affliction is indeed full; yet, gracious God, not my will, but thine be done. It is thine to command, but mine to obey. While thou art with me I am not forsaken. Thou gavest and thou hast taken away, blessed be thy name. I ask for nothing more than submission to thy will, and for thy gracious presence, my Judge, my everlasting Husband, I cast myself into the arms of thy mercy. Thou wilt not reject my cry in the hour of distress. Let me be thine and I shall be comforted." Her cries have entered into the ears of the Lord of Sabaoth. He has communed with her from off His mercy seat. She has found a refuge. What is it that calls forth a glow of hope from those cheeks growing pale in death, and those quivering lips? It is only a moment and the soul will wing its flight to an unknown world, and

enter on an unchangeable destiny. Why, that soul, like the dying Stephen, has seen heaven opened and Jesus standing on the right hand of God. If you could have heard its language, you might have discovered a cause for its triumph at this moment. "When flesh and heart fail me, God is my strength and portion forever. Into thy hands, merciful Saviour, I commit my soul, for thou hast redeemed it. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me. Come Lord Jesus, come quickly." Do not be surprised to see the Christian triumph in the hour of death; he has found his refuge.

Sinners, when peace is not made with God, you have found no refuge, you are like the troubled sea, which casts up mire and dirt: and eternal truth has said, "there is no peace to the wicked." Your way is dark and leads to hell. If you mean to keep on in your present course, to set at defiance all the thunders of Sinai, and to mock at the invitations of redeeming mercy, then go your way, eat, drink and be merry, it is all the good you will have in this life; more than you will have in that which is to come. The inevitable hour of danger, distress and death approaches; and for this hour you have no refuge. O the misery of your condition, when there is but a step between time and eternity, and when you are hastening away to the bar of an offended Almighty Judge, without a refuge from his wrath. If you will mock, mock now; now is your time. On a death-bed you will not mock. There, even the merciful Jehovah will pursue you with His thunders. You will then see your need of that refuge which has been set before you to-day, and which you now neglect.

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### IX.—*Origin of the Movement in Sens.—France.*

[Our readers have already heard of the interesting religious movement in and around the city of Sens (department of the Yonne); but probably few are aware of the interesting circumstances connected with its origin. The following is the account given by the French correspondent of the American *Presbyterian*. Sens is a large city and an archiepiscopal see. It is on the road from Paris to Lyons, and less than one hundred miles from the former. M. de Pressense is the general agent for France of the British and Foreign Bible Society.]

Some months since, a young man, weakly in appearance, and of timid deportment, called on M. de Pressense, and begged him to admit him into the number of his colporteurs. Our brother represented to him the difficulties, the mortifications, the fatigues to which this work would expose him, and which appeared too great for his feebleness. "I have weighed all that," replied he, "but it has not moved me. The Lord will strengthen me. I must labour for his sake." At last, seeing that he was at once very decided and very calm, M. de Pressense yielded, fearing to go contrary to the will of God, and promised to employ him. It remained to determine on the field of operation. M.

de Pressense proposed to send him into a field already occupied by others, in order that he might profit by their directions, and only have to enter into their labours. "I ask nothing better than to be placed under the direction of a brother of greater experience than myself," said the young man, "but my heart would lead me to Sens. I cannot hinder myself from thinking that there is something to be effected in that city." "To Sens, my friend? You do not consider. Nothing, as yet, has been done in that city. It is peopled only with Roman Catholics. It would be to commence with the greatest difficulties." "That is true, sir; but I have a notion that many of the inhabitants of Sens are sighing after something better, and that they will inquire after the word of God," &c. At last, the young man still insisted so much on this point, that M. de Pressense yielded again, from the same motive as before, but with little confidence. However, he committed to him a hundred and fifty New Testaments, and despatched him to Sens.

A week had passed away since the arrival of the new colporteur at Sens, when M. de Pressense received a letter from him. He had sold the 150 New Testaments, and requested immediately, and by the quickest way, an additional supply of 200. M. de Pressense asked himself what this could mean, but yet forwarded to him the 200 Testaments. Another week passed, and the colporteur wrote, "I have sold the 200 Testaments also; please forward to me, without delay, 300 copies more." This time M. de Pressense hesitated. He was so much astonished at so rapid a sale, that he suspected some trap had been laid for the inexperienced colporteur; perhaps, the priests had caused the books to be purchased, in order to burn them, &c. Some days again had passed, when another letter from the colporteur arrived. At this time, he no longer asked for books merely, but for a minister of the gospel. He wrote that he was not sufficient to satisfy the numerous inquiries which were addressed to him, that a lively attention was awakened, and that it was absolutely necessary that a minister should come, to meet the felt need of spiritual nourishment. M. de Pressense convoked the committee, and read this letter to them. The Rev. Pastor Audebez, who was present at the meeting, arose and said: "I am ready to go to Sens. I will set out this evening, or to-morrow;" and he kept his word.

When he arrived at Sens, he found that all the colporteur had written was accurately true; he had sold 800 New Testaments in three weeks, and many persons were desirous of having a meeting opened for evangelical worship. He repaired to the mayor's, and inquired if he would make any objections to the execution of this project. This magistrate showed the most favourable disposition, and of his own accord, indicated to M. Audebez several localities in the city, which might be thought of as proper for holding meetings. One of these only appeared to be suitable; but M. Audebez observed to the mayor, that it presented but one inconvenience, namely, that it was so wedged in between the archbishop's palace and the houses inhabited by the priests, that, in choosing it, there might be an appearance of purposing a defiance of the Roman clergy, which M. Audebez was very far from intending. "But, sir," replied the mayor, "you do not choose it.

You take it, because you have no other place ; and it would be placing too much stress on a scruple, to abstain from holding your worship there on that account." M. Audebez then opened the place for worship without delay. The place, which is capable of containing several hundred persons, was more than full. The people were squeezed together ; the passages, stairs, every corner was crowded. The mayor gave M. Audebez two agents of the police to preserve order. One of these agents received good impressions from the word of God, and under the pretext of maintaining order, he employed himself at the following meetings, in showing those who came in to seats, discharging the functions of a *sexton*, rather than those of a *police-agent* ; his heart was evidently entirely interested. The place having become wholly insufficient, the mayor placed at the disposal of our friend, a room in the *town-hall*, capable of containing, easily, five hundred persons, and more by crowding close together. The prefect, however, obliged the mayor to withdraw the grant of this public room to M. Audebez.

In consequence of this, M. Audebez hired another room ; but it proved altogether insufficient. He then took it into his head to build a chapel. But for this, 25,000 francs were necessary : 15,000 for a building lot, and 10,000 for the edifice ; and the society, at that moment, was already about 18,000 francs in debt. In the meanwhile, M. E——, a Genevese, well known for his wealth, liberality, and also his piety, arrived at Sens. He saw what was passing there, and was delighted with it. He said to M. Audebez : " You must build a church." " Yes ; but the money ? " " I will give 15,000 francs towards it." With this generous donation, M. Audebez commenced immediately to build, being persuaded that the Lord would send him, with the same faithfulness, the balance of the sum which he needed. The zeal with which his hearers attended his instructions, was well calculated to encourage him. One day, while holding a meeting, he was interrupted by a man saying suddenly, " It is a pity ! " without adding anything more. At the end of the service, M. Audebez asked him what he meant by this exclamation. " Ah, sir, I meant that it is a great pity that you cannot always remain with us to tell us things so profitable." This saying, so simply ingenuous, (*naïf*) reminds me of one which fell from some of M. Roussel's hearers, in Upper Vienne. They were accustomed, in the winter evenings, to meet *in stables*, to converse about divine things, because it was warm there. One time, M. Roussel, who had been hurrying hither and thither all day, preaching the gospel, was overcome in the evening with fatigue. " My friends," said he, " sleep is getting the better of me ; I must retire." " Very well, reverend pastor," these good peasants replied, " we can wait ; sleep awhile, and you will begin and talk to us again." But to return to M. Audebez ; I will give an instance here, which will show you with what ardour his instructions are sought after. A Christian friend, skilful in sacred music, happened to visit him at Sens. They agreed to organize a meeting for singing on the same evening. They notified to a few persons, that they intended to have singing exercises ; and scarcely more than these twenty or thirty persons were expected at the meeting. Two hundred and fifty came ! and when the singing was closed, and they were about to

separate, some of them said to M. Audebez: "Reverend pastor, we must not separate until you have prayed with us."

The Christian reader will probably ask me this question: "Do the remarkable movements of which you tell us tend towards the gospel, or only towards Protestantism? What degree of *spirituality* is there in what is now passing in France?" Some weeks ago, I would have replied to this question with considerable diffidence, and I believe I have written to you in that spirit; but now, after having listened for several days to M. de Pressense, and our friends of the Evangelical Society, who are well acquainted with the state of things, I have arrived at greater confidence. I dare not venture a very precise answer to so delicate a question. God only penetrates into the secrets of hearts, and the future alone can make them known to us by facts. But this is my view of the matter. Everything in this movement, assuredly, is not spiritual; the majority of the new Protestants are not converted men. But there is among them a small *nucleus* of such as are renewed in heart; and I have almost always observed, that wherever there is such a nucleus, however small it may be, the work holds out, and has permanency. Farther, even those who, as yet, are not affected with the grace of God, are placed, with their families, under the preaching of God's word; and is not that a great advantage? Upon the whole, I think there is ground for hoping much from what is taking place. Many particular facts confirm this hope; but it would be too long to enter into detail. Let me state a single example. One Sunday evening a colporteur saw before him two peasants pursuing the same road as he was. He went up to them with the intention of announcing the gospel to them. But one of the peasants anticipated him, saying, "Well, my dear sir, do you remember this is the Lord's-day? Have you been to hear the word of God preached? Ah, how much good that excellent word has done us! We are so happy since we received it into our hearts!" &c. Judge what was the joy of the colporteur, on hearing that gospel recommended to himself by those to whom he was about to recommend it! He had no knowledge whatever of these two peasants; and there are many others animated with the same spirit as they.

But that which most especially encourages my hope, is the way in which these movements have originated: that is, by the reading of *the word of God*. Will not that which has begun in the Spirit, be "made perfect" in the Spirit. This remark is essential. There have been circulated in France, within these fifteen years, about *three million copies* of the New Testament, (especially of the version of the Jansenist, Sacy,) by means of our pious colporteurs. To this instrumentality, as far as we can judge, is to be attributed what is now passing in France, and which was so unexpected; (*felix qui potuit rerum cognoscere causas!*) It is these New Testaments which have silently prepared the hearts of men for the reception of the gospel, and this through the labours of the colporteurs, who, in the hands of God, have been our most efficient instruments. This is obvious to every one, in the history of the movement at Sens, and the department of Youne, as detailed above; and the case is similar in nearly all the instances in which masses of the Roman Catholic population have been stirred up to reli-

gious inquiry. In some instances the sacred books are gradually put into circulation by the Roman Catholics themselves, without the direct intervention of the colporteurs. A short time ago, a colporteur called on a Roman Catholic teacher, and offered some New Testaments for sale. "Ah! how seasonably you have come," said the teacher, "you are going to *renew my stock*, which is exhausted." "Your stock! Then you sell New Testaments yourself?" "Yes, I read a copy of it, a good while since, and I was so much pleased with the book, that I engaged several teachers in the neighbourhood to join me in purchasing and distributing it. We have already disposed of sixty copies of it, and we shall be glad to dispose of as many more." What think you of this *improvisatory Bible Association*? Not one of these teachers was a Protestant.—*The Continental Echo and Protestant Witness for Dec.*

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X.—*Perversion of Protestants.—Russia.*

[The following painfully interesting narrative is extracted from a letter, addressed by Dr. Merle d'Aubigné to Sir Culling Eardley Smith, the whole of which will appear in the Appendix to the forthcoming "Report of the Conference, held in London, in August and September, 1846, for the Formation of the Evangelical Alliance."]

The Duchies of Livonia, Courland, and Esthonia, were subdued by the Russians towards the commencement of the last century, after a most bloody war, in the course of which all the cities were destroyed, with the exception of Riga, Perreau, and Revel. A treaty made in 1710 secured to them the Evangelical religion, according to the Augsburg Confession, as the only religion of the country; and further treaties between Sweden (to whom these duchies formerly belonged) and Russia, such as that of Nystaedt in 1721, and of Aboer in 1743, moreover declared, that the Church was to be preserved, such as it then existed. Any other mode of worship, excepting in the private houses of the foreign ambassadors, with closed doors, was illegal; and the children of mixed marriages were brought up Protestants. During the time of Peter the Great, these treaties were observed. Under the reign of the Empresses Elizabeth and Catherine II. they began to be neglected; and in 1794, an ukase, issued in 1721 with respect to the Swedish prisoners of war who were carried to Siberia, was applied to these provinces; by virtue of which the children of mixed marriages were obliged to be brought up in the Greek religion.

But under the present Emperor the violation of the treaties has made immense progress; and, instead of the conservative principles which one might have expected to predominate in that government, the most radical and even revolutionary principles seem to prevail, little as such could be expected from an Emperor of Russia. In 1837 or 1838, a Greek bishop was fixed at Riga, where there had never yet been one. For a short time he remained inactive; but soon his emissaries were sent round the country to labour for converts.

In 1841, while these provinces suffered under a severe famine, the poor people were assured, that if they became converts to the Greek religion, they should be removed into a fertile district in the south of Russia, where they should be exempted from taxes, and from military service. They came to Riga in crowds, from the wish to be removed into these districts: the movement extended throughout the greater part of Livonia: the peasants refused to work; and the excitement rose to such a pitch, that military force was obliged to be called in to restore tranquillity. The Greek bishop and his clergy, the authors of these troubles, were removed indeed from Riga, but were promoted to places of greater importance. The bishop's successor at first conducted himself peaceably; only the Russian Catechism and Liturgy were translated into the language of the country (Esthouian and Lithuanian).

In 1845, a Russian, named Michaelof, steward to a noble of the country, having committed a considerable robbery, and being discovered, hanged himself to avoid the public punishment of his crime. He was found, recovered, and sent to St. Petersburg in order to be proceeded against. As he understood the language of Lithuania, it was thought he might be useful in the country: the prosecution was withdrawn; they made him a Russian priest, and sent him back to Lithuania, where he became, under the direction of the bishop, the principal agent in the conversions. They renewed the same promises made some years before. While the first time none of the peasants had become Greeks, they hastened now to anoint all that presented themselves; having made them sign petitions in the Russian language which they could not understand—in which they thought they were asking the protection of the bishop for their temporal interests, but where, in fact, they made them seek to be united to the Greek church.

In February, 1845, a Greek church was established at Riga, for the proselytes, where the service was held, in the forenoon, according to the Greek rites, in the language of the country; in the afternoon, the service was according to the form of worship of the Moravian brethren, to whom the converts were before attached. Michaelof was the priest of this church. At first each proselyte was richly rewarded; now the rate is thirty copeks, about one shilling. Michaelof traversed the country, provided with money, to anoint without delay all those who wished it; at the same time, a German called Burger, attached to the governor-general, traversed other districts to excite the same movement. It is reported, that the Greek agents were provided with a dark room, by means of which they showed them gigantic cows and sheep, telling them that such were the animals of the country promised to them. The images, vases, and sacerdotal ornaments required in the Russian worship, were conveyed in a car; and the governor-general ordered, that each proprietor should give the best place he was able to celebrate the Greek worship: they there fixed their pictures, &c., and anointed all who presented themselves. The Greek clergy recognise Protestant baptism, but they complete it by unction. By means of this roving church, as it has been called, sometimes even 300 men have been anointed in one day.

They said to the peasants (and prove to them by quoting Daniel xi. 38, 39, and xii. 1), that the German Protestants were rent from the ancient Christian faith, and had fallen under the power of Antichrist, and that the Greek priest, Michaelof, was the great prince Michael, spoken of in Daniel xii., who fights for his people; and that those only, who cause themselves to be inscribed in Michaelof's book would be delivered from the power of Antichrist.

At Dorpal, and in the neighbourhood, thousands thus presented themselves to the Greek priest; several amongst them being drunk, he sent to Petersburg to enquire what he ought to do in such a case; one of the members of the senate, attached to the department of foreign worship, ("*des cultes étrangers*,") answered, that these people must be accepted in whatever state they presented themselves.

The movement was almost exclusively confined to the men—the women were opposed to it. They pulled off the crosses that had been hung round their husbands' necks, trampled the images under foot, and would not allow their new-born infants to be baptized. All the children of the converts, under seven, are considered as belonging to the Greek Church; the converts are taught to make the sign of the cross; they are instructed in some outward practices; but religious instruction, in the right sense, is not thought of. At the time of their conversion, they make them sign a declaration in the Russian language, by which they declare that it is not for temporal interests that they have changed their religion.

Those who have become Greeks by anointing are definitively lost to Protestantism: whoever sought to bring back a man who had been attached to the Greek Church by anointing would encounter the most severe trouble.

The Greek religion, which had been interdicted in these provinces by treaty, is now publicly called "the ruling religion;" and the Lutheran religion, which was alone to be professed, is now only called a tolerated church.

The latest journals announce, that the efforts continue for converting the Protestants of these countries. A member of the Russian Senate, who has distinguished himself in the labours undertaken to re-unite the Roman Catholics to the Greek Church, said, if he had only a "*carte blanche*," he would undertake, in three years, to re-unite to the Greek religion all the inhabitants of the three provinces of Livonia, Courland, and Esthonia. Up to this time they have laboured principally in the first of these (which is the largest) with a view to convert it.

The three provinces contained in 1831, 1,500,000 inhabitants; since that time the population has greatly increased.

No doubt a voice must be raised against these efforts; but Protestant ministers are forbidden to speak of the differences of confessions, or to strengthen their parishioners beforehand against adhering to the Greek Church. The Russians themselves are agitated by these conversions: some peasants of the governments of Witebok and Pleskow, although already Greeks, have asked to be registered, so that they might belong, they said, "to the new religion, by which lands are obtained."

A few of the proselytes evince a bitter repentance, and have asked the governor-general's permission to return to their religion: he has sought to calm them, without granting their request, which, in fact, would be impossible, as I have said; other proselytes show great obduracy and contempt, "All religions are alike indifferent to us; and if we have that of the Emperor, he will know well how to protect us and give us the lauds of the nobles."

Unfortunately, the Protestants themselves have faults to reproach themselves with. We must distinguish three classes of persons in this country:—

1st, The country people or peasants, who are natives of the country, and speak Esthonian and Lettois; 2nd, The nobility, who are of German origin, who speak German, and are descended from the Teutonic Knights, who conquered the country seven or eight centuries ago; 3rd, The Moravian Brethren, who came into these provinces about a century ago, and at a time when faith was nearly extinguished there, as it was throughout the whole continent. They revived piety there, and acquired numerous adherents, the greatest number of whom are to be found among the original inhabitants of the country. It is reckoned that 40,000 Livonians are members of the Moravian Society.

The Lutheran pastors, vexed by seeing the greatest part of their flocks joining the Moravian meetings, caused the peasants to be forbidden to attend these meetings. The government and the Greek clergy fomented this division between the Lutherans and Moravians: they then profited by it; and the Bishop of Riga was delighted to permit, in his new church, meetings which were everywhere else prohibited. The result was, the most pious people attached to the Moravians went to be registered, in order that they might become Greeks; and their example has had a great influence upon their fellow-citizens. The influence of the Moravians has been good, as relates to the pious sentiments of the heart; but it appears that they have taught their adherents to attach little importance to outward forms of the church, so that these have passed easily from the Protestant to the Greek form.

The people are thus irritated at the same time against their lords and against their pastors, both of whom are Germans. They look upon the former as opposed to their temporal interests, and to the latter as opposed to their spiritual interest; and blindly throw themselves into the arms of the Russians and Greek clergy.

The nobility and the pastors begin to feel their duties; several amongst them have done so for a long time: but the actual tribulation appears to have opened the eyes of those who until the present moment, had then closed. They seek to be reconciled to the people, and to do them good; they would wish to keep them in the Evangelical faith, but it is to be feared it is too late.

Pious Christians in these countries—and they are pretty numerous—are greatly afflicted: they cry to God; they meet for prayer; they ask their brethren to intercede for them at the throne of grace: but they are persuaded that they can in no other way help them.

These are the most faithful subjects of the Russian empire: when there were revolutions in Russia, they were orderly and quiet, knowing

that God requires obedience to the higher powers: and they would therefore, now fear any proceeding, that could call in question their loyalty and obedience to their sovereign.

The only object of this letter is, to beg of you to communicate to the brethren assembled in London, the dangers which threaten to uproot three of the most ancient Protestant churches of Europe; and to commend this object to the prayers of all. I know not whether you will be able to do more.—*Ibid.*

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XI.—*A Succinct Account of the Daily Duties of the Bráhmans.—The Cause of the Incarnation of Vishnu.—The Genealogy of Krishna, or the Incarnation of Vishnu.—Why Krishna was born of Daibakí.—Why Kangsa sought the Life of Krishna.*

*A Succinct Account of the Daily Duties of the Bráhmans.*—It would be dry and tedious to classify the daily duties of the numerous castes into which the people of this country are divided, I therefore confine myself to give a routine of what the bráhmans every day do, as they occupy the most prominent place in the Hindu society, and their examples are copied on all occasions of importance by the inhabitants of the land.

Before the sun rises a bráhmán contemplates his Ishtadeb, the peculiar god which is worshipped by any individual—in the shape of that bright luminary, and after repeating his name several times, rises from his bed, at an arrow-shot distance, from which he digs a hole with the aid of his thumb, in which he performs the act of easing of nature, amidst the invocation of Vishnu, the preserving power in the Indian trinity. After that he rubs both his hands and feet with clay by way of purification. In cleansing the former he repeats the process seven times and the latter only thrice. In this manner purified, he goes to a river or a tank to bathe; when this is done, he daubs the eight particular members of his body with mud taken from the banks of the sacred Ganges, and then turning towards the east salutes the source of light. Two or three minutes subsequent to this he presents offerings of water to his ancestors as well as to the gods, and engages himself in his morning devotional meditation. At twelve he commences his day ceremony, which is almost equal to the morning with the exception of the worship of the household deities, such as Shálagráma, Gopál, Shiva, &c., which takes place during the midday. This is celebrated in the midst of the burning of incense and the sounding of bells and shells. At 1 o'clock he dedicates *bhog* or food, chiefly vegetable, dressed either by his wife or one of his nearest kinswomen, to the abovementioned gods. This offered food he divides with his family, but ere he commences eating he undergoes the counter ceremony called *gandush*, or the sipping of a handful of water and putting parcels of edibles into the mouth five times successively and throwing them again in the same way. When the dinner is over he changes his dress, and after taking a few seeds of cardamoms, &c., pursues his worldly business. On the approach of

evening he puts on another cloth, and afterwards employs himself in devotion, consisting entirely of the counting of beads. Between 10 and 11 o'clock, P. M. he takes his supper, after offering it to his Ishtadev or the god whom he peculiarly adores, and goes to bed about midnight.

Before he indulges in sleep he pronounces some incantations preventive of the attack of the evil spirits, and prays to the different divinities that preside over the different dangers incident to human life, to protect him during the night. These are a few of the ceremonies observed by a bráhman who remains adhered to the presumptions of the Hindu Dharma Shástra, designated *Smriti*.

*The Cause of the Incarnation of Vishnu.*—When the mighty demon Kangsa usurped the throne of Mathurá, he commenced his reign by trampling the sacred Vedas under his feet, robbing the altars of the gods, and inflicting every species of cruelty and oppression on his subjects. This state of affairs continued unaltered till the sufferings both of mortals and immortals reached their climax, when the mother earth, moved with the calamities of her children went to Prajapati, the Lord of creatures, and laid before him their distress, with an account of the other savage deeds of Kangsa. Prajapati or Brahma, hearkened to the words of the earth and conducted her to the mansion of Shiva. No sooner did Mahadeva or the god of the gods hear of these complaints, than forthwith he proceeded to the abode of Vishnu, bearing Brahma and the earth in company, and represented to him the cruel feats of the ill-disposed Daitya, upon which Madhusudan was pleased to say that he would soon assume the human body and destroy the powerful Asur.

*The Genealogy of Krishna, or the Incarnation of Vishnu.*—Krishna was born of Daibaki, sister to Kangsa, and wife of Basudeva, in the month of Bhádra, corresponding with August, the 8th day of the moon's decrease. The anniversary of Krishna's nativity is commemorated with greater or less pomp by every class of Hindus, but especially by the Vaishnavas or the followers of Vishnu, who seem particularly interested in it; and is commonly called the Janmástami holiday.

*Why Krishna was born of Daibaki.*—Daibaki was in her previous birth, the consort of rájá Dasharath, king of Oude, and the stepmother of Ráma, the hero of Válmiki's Rámáyana. Her name was then Kekai. The aforesaid rájá being tired of state affairs, determined to enjoy the pleasures of retirement, by putting his eldest son, Ráma, in the possession of the crown. Accordingly a day was appointed for his coronation. But ere this solemn ceremony was performed, Kekai, persuaded her husband to pass upon Ráma the sentence of fourteen years' travel in the wilderness, and to confer on her own son, Bharatha, the regalia. After the expiration of that time, when Ráma came home flushed with the victory he gained over Rávana the king of Lanká or Ceylon, Kekai was convinced that her co-wife's son was not a mortal being but a divine incarnation, she therefore on her knees begged his pardon for the past, and importuned him to grant her the following favor—"that in her next birth she will be honored with being the mother of Ráma." At this Ráma was prevailed upon to comply with her request, and promised he would be born of, but not nourished by her.

*Why Kangsa sought the Life of Krishna.*—One day Nárad Muni, or god of discord, descending from the high empyrium, visited the court of Kangsa ; and after conversing with him on various topics declared “that the eighth child his sister Daibakí would bring forth would be a stumbling-block to his reign and bane to his life.” The king, hearing this, was thunderstruck, and remained for some moments in death-like silence, but was soon restored and bent on her sister’s destruction. At her earnest solicitation and upon her husband Basudeva’s promising to deliver up all the children to him as they are successively born, her life was spared. Accordingly all her offspring fell victims to the fury of Kangsa, save Krishna, who escaped his grasp by an expedient he himself suggested the moment his parent was delivered of him. The night on which Krishna was born, though it was dark, was at once illumined by the brightness of his countenance, an ambrosia shower fell from heaven, and the warblers of the neighbouring groves and woods chanted forth their tuneful notes to salute his auspicious advent to the earth. The parents did not rejoice at this ; they gave vent to tears and sorrow, well knowing they would as day broke be bereft of so dear an object by the fiendish Kangsa. While they were thus bewailing, the following expression emanated from the mouth of the new born infant—“the danger is averted as soon as I am removed to Gokul and changed for the daughter of Nanda Ghosa, who is likewise born on this very night.” Basudeva did as he was instructed, and laid the changeling in the room where his lying-in wife was. The ensuing morning, the infanticide Kangsa, being informed that his sister was delivered of a child yesterday night, came to the spot, tore the child from its mother’s breast, and dashed out its brains by striking it against a rock. Its dying words were the following :—আমাদের মারিলি তুই তোদের মারিবে যে গকুলে বাড়িচে সে : “You thus murdered me, but *your* murderer is growing up at Gokul.” These words intimidated him to the heart, and from that time he began to butcher the children of Gokul indiscriminately, but dare not lay violent hands on Krishna, being the son of Nanda Ghosa, a powerful resident of that place ; he therefore employed the following demoniacal spirits : Puthaná, Akásur, Bakásur, &c. to take away his life. These deities appeared to him in various disguises, sometimes as a man, sometimes a woman, at another as a beast. They were soon detected and suffered death.

When these measures were frustrated to serve his ends, Kangsa had recourse to the celebration of Jagyan or sacrifice, to which, among others, he invited Krishna, and to show him a particular mark of respect he sent a magnificent car to convey him to his palace. Krishna accepted the invitation, and proceeded to Mathurá : on his arrival he found a mad elephant let loose at the threshold of the royal house for the express purpose of killing him, he was not a whit alarmed by this. When the animal attempted to attack him he became furious, instantaneously laid hold of its trunk, and pulled it so violently that the poor creature vomited blood and dropped down dead upon the ground. He then took its ivory as a trophy, and with it entered the palace, setting all the machinations set on foot against his life, at defiance. Soon after this an interview took place between him and the

sovereign, the latter was struck with terror at the sight of the former, and concluded that he would certainly perish by the hand of his young guest; so he engaged his wrestlers to try his might, but to no effect, for he annihilated them all one after another. At last Kangsa showed himself and came to meet him, but shared the same fate with his followers.

Thus ended the career of a monster who had proved a scourge to men and bitter foe to the gods.

The first act of Krishna after taking possession of the throne of Mathurá, was the release of the prisoners, among whom were his parents chained and handcuffed. Prosperity and freedom were renewed on the face of the globe, and the gods began to enjoy sacrificial oblations with peace.

AN EX-STUDENT OF THE HUGHLI COLLEGE.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We have much pleasure in announcing the arrival, on the last Steamer, of the following new labourers in the Mission field :—Rev. Messrs. Merk, Bion and Bost. These brethren are sent out by the Basle Missionary Society to form a new mission, on its own account, in the hitherto unoccupied districts of Comillah and Tipperah, in East Bengal.

We hope they may long live and successfully labour in the new and important sphere to which they have been appointed.

Mr. Kidd, the new Rector for St. Paul's School, has arrived in Calcutta, and entered upon his duties on the 15th Feb.

We have the pleasure to announce the return to India of the Rev. W. Start, of the Patna Mission. Mr. Start arrived in the last steamer. He proceeds to Darjeeling.

### 2.—RE-OPENING OF MISSIONARY EDUCATIONAL INSTITUTIONS.

We are happy to learn that all the Missionary educational Institutions opened with their full complement of pupils, on the 1st of February. The Institution of the Free Church of Scotland had about 700; the General Assembly's Institution 630, and the London Society's Institution and its branch schools about 600 pupils present at the commencement of the new year. The Church Mission School at Mirzapore opened on 1st February with 200 pupils. Accessions have been made to the whole of the schools since the opening day. The desire for education on Christian principles appears not to be in the least diminished. This is especially encouraging to those engaged in so good a work.

### 3.—LIBERALITY OF THE GOVERNMENT OF BENGAL.

It always affords us real pleasure to commend the rulers of the land for the adoption of wise and liberal measures; nor have we of late been without the means of so commending the Government of India. With all its faults it is

open to conviction, and has manifested a disposition ever and anon to show its good will to all of every class who seek the good of the country. We are happy to record two instances of this kind which have occurred within a short time.

A generous friend contributed £1000 to the Institution of the Free Church of Scotland for the purchase of Astronomical and other instruments for the use of the Institution. This noble gift in its purchased form arrived not long since in Calcutta. The Government were applied to allow the instruments to pass free of duty, and with this request they cheerfully complied.

The friends of the London Mission at Mirzapore contributed for the purchase of a clock for the Mission Church; a similar request was made for the passing of this clock duty free, which was at once complied with. We doubt not but that other bodies could place similar instances of generosity on record. What a change in the feeling of the Government do these things manifest contrasted with the time when the Serampore brethren could not find a home under British influence.

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#### 4.—CHANGE OF FEELING IN CONNECTION WITH MISSIONS.

We recently noticed the altered state of feeling in the officials of India in reference to Missions and the Government connection with idolatry. We are happy to find that the authorities in India are not the only people over whose minds a change has come on the subject of Missions.

It would appear that the Missionary work has now become more honorable than it was in former years, and that the Students of the Universities of Oxford and Cambridge are desirous of being numbered with the once despised Missionaries. We thank God for the change, and hope it may increase abundantly in the established Schools of learning.

From a discussion carried on in the *Hurkaru* and *Friend of India*, we learn that in the Universities of Oxford and Cambridge a Missionary spirit has sprung up. According to a correspondent of the *Friend*, twelve Missionaries have gone out to labour for Christ in different parts of the heathen world within the last few years from the two Universities. We sincerely rejoice to find that even twelve can be enumerated who have thus devoted themselves to the Mission work out of these seats of learning. One thing however must force itself upon the attention in pursuing the vindictory letter of the correspondent of the *Friend of India*, viz. how slow have the Universities been to move in a Missionary direction, and how few, compared with other bodies, have they furnished for the work of Christ among the heathen. They are evidently, not essentially, Missionary Institutions. It is now fifty years since modern Missions started on their career of benevolence, and where and with whom did they commence, and by whom have they been principally sustained? They commenced chiefly with the despised Dissenters, and have been mainly upheld by them, both in men and money, and even the efforts which have been made within the pale of the church of England, have been all the fruit of the voluntary and free-will offering principle, and have not arisen out of her corporate or state capacity. For many years the Church Missionary Society had to look to other sources and other lands for many of its best Missionaries. Seeing that these things were, we rejoice to find that the Universities have at length been moved to this good work, and we shall be sincerely thankful if it increase a thousand-fold.

We are moreover not ignorant nor ungrateful for the pleasing fact which the correspondent of the *Friend* has alluded to, that the Universities have supplied men who in the capacity of Chaplains, have been pre-eminently Missionaries in spirit and conduct. The devoted Martyn, Corrie, Brown, Thomason, Robinson, and a goodly list which might be enumerated, have been an honor to the Church of England, in a Missionary point of view.

Their names will be associated with the best days and noblest exertions of the Mission work. Would that all our Chaplains and Ministers possessed their spirit and pursued the same course towards the heathen as that in which they felt it to be their duty and honor to tread. If in any country the Established church should be Missionary, it is surely in an heathen land, from whom its resources are derived and for the good of whose people it ought to be disbursed.

#### 5.—BAPTISMS AT THE SCOTCH KIRK.

It always affords us pleasure to record the triumphs of the gospel in this land, and we have of late not been without instances in proof that the grace of our Lord is powerful to reclaim and save. From the Hindu, Muhammadan, Parsee and Jewish communities have men been brought by labourers of every branch of the Church to the knowledge of Christ. We rejoice not merely in the conversions of such, but in the fact that men of every section of the church have been instrumental in their recovery.

We have to record another interesting baptism which took place at the Scotch Kirk Wednesday evening, Feb. 10.

Two persons were introduced into the church of Christ by baptism. The rite was performed by the Rev. J. Charles, D. D. One was a Greek—the other a Hindu. The conversion of the Greek was signally illustrative of the mysterious providence and sovereign grace of God.

He was a Greek by birth. At the age of six years he was taken by the Turks and sold as a slave. He was purchased by a French merchant resident at Constantinople, by whom he was kindly treated. This man returned to France, and the slave was transferred to a Turk, who compelled him to become a Musalmán. About this time the British fleet were at Constantinople; the Turks, for the purposes of commerce, found it to their advantage to acquire a knowledge of the English language. In the school where this was taught was this young man educated in English, Mathematics and Navigation. His owner finding him well instructed employed him to navigate his vessels. This man died and the slave was transferred to his brother, who treated him with extreme cruelty, but still continued to employ him to navigate his ships. During one of his voyages he visited Singapore, and there heard the gospel preached in English. At this place he was employed as Malay teacher to a European gentleman. In conversation with his pupil, the subject of christianity came up, and he was induced to read the Bible. After this he was seized with illness, while going down the Red Sea. In a weak and sickly state he reached Calcutta, where he obtained admission into the Medical College. He was there met by one of the native Missionaries connected with the Scotch Kirk, and by him he was introduced to the Rev. Dr. Charles, and the Missionaries of the established church of Scotland. He has been on probation and under instruction for some time. On Wednesday he put on Christ in baptism.

The other youth, Tárini Charan Mitter, was a convert from Hinduism. Previous to his admission into the General Assembly's Institution, about a year ago, his faith in the religion of his ancestors had been shaken, and he had imbibed deistical sentiments. In the vexatious opposition made by certain Vedantists, last hot season, to the missionaries in their preaching chapel at Simla, he took a leading part. But in the course of instruction the Word of God was brought home with power to his heart. The study of Scripture, both in the Institution and in private: the comparison of the predictions in the Old Testament with their fulfilment in the New: and, above all, the felt adaptation of the truth as it is in Jesus, to the necessities of his own soul, constrained him to embrace the resolution of abandoning all for Christ.

It is more than two months since this resolution was known to his instructors, Messrs. Ogilvie and Herdman; and his convictions continued to gain strength till the eve of the Sarashwati pujá, when he left home and friends, and sought refuge in the Mission-house at Cornwallis Square.

#### 6.—THE UNITED MONTHLY PRAYER MEETING

Was held on Monday, the 1st of February, at the Circular Road Chapel. The address was delivered by the Rev. J. Maedonald.

The subject was, *The inexcusableness of the Heathen in the sight of God*—from the text, Rom. i. 20.—“So that **THEY ARE WITHOUT EXCUSE.**”

The preacher commenced with observing that it is a painful task to accuse others, and especially to take away all excuse from them, and leave them unjustifiable.

Yet in the present case, as to the state of the heathen before God, it was necessary to show them guilty—in order; 1st, To tell the whole revealed truth of God:—2nd, To satisfy our own minds as to our own duty—3rd, To vindicate the gospel method of salvation, which proceeds on this fact, that all men are guilty—4th, To do good to the heathen themselves:—For if we mistake their actual condition, how can we effectually help them?

The preacher then proceeded to treat the subject under two heads—not metaphysically, but practically.

I. Some arguments to prove that the heathen are inexcusably guilty: as,

1.—The *Providence of God* towards them, which is such as to show that they are all, like other sinners guilty of sin, and under the same sentence.

2.—The *Special Judgment of God* upon them, under the Jewish dispensation—which though temporary, was yet righteous, else it could not have been divine.

3.—The *internal consciousness* of guilt and evil, which haunts heathenism—so that, in all its parts, by its own people, it stands condemned.

4.—*Our own treatment of them* in matters of *Morality*, the fruit of religion, shows that we ourselves hold them guilty:—and if so we hold them guilty in the superstructure, how much more shall God hold them guilty in the foundation, even their conduct towards himself?

5.—Their *future state* as declared in the New Testament, that they have no hope—and that all idolaters shall be cast into the lake that burneth with fire and brimstone.

6.—*The death of Christ for heathens*, (and such we or our ancestors all once were) shows either that the heathen are without excuse, or else that Christ died for the justification of excusable, that is, of justifiable persons—that is, without any sufficient cause.

II. *Grounds of their inexcusableness*:—we know not all; but we can apprehend some; such as we find in the context.—Of the heathen, it may be said,

1.—They do not use their reasoning powers to the uttermost—not in religion, as they do in things of the world: and so one part of their life condemns the other.

2.—They not only regard not but actually pervert the revelation of God given in his works—they turn it to the very opposite, by idolatry, which is “a lie.”

3.—They resist even what suggestions or dictates their own consciences may present to them, as we all know and see concerning them from day to day.

4.—They do those things themselves which they deem inexcusable on the part of others, if done to them.

5.—They take pleasure in the friendship of those who do evil, and of whom they know that they are worthy of punishment—thus encouraging what they condemn.

6.—They *refuse to repent* or turn from their sins even when they themselves confess that they can neither excuse nor justify them—they abide in their sin.

Inferences:—

1.—If the heathen be inexcusable, how much more so are *we!*

2.—How careful should we be *not to encourage* them in their inexcusable state, by *encouraging* their heathenism!

3.—How plainly and boldly ought this truth to be taught and preached—“ye are without excuse!”

4.—How incessantly should we present the gospel of Christ’s Righteousness as that which alone can *justify!*

The devotional services were engaged in by the Rev. Messrs. Mullens and Page. The attendance was good.

#### 7.—THE MONTHLY MISSIONARY PRAYER MEETING

Connected with the London Missionary Society, was held at the Union Chapel on Wednesday evening, the 10th Feb. The Rev. T. Boaz addressed the audience from Numbers, xxiii. 20. The speaker dwelt upon the fact that all the success which had been effected in connection with Missions, was the work of God. This would be evident, if we considered,

1st.—The difficulties connected with the social and moral state of the heathen and Muhammadan community.

2nd.—The peculiar state of the Christian Churches in India recently converted from, and living in the midst of, Heathen and Muhammadan errors both of doctrine and practice.

3rd.—A review of what had been accomplished in schools, translations and preaching, and the good which had been effected generally in connection with civil and religious liberty in the land, all lead the Christian to exclaim “What hath God wrought.”

The devotional services were conducted by the Rev. Messrs. Mullens and Boaz. The attendance was good.

#### 8.—THE ANNUAL MEETING OF THE CALCUTTA AUXILIARY BIBLE SOCIETY

Was held at the Town Hall, on Friday evening the 12th Feb. The Bishop of Calcutta presided.

The meeting opened with prayer, after which the Secretary read the Report, from which we gathered that the attention of the Calcutta Society will in future be chiefly directed to Bengal, and to supplying its people with the Scriptures in their own language. The Committee purpose, as far as practicable, to raise the funds necessary for this work in India. This will be a new era in the history of the Society, and we sincerely pray that the effort may be accompanied with success. It would be a noble thing for the Calcutta Auxiliary to say to the parent Society—“We need your help no more!” The meeting was addressed by the Bishop of Calcutta, the Rev. Messrs. Osborne, Duff and Wenger, the Hon. F. Millett, and Dr. Edlin, of the Bengal Artillery. The Bishop, owing to infirm health, was obliged to leave the meeting after the report had been passed. Previously to his departure he declared his attachment to the Bible Society, and his increasingly strong conviction of the value and importance of the Word of God, as the alone and effectual remedy for the woes of the world and the wants of the church.

The meeting was well attended, upwards of 200 persons being present, and yet what is 200 out of the vast population of the metropolis of India?

The following are the resolutions adopted at the meeting:—

1.—“That the Report which has now been read, be adopted, and be printed and circulated, under the direction of the Committee.”

2.—“That this Meeting in gratitude to God for such a gift as His Holy and Perfect Word, and in compassion to the millions around, who know it not, desire more than ever the prayers of the Church Universal, and the help of God’s good Spirit from on high, that the blessed work of this Society may prosper.”

3.—“That the following gentlemen be requested to act as the Committee of the Society for the ensuing year, with power to add to their number : H. Andrews, Esq. ; A. Bedford, Esq. ; W. Byrne, Esq. ; C. Congreve, Esq. ; E. Currie, Esq. ; Dr. Edlin ; A. Grant, Esq. ; J. Hawkins, Esq. ; J. W. Laidlay, Esq. ; J. Lewis, Esq. ; J. Norman, Esq. ; C. J. Richards, Esq. ; R. J. Rose, Esq. ; C. Tucker, Esq. ; and M. Wylie, Esq.”

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9.—THE ANNUAL MEETING OF THE CALCUTTA NATIVE TEMPORAL AID SOCIETY,

Was held at the Union Chapel on Tuesday evening, the 16th Feb. The Rev. A. Duff, D. D., presided.

The meeting was opened with prayer and singing.

From the report we gathered that the committee have been diligent and judicious in the disbursement of the funds placed at their disposal. The subscriptions and donations have increased since the last meeting. The audience was addressed by the Chairman, Messrs. Lacroix and Boist, and by several native young men. The speeches of the natives were delivered in Bengálí, and afterwards explained in English for the benefit of those not conversant with the language, by Mr. Lacroix. Mr. Boist, a newly arrived Swiss Missionary, addressed the meeting in French, which was also explained by Mr. Lacroix. The meeting was attended by several Christian friends belonging to the churches in Calcutta, and it was very interesting as a token of the state of feeling amongst the educated portion of the native christian community.

The object of the Society is to relieve poor and needy christians by funds raised amongst the native christians themselves, and to be dispensed to the worthiest objects through their own instrumentality. We were much pleased with the proceedings of the evening, and especially at the manner in which all the speakers dwelt on the importance of *union* amongst Christians in this heathen land. We sincerely pray that the Divine Spirit may effectually promote a real practical union of all the members of the native christian church in Bengal. Would that the Christianity of the New Testament could be communicated to them without the sectarianism of christianized lands.

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We have received the first two numbers of a new periodical published in Dutch, intended to advance the interests of Christianity in Netherlands India, published with the co-operation of the Reverend Ministers of the Dutch Church, by the Rev. W. R. Van Haerell, D. D.—Batavia, printed at the Press of the Batavian Society. From the cursory glance we have been enabled to give to the new journal, it affords evidence of talent, and will, we think, be a really useful addition to our periodicals in the East. We hope to notice this journal more at large in a future number.

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The newspapers report that another pupil connected with the General Assembly’s Institution, is about to put on Christ in baptism. Thus are we favoured with the droppings before the great shower.

## 10.—LENT LECTURES.

The Bishop of Calcutta commenced the Lent Lectures at the old Cathedral last Friday. *Subject*—Habitual Penitence before God. Our daily contemporaries speak of the Bishop as much broken in body though still vigorous in mind.

## 11.—THE SERVICES CONNECTED WITH THE 28TH ANNIVERSARY OF THE BENGAL AUXILIARY TO THE LONDON MISSIONARY SOCIETY,

Commenced on Wednesday evening, the 17th Feb. on which occasion the Rev. T. Boaz preached a preparatory discourse from Zechariah i. 3—8. He spoke of the difficulties of the work of missions—the promises of support in its prosecution, and the certainty of ultimate success, all illustrated by the history of the Jews at the time the prophecy was delivered, the time of the building of the second temple.

On Sabbath-day, the 21st instant, two sermons were preached at the Union Chapel on behalf of the Society; in the morning by the Rev. T. Boaz, from Zechariah iv. 7—10. The preacher dwelt on the character of the age, and the peculiar position of the Jews at the time the prophecy was delivered, about 500 years before Christ; the world unsettled, the Jews emancipated, engaged in re-building the temple; anxious about success and looking with hope mingled with fear for the coming of Messiah. This was applicable to the present state of the world, and the Missions of the Church.

The minds of men just emancipated from old superstitions and habits. The church anxious for the issue—building the spiritual temple, in hope mingled with fear. Looking intently and hopefully for Christ's second coming, when he shall triumph over all his foes and diffuse happiness and glory on all.

Mr. Boaz urged the subject of Missions on the attention of the people, in its difficulties, into which he fully entered. These difficulties he classified in the following order—External and Internal. The external were such as were allied to the rites and ceremonies of Hinduism, Muhammadanism and other erroneous faiths; the opposition of Civil Governments and the expressed hatred of wicked men. The internal were those which arise out of the domestic character of Hinduism and other systems of error, and from the divisions and weakness of the church. He spoke of the promises of God ensuring success, and applied the whole to the present state of the London Society and its Missions in India. The collection amounted to Co.'s Rs. 1,200.

In the evening the Rev. J. C. Herdman preached from Isaiah liii. 11. Mr. H. treated the subject in the following order:—

Isaiah liii. 11. "*He shall see of the travail of his soul, and shall be satisfied.*" Wide-spread exertions at present put forth for the diffusion of Gospel truth. Yet much that is vague and fictitious in the motive and the anticipation. The words of the text presents us with a definite view. The Covenant of Redemption—its nature and conditions. This Chapter dwells chiefly on the fulfilment of *His* part by the Son, and the fruit thereof. Verse 11, uttered by the Father, declares the certainty of this fruit, and its connexion with Christ's sufferings.

I. The Lord Jesus was to have travail of soul. How this was fulfilled, in Gethsemane and on Calvary. Special attention invited to the *Spiritual* nature of His passion. As the substitute of sinners, charged with their guilt, He groaned and died. An inquiry, how His divinity, perfect purity, primeval dignity and happiness would affect Him as made Sin and a curse for us.

Believers exhorted, in contemplating the death of Immanuel, to lay aside fancy, and gaze by faith—asking, who is this, and what is this, and wherefore this travail?

II. He shall see of the travail, &c. What is the end of these things? Many apples grow on the tree of life, as Glory to God, Judgment to the prince of this world, blessings to the world at large, &c. : but one kind of produce here intended. He shall see His seed. He shall justify many. The relationship between His death and this result. Verse 10. Success of missions part of His reward. Phil. ii. 8, 9, 10. His precise prospect is the salvation of "the many" for whom He made His soul an offering. This was the joy set before Him. The whole arrangement was between Him and the Father. Isai. xlix. 6 : Ps. ii. 8. In His travailing, He had a specific aim, viz. the bringing of many sons unto glory.—Accomplishment certain. Promise absolute. He shall appear with the complement of ransomed. All is guaranteed by God—Superiority of Second over First Covenant, wherein it consists. Heb. viii. Even faith of elect made sure—it is one of the purchased blessings, Ps. cx.

III. "He shall be *satisfied*." He shall deem the recompense sufficient. He shall reckon his agonies well endured, that have so terminated. Not one wanting of all his flock. The Regeneration of *one* is satisfaction, in so far, to Christ. The whole payment shall be realized, when all His mystical members are joined together. For this He intercedes in John xvii. All, comprehended in the eternal stipulations, saved, and none otherwise. The soul-passion of our propitiation too exquisite to have been unnecessary or ineffectual. Bearing of this on the salvability of the heathen, Rom. x. From this consideration, the duty of those who desire the salvation of their fellow-men urged. The argument for missions stated and enforced. Our agency not requisite for consummation of Divine purposes. Other instrumentality may be employed. But if we share not in the labour of seed time, there awaiteth for us no participation in the joy of harvest.

Two inferences, 1. Appeal to Christless souls. Their desperate condition. They hold nothing but by the tenure of the law. God under no obligation, but to deal with them *in justice*.—Jesus weeps over them. Ezek. xxxiii. 11.

2. Believers—why saved. Owe all to Christ. Every daily blessing to be looked for through same sanctifying channel of Jesus' blood.

Finally, as the cross is the basis of trust, so let the fruit of Christ's sorrow, His crown of rejoicing, be the object of expectation. He hath of His seed among sin-burnt negroes, in China, India, Africa.—We are invited to come to His help. Impossible that a soul which loves the Saviour can feel no sympathy with Him, in His longings! Freely give, for ye have freely received, and so prove the sincerity of your love to the Lord Jesus Christ, who though He was rich yet for your sakes became poor, that ye, through His poverty might be rich.

The collection amounted to upwards of Co.'s Rs. 300.

The Rev. T. Boaz preached on the same evening for the Society at Cooly Bazar, from Numbers xxiii. 23. Mr. B., after a brief historical record of the text and its connections, illustrated the leading idea in the passage, viz., the impotency of the wiles of Satan when set against the power of the gospel, and the influence of grace manifested in the conversion of sinners and in the spread of the gospel in the world. The subject was illustrated and enforced by a reference to the rise and progress of the London Missionary Society's Missions in different parts of the world, more especially in the South Seas, Africa, West Indies and India. The collection amounted to Co.'s Rs. 100.

On Wednesday evening, the 24th Feb. the 28th Annual Meeting of the Auxiliary was held at the Union Chapel.

M. Wylie, Esq. presided.

The meeting was opened by singing the 602d Hymn in the Union Chapel Selection, after which the Rev. J. H. Parker read the 2d Psalm, and offered prayer.

The following resolutions were adopted by the meeting :—

Moved by the Rev. J. H. Morrison, of the American Presbyterian Mission, and seconded by the Rev. G. Pearce, Baptist Mission :—

I.—“That the Report, extracts from which have now been read, be published and circulated for the information of the subscribers to the Society and the friends of Missions generally, and that the following gentlemen constitute the Committee for the ensuing year :—

Rev. Messrs. A. F. Lacroix, T. Boaz, J. Parker, J. Mullens, M. Hill; A. Bedford, Esq. H. Andrews, Esq. J. Bartlett, Esq. J. W. Beadle, Esq. M. Cockburn, Esq. H. Dunn, Esq. A. Grant, Esq. G. C. Hay, Esq.”

*Treasurer and Secretary.*—Rev. M. Hill.

Moved by the Rev. T. Boaz, London Mission, seconded by the Rev. T. Smith, Free Church Mission :—

II.—“The conduct of the Lord Jesus to the Church in its Missionary capacity should, to all interested in the progress of the gospel amongst Heathens and Mubammadans, be a cause of humble gratitude for the past, and of confident expectation for the future.”

Mr. Morrison spoke of the duty, privilege and encouragements of the Church in her Missionary work. He dwelt specially on the importance of prayer.

Mr. Pearce urged the same topics, and spoke of the progressive work of conversion, which he showed from statistics in his possession to have been always advancing.

Mr. Boaz referred to one reason why he was compelled to leave India for a while,—to obtain Missionaries from other lands. This was a sad fact, and one that should weigh seriously on the mind of the Church in India.

Mr. Smith spoke of the character and responsibility of the true church of Christ. It is redeemed. On the duty of that Church to labour, and the grace of Christ in its employment in such a noble cause. He dwelt at length on the subject of Missionary success and hopes, both of which he showed afforded grounds of encouragement.

The meeting closed with singing the 603d Hymn, Union Chapel Selection.

The meeting was respectably attended, and the spirit that pervaded it devout. The collection amounted to Co.'s Rs. 400. The whole of the collections at this anniversary amount to Co.'s Rs. 2000. The largest sum ever obtained on any similar occasion.

These anniversary services have been all well attended, and pervaded by a spirit of prayerful seriousness, which we trust is a token of better and brighter days for this Mission, and for the Mission work at large.

O Lord, send now prosperity. Revive Thy work in the church and convert all men to the knowledge of Christ.

Donations and subscriptions for the London Missionary Society, must in future be addressed to the Rev. M. Hill, Union Chapel House, Calcutta.

## 12.—AGRA MISSIONARY SOCIETY.

It affords us much pleasure in giving the following account a place in the *Observer*. We admire the truly Christian basis of the Agra Missionary Society, and are indeed glad to find that it holds on its way. We sincerely wish it in the name of the Lord, every success.

The Seventh Annual Meeting of the Agra Missionary Society was held on Thursday evening, the 11th Feb. at the Union Chapel, Civil lines. Major S. G. Wheeler, an old and tried friend of the Society, after an absence of seven years, was present on the occasion and presided. He expressed his gratification at witnessing so large an assembly gathered to commemorate the anniversary of the Society. He announced to the meeting that he continued to feel a deep and lively interest in the society, and urged upon all to devote themselves to the service of that Redeemer who had called them out of darkness

into his marvellous light. One thing he particularly remarked which is worthy of being noted. He had often thought that if any class of people would rise up in judgment against professing christians at the last day, it will be their servants. They claim attention first, and afford a suitable and convenient opportunity to every christian to labour for the good of souls, and yet how are they neglected.

After the reading of the report, the following resolutions were unanimously adopted :—

Moved by the Rev. J. Makepeace, and seconded by Mr. Robert Smith—

I. That the Report of the Committee be approved of and printed for general information.

Moved by Mr. E. G. Fraser, and seconded by Captain G. Williams—

II. That this meeting desires to render thanks to God for every token of encouragement he has given his servants in their work and to look up to Him for the out-pouring of His blessing on the seed already sown by the agents of this society.

Moved by the Rev. R. Williams, and seconded by Mr. J. H. Penn—

III. That this meeting desires to commend to the Divine blessing the labours of this and all kindred societies during the present year.

Moved by the Rev. A. B. Lish, and seconded by Mr. P. B. Reid—

IV. That this meeting desires to record its sense of the duty of every Christian to labour in the sphere in which providence has placed him for the advancement of the Redeemer's kingdom.

Moved by the Rev. T. Phillips, and seconded by Lieutenant Manson—

V. That the following gentlemen compose the Committee of the Society during the present year with power to fill up vacancies :

*Committee*—Major S. G. Wheeler; Captain G. Williams; Rev. J. Wilson; Rev. A. B. Lish; Messrs. E. G. Fraser; W. Crawford; T. Bailey; W. Johnson; A. R. Gordon; J. H. Penn; C. C. Fink.

*Corresponding Secretary*—Rev. A. B. Lish. *Cash Secretary*—Mr. T. Bailey. *Treasurers*—Agra and U. S. Bank.

Moved by Mr. T. Bailey, and seconded by Mr. J. Rowe—

VI. That the thanks of the meeting be given to the chairman.

The Annual sermon in aid of the funds of the Society was preached at the same place on Sabbath evening the 14th inst. by the Rev. R. Williams; the collection after sermon amounted to 287 Rs. 8 as.

Kindly give the above a place in the *Observer* and oblige.

A. B. LISH,  
Secretary A. M. S.

### 13.—THE CALCUTTA FREE CHURCH.

Our Free Church place of worship is now in the course of being rebuilt; and is rapidly again displaying its comely and substantial proportions. A sufficiency of funds for completing the edifice has not yet been obtained; but means are being employed, which, for the time that has elapsed since the commencement of this second effort, have been satisfactory in their results. We hope in a little time to be able to lay before our friends some account of what has been done, in obtaining new subscriptions: meanwhile, there is room for large and extensive exertions on the part of all who wish well to our cause. Collecting-Books have been issued, and distributed amongst the members and friends of the congregation;—and should any of our country readers wish to have one or more of these *useful little books*, for gleaning up a few stray contributions, we think we can find ways and means to send them a few.—*Free Churchman.*

## 14.—THE MISSIONARY INSTITUTION.

The Calcutta Free Church Institution was re-opened on the 1st Feb.—The attendance last week, of those actually present on one day, was upwards of 880, or about 900. All the Missionaries are now here; and all departments of instruction are now in full operation. Large accessions of Books and of Instrumental Apparatus, have been received from Home;—and every thing of a human and subordinate sort, promises well. The gracious and mighty interposition of the Lord, alone seems needed, to sanctify his Missionary servants, and to prosper their work for salvation, and for eternity. May the Spirit of the Lord prepare for himself His own instrumentality, and then may He abundantly bless it!—*Ibid.*

## 15.—BARISAL.

Intelligence has been received from this station, that persecution has broken out. The landholders, enraged at the progress of Christianity, have seized, stripped, and confined a number of native Christians, in one case dragging away a mother from an infant three months old. The Magistrate has taken measures to inquire into the whole matter.—110 additional baptisms have taken place at this station.—*Oriental Baptist.*

## 16.—JEWISH STATISTICS.

According to "*The Faithful Watchman of Zion*," the organ of the orthodox German Jews, there are in Italy 50,000 Israelites; in Holland and Belgium 80,000; in England, 30,000; in Denmark and Sweden, 5,000; in Russia, 60,000; in Poland, 1,500,000; in Hungary, 160,000; in European Turkey, 300,000; and in other parts of Europe about 1,000,000.

The "*Voice of Jacob*" says:—"There are at present, in Galicia, 294 large synagogues, and 100 smaller ones (*Schulen*); in Hungary (all places of worship inclusive), 142; in Moravia, 52; and in Bohemia, 39 large synagogues. *Minyanim* are not allowed in Galicia, except by special license of the departmental authority. Among the 80,000 inhabitants of Bagdad, there are at present 10,000 Jews. Twenty years back, before the plague swept away two-thirds of the inhabitants, Bagdad numbered twice as many Jews."—*Family Visitor.*

## 17.—EXTENT OF SLAVERY.

Mr. Joseph Sturge, in a meeting of the British and Foreign Anti-slavery Society, reported in the Birmingham Pilot, speaking of the number of slaves in different parts of the world, said "he held in his hands a document, from which it appeared that in Brazil at least 3,000,000 of human beings were in a state of slavery; in the United States of America not less than 2,750,000; Spanish Colonies, 800,000; French Colonies, 250,000; Dutch, Danish and Swedish Colonies, 100,000; the South American Republics 400,000; Texas, 30,000; making a total of 7,330,000 slaves, either forcibly torn from Africa or the descendants of those who have been transported into bondage."—*Ibid.*

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Reference may further be made to the Secretaries of the London and Baptist Missionary Societies; to the Revs. JAMES PATERSON and A. F. LACROIX, Calcutta; the Revs. R. C. MATHER and M. W. WOOLLASTON, Mirzapore; to HENRY WOOLLASTON, and JOHN LACKERSTEEN, Esqrs., Calcutta; to the Parents of the Children now in the School, and to W. AYRE, Jun., Esq., Hon. Secretary of the Hull College, Hull.

\* Rev. O. T. Dobbin, L. L. D. author of *Tentamen Anti-Straussianum*, &c.

ACKNOWLEDGMENTS.

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