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Established June, 1832.

NEW SERIES, VOL. VIII. No. 91.—OLD SERIES, VOL. XVI. No. 182.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.  
JULY, 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 5th of July, at the Lal Bazar Chapel. Service to commence at 7 P. M.

The Monthly Native Missionary Meeting will be held at the Vestry of the Union Chapel, on Tuesday Evening, July 27th, at  $\frac{1}{4}$  past seven o'clock.

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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## ADVERTISEMENTS

IN

### The Calcutta Christian Observer.

ADVERTISEMENTS sent for insertion on the Cover of the CALCUTTA CHRISTIAN OBSERVER, will, from this date, be charged at the rate of *one anna a line*: and it is requested that all such advertisements be sent to the Publishers by the 24th, or to the Press by the 25th day of each month.

July 1st, 1847.

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### Just Published,

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THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. VIII. No. 91.—OLD SERIES, VOL. XVI. No. 182.

JULY, 1847.

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I.—*A Word for the Calcutta Christian Observer.*

THE CALCUTTA CHRISTIAN OBSERVER has been in existence about fifteen years. During the greater part of that time it has enjoyed a larger circulation than any other religious periodical in India; and it has ever held a high place in the confidence of the Christian Public of this vast empire. It was originated by a band of esteemed ministers of Christ, resident in this Metropolis, as an organ of communication with the surrounding field of Missions, and with the members of all those christian churches, by whom the various operations of the common cause of our one Lord, were carried on and maintained. Its pages were designed to receive and gather into one, all such hints and notices regarding the Lord's work in this land, as might otherwise have passed into oblivion and perished forever;—or, on the other hand to give out and disseminate all such information, experience, or personal records, regarding the same grand cause, as might tend to remove obstacles, diminish difficulties, assuage trials, and encourage exertions, within the sphere of such a magazine's periodical circulation. In its pages have both the youthful and the veteran missionary met and communicated, to the benefit and increased happiness of both:—the veteran warrior here laying down, or fixing up the trophies and spoils of a laborious but joyful ministry, to the honour of Christ, and to the comfort of his younger fellows, just come into the field:—and the youthful soldier here learning somewhat of that merciful art of war by which sinners are subdued unto their own salvation, or here contributing some records of a holy "first love," by which in his turn the more aged servant of Christ has been

sweetly reminded of former days—of days when, perhaps, he thinks it was better with him than it is now!

But whilst the Calcutta Christian Observer has occupied so useful and important a place as an organ of general religious intelligence, and of mutual internal communication, it has also been honoured to discharge another and a loftier function in the Catholic church of Christ—it has been the means of maintaining, in a high degree, both the spirit and the practice of **CHRISTIAN UNION.**

Probably in no one missionary field on the face of the earth is there to be found so manifold a variety of denominational christian agency as in our vast Indian Empire—and yet, nowhere else, probably, has both the spirit and the aspect of christian union been so effectively maintained, hitherto, as *here*. Especially in this more Northern and Eastern division of the Empire, and in this metropolis where we sojourn, do we know this to be the case. For many years past, the Missionaries, about twenty in number, of all Evangelical Denominations, in Calcutta, with such of their brethren as may be occasional visitors from the remotest parts of the country, have been in the habit of meeting together, once a month, in each other's houses for devotional and deliberative purposes, partaking at the same time of each other's morning hospitality.—This monthly Conference meeting has been attended with the happiest results, promoting much mutual good and hindering not a little internal evil, among these servants of the Lord Jesus, who are of like passions with other men: but, perhaps, one of the happiest, as certainly one of the earliest, fruits of this brotherly union has been the establishment of the Calcutta Christian Observer as a common catholic organ of that immense common catholic territory of grace and truth, which we all hold and maintain together: whilst, in its turn, the magazine proceeding from such a source, has proved itself to be a grand auxiliary, as well as a powerful security, for the continuance of that christian amity and concord which have hitherto so much prevailed within the sphere of the **OBSERVER'S** usual circulation. It has been happily found, we think, that whilst our several denominational organs tend rather to satisfy our consciences, by the statement of particular and controverted truths which we feel bound to maintain, and so are adapted to carry off quietly and sufficiently our separate peculiarities, a catholic organ is specially adapted to satisfy the deepest affections and desires of the heart, by bringing forward and ever exalting that which all christian men do most delight in, and by training the children and the heirs of one home, to practise some lessons of love, by learning (what sometimes is not very easy) to write in the same pages. We

trust our magazine has had the twofold good effect of making us more *one*, than otherwise we should have been, and of making us appear more clearly to be one, than otherwise we should have seemed. Surely these are no unimportant uses which have been largely served by the Calcutta Christian Observer.

The OBSERVER, as we have already said, has enjoyed a comparatively large circulation; yet has it not been without its occasional difficulties of a pecuniary nature. Scarcely any christian periodical in India pays its own expenses: the price set upon such publications is so small, and the difficulty of realizing those payments from all parts of so vast a field, is necessarily so great, that a magazine becomes involved in difficulties, imperceptibly and most unexpectedly, on the part of its zealous and disinterested originators. Besides, the fluctuations of Indian Society are so great, that the subscribers to our periodical literature are continually being drafted off from us; so that from this cause alone, if no active means were employed to counteract it, the best conducted and the best supported magazine would in a few years find itself fast aground. The amount of postage also constitutes a very heavy drawback on the wide or continued circulation of our larger periodicals—the cost of transmission in many cases exceeding the original subscription price. From all these causes the OBSERVER has suffered: but with an additional self-entailed and disinterested burden of another sort—which is, that, from the anxiety of its constituents to do as much good as possible it has generally contained a large excess of matter (the matter, varying from 48 to 96 pp.) above what a careful regard to its pecuniary resources could have warranted; and to this cause almost entirely must a present considerable debt resting upon it, be attributed. Other circumstances, already referred to, have repressed the circulation, but this last mentioned cause has created the positive burden—a burden which, we trust, our friends will now be as ready to liquidate, as they have been willing to encourage its formation in the time that is past.

The OBSERVER is the property of the Missionary Conference already mentioned. It is edited by three or four representatives from the principal evangelical bodies in Calcutta and is pledged to abstain from all intermeddling with denominational peculiarities. It is published monthly, about the first day of each month;—and its price in advance is 10 rupees. It contains Original articles on the most interesting subjects—Occasional discourses and addresses delivered on public occasions—Correspondence on many matters connected with Christian Missions—Papers on the various tribes of India—Useful Extracts—with as full a Summary of religious intelligence

connected with the East, as can be gleaned from various sources.

These few notices and hints regarding our Magazine have been thus set down, not because it has become forgotten or unknown—far from it:—but because we are of opinion that it is much neglected by its friends, who are not doing what they can to maintain or increase its circulation—and, because we believe there are not a few christian strangers in this country, who are yet unacquainted with those very resources and agencies around them, of a religious kind, with which it is their heart's desire chiefly to be conversant. We would earnestly request the former, to exert themselves on behalf of an old and honoured friend, and to endeavour to obtain for it, each, one or more new subscribers, as well as supply it with the materials which are almost every where at hand, where there exists the Lord's work, and a willing heart: and we would earnestly counsel the latter, in the midst of all their denominational preferences, not to lose sight of that which is Catholic and devoted to the general interests of all that is christian in the land in which they dwell.—We feel assured that they will not have cause to regret their having ordered, perused, and steadily continued, as one of their earliest and latest friends in India, the  
CALCUTTA CHRISTIAN OBSERVER.

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## II.—*Missionary Piety.*

For the Calcutta Christian Observer.

We suppose it is universally acknowledged among the friends of Christian Missions that the prospects of reinforcement from Europe are darker than they have been for several years. Our leading Societies appear to have reached their limit. The continuation of their operations on the present scale is all that can for the present be reasonably expected. Many are the fears in well informed quarters that even the present scale cannot be maintained. It is not my purpose to enter on a statement of the causes which have brought about a state of things so dissimilar to that, which a few years ago many saw good reason to anticipate. The causes are obvious to all who have watched the course of events in the fatherland, and are sufficient to account for the check our Societies have received. It is the part of wisdom to moderate our expectations for the future, and to make up for the deficiency of home support by the increased efficiency of our labours. In these circumstances the question naturally arises, How may we best lessen the evil

we at present feel, and which still further threatens us? How can we carry on our work with unimpaired and even growing effect? How can we attack the kingdom of darkness with new vigour and success, when threatened with the failure of resources, on which we have confidently depended? This is surely a question we are bound to entertain, and which well deserves an answer embodying the result of earnest and prayerful deliberation. That our plans and operations admit in many respects of improvement, none will be so self-complacent as to deny. New schemes may be devised to carry the present amount of labour over a wider field, and to secure, with God's blessing, greater results. Old plans may be wrought out with more energy and wisdom. We ought however to put to ourselves a prior and still more important question, Does not the spirit which guides and pervades our operations admit of a greater improvement than our plans? Might not the very same operations assume a different character, and result in much more extensive good, if conducted by a higher piety? Is not the general absence of a high-toned piety our great defect, and ought not its acquisition to be the object of our most earnest pursuit? Let us only have more of the Spirit of our Master, and follow more closely his example, and I am fully convinced that without the addition of a single labourer we shall take at once a more commanding place, and exert a more beneficial influence than if, in the absence of this increased devotedness, we should be reinforced by a numerous band. Let us then, instead of mourning over deteriorated prospects, and giving place to despondency, gird up the loins of our minds, and seek that grace which by inspiring us with new love and zeal shall fit us for wider usefulness. We are loudly called on to seek more devotedness to our Master and His cause than it is to be feared we generally possess. The call is addressed to us by His providence as well as by His word, and we shall be acting a very sinful part, if it remain unheeded by us.

I am afraid the title of this article may prevent some of my brethren from perusing it. When reading such a title the thought may arise, Why trouble us with so hackneyed a subject? Do we not know all that the writer can say as well as he himself does? Does not the very title bring before our mind the string of common places, which if we wade through the article we shall certainly find? If the writer has any thing tangible to lay before us, if he has any information to communicate, any new plan to propose, any old plan to improve, we are ready to hear him, but we can suffer no loss by passing by lugubrious lectures, which if they bear the stamp of sincerity bear still more frequently the stamp of inanity. To brethren, whose

thoughts on seeing such a title run in this channel, I would respectfully say, Is this then a subject on which you have heard enough? Have you attained the piety, which the claims of your Lord, the claims of the heathen, and the expectations of the bodies you represent unite in calling upon you to possess? Have you the piety, which the exigencies of your office demand? Are all the obstacles to your success from without? Are none of them within? Do not such questions, when properly considered, reveal to us our lamentable deficiency? If conscious of this deficiency, and mourning over it, we cannot be offended, when addressed by a kindred spirit, even though he does nothing more than reflect back our own views and feelings. Sympathy in such a case strengthens our rising resolution to seek by divine grace closer communion with our God, and thus gives a happy impulse to the soul. By those who desire to live nearer to God, and more devoted to his service, I have no fear of being blamed, for either doing an unnecessary work, or taking an undue liberty, when I bring before them considerations which, though devoid of novelty, have a never-failing interest, and are entitled to our unwearied attention. If any of my brethren are pleased with the present state of things, and feel not or feel feebly the need of improvement, they above all require to be aroused, if they would be helpers and not hinderers to the truth. We do not think it too much to preach the same truths from week to week, and to present them in endless forms and with all the variety of illustration we can command, because we look on these truths as the life of our hearers, by which those who have believed through grace are to be preserved from evil, and furnished for every good work, and by which the impenitent are to be converted and saved. For ourselves these truths are, or at least ought to be, ever fresh and invigorating. Does it become us then to consider those views of the character demanded by our office as stale and unprofitable, which though we are familiar with them are not so fully realized by us, as their own importance, and their vital influence on our labours require them to be? In their importance, and in my assurance that we all fall lamentably behind in our realization of them, I find my apology for bringing them on this occasion before my brethren.

Far be it from me to deny the existence of piety in my fellow-labourers. It would be very wrong to pen a sentence, which can be justly interpreted as expressing any such doubt. Far be it from me even to place the piety of Missionaries below that of Ministers at home. This is a subject in which I do not feel myself entitled to express, or scarcely to entertain an opinion. The assertion which truth requires me to make, and

which my brethren will confirm, is that the piety which generally prevails among us is of a low order, and as such is unworthy of our position and inadequate for our work. We see in ourselves and others that ordinary piety which though it may keep us from gross sins, enable us to maintain a respectable standing, and secure our own salvation, is a most unfit instrument for the conversion of India. It does not suffice, and it never will suffice for the unwearied effort, the self-denying labour, the holy and compassionate character, the fervent and believing prayer, which we have reason to infer from the whole of God's past procedure, must be brought to bear upon the accumulated wickedness of this land, before it be effectually shaken. This low piety is the bane of Christians everywhere. It can scarcely be said to suffice for the exigencies of private Christians, surrounded by brethren, enjoying richly the means of grace, and exposed to no peculiar temptations. Do we not see what a feeble faltering character it forms? How little joy is often possessed by those, who profess to have received tidings of great joy? Do not many know better what it is to be distracted by doubts and fears, to dwell under a cloud, than to walk in the light of God's countenance? Do they not allow themselves to be influenced by the world to a lamentable degree? Are they not unduly elated by its joys, and depressed by its sorrows? Is not their character marred by a hundred inconsistencies, which open the mouths of the enemies of godliness, and encourage them in their downward course? Is not their testimony for Christ so fitful and uncertain that little good is accomplished? While the extent of their ability is the measure of their duty, do we not see them often living so much to themselves, that a very limited portion of their means and influence can be said to be given in any form to the cause of Him to whom they owe their all? In this joyless, feeble, inconsistent, unprofitable life, we see the fruits of a low, stunted piety. Can that piety be said to suffice, which does so little to comfort in sorrow, direct in perplexity, and uphold in temptation? Does that piety suffice, which imparts so little joy, prompts to so little usefulness, permits so many inconsistencies, and leaves the world so far from God? The subjects of such piety may reach heaven, but they do little to bring others with them. If in so many respects this piety is not sufficient for private Christians in Christian countries, will it meet the exigencies of Missionaries among the heathen? Alas for the cause to which we profess to be devoted, if we think so! Satan has no difficulty in parrying off thrusts aimed at him by piety like this. Our blows are so feeble that they cause him no alarm. We may suppose that they rather excite his contempt.

He will hold his goods in India in peace, until spoiled by our blessed Saviour, who has already obtained such glorious victories over him, and whose presence cannot be expected in connexion with a piety, which does Him so little honour.

We are in this country in the presence of one of the most gigantic systems of evil, which darken and curse this earth. We are in the presence of a system which, so far as man's wickedness can extend, annihilates the living God, and annuls His Government. We see the desolations of many generations. One system of error has succeeded another, bequeathing its most injurious elements to its rival, even when supplanted by it, and thus leaving the work of death to be carried on with unabated vigour. One layer of delusion has been placed above another, and the Hindoo mind is buried under the whole. Those first principles, which God has implanted in the mind of man, and which in the absence of revelation the Apostle Paul represents as a law to the heathen, are crushed in the people of this land, so far as the essential characteristics of humanity will allow. We have to preach the Gospel to those who unblushingly maintain that God is the author of sin, and that the difference between good and evil is therefore formal and not real. This horrid doctrine is uttered and repeated without any sense of impropriety: so dead are they to the sentiments, which lie at the very foundation of religion and true virtue. We are thus, when addressing them, deprived in a great measure of that testimony for God which the natural conscience gives, and which would prove so favourable to our message. I need not pursue farther my remarks on their character. Those of us, who have been any time in this country, know that whatever apparent good exists among the people is the result of affection, interest, habit, and custom, and makes no pretence to having principle for its origin. The most correct members of society maintain doctrines, which would permit, if convenient, the commission of all evil. Their gods, their worship, their endless ceremonies, the bond of caste, the tie of family connexion, the tyranny of custom, the sympathy of numbers, the charm of antiquity, all combine to attach them to a system, which amidst its contradictions has the one unvarying tendency of keeping its adherents at a distance from the living God. These are the people whom we have come to enlighten, this is the system to the overthrow of which we have consecrated our lives. Will a low piety suffice for a persevering and successful attack? We are bound to present the truth in its most authoritative and impressive form. We have to vindicate the character of God and his government from perverse representations. We have to convince the people of the wickedness of courses, which

they have hitherto considered either innocent or laudable. We have to bear with their enmity to us and our doctrine, and to persevere in instructing them amidst opposition and obloquy. We have to present to them a character radiant with holiness and love, which will arrest their attention, call forth their admiration, and win their hearts. We have to pray for their conversion with an earnestness which will show the importance we attach to it, and with an assurance of God's willingness and ability to grant our request, which will do honor to His promise. When any are converted, we have to instruct, comfort, encourage, and warn them, and above all to present to them an example worthy of imitation. Will a low order of piety, which we have seen to be inadequate for the exigencies of private Christians, furnish us with the knowledge, the faith, the holiness, the love, the self-denial, the perseverance, and the forbearance, which as Missionaries, discharging the duties we have mentioned, we so imperatively require? Can we suppose such piety to be the instrumentality through which the gods of India are to be overthrown, and their votaries to become the followers of Jesus? The supposition is repugnant to both reason and Scripture. It may be said that God works by feeble means, that the greater glory may redound to His name. He often dispenses with wealth, station, eloquence, learning, and intellectual power in advancing His cause, but He does not dispense with devotedness to Himself. When His arm has been outstretched, and signal good has been effected, we almost invariably find that the instruments have been animated by a high measure of devotedness. Such we have every reason to believe will be the principal characteristic of those, whom God shall chiefly honour in the conversion of a people so depraved as these are among whom we dwell. Learning, knowledge, and talent are valuable in their place, but a high-toned piety is infinitely more valuable than they all, and without its animating and guiding influence they are of comparatively little service to the cause of Christ. It ought then to be placed far above every other qualification, though not in a position of antagonism. We are called to remove mountains, and we must have a faith equal to so arduous an undertaking. We are called to cure those who are diseased from the crown of the head to the sole of the foot, in whom there is no soundness, and if we would be honoured as instruments in this work, we must have, so far as the conditions of our present existence will allow, the skill, the tenderness and the patience of the great Physician. We are called to dissipate a darkness so dense that it may be felt, and instead of emitting a feeble and flickering flame, which will never dispel the gloom,

we are required to shine with a bright and steady light, before which with God's blessing the darkness will flee away. Unreserved devotedness is then our greatest want, its absence is the greatest obstacle to our success, and its acquisition will be a greater gain and a more cheering omen of prosperity than the arrival of a hundred missionaries would be.

Are any inclined to question the propriety of my assuming as a fact that the piety of missionaries generally is of a low order? Among those, who see us only at a distance, and retain the notion, once so prevalent, that as a body we have more heavenly excellence and less earthly alloy than any other class, the propriety of assuming the fact may be questioned, and some of my remarks may be deemed censorious. To missionaries themselves, and to those who know them best, my representations will appear in a different light. We know that there is nothing in our position and office, which of itself can make us better than others. We are exposed with our fellow-men to pride, worldliness, sloth, and every other evil. Our office is such that instead of necessarily endowing us with more excellence than others possess, we are exposed in the discharge of its duties to peculiar temptations, into which we shall certainly fall, if we do not exercise habitual watchfulness, and seek and obtain the aid of divine grace. Our means of spiritual improvement are greatly inferior to what they were in the father-land. We have indeed Christian friends, with whom we may take counsel, but how few are they compared with those we have left! We go indeed to the house of God, but we must speak of those days as past, when we went with the multitude that kept the holy-day. The language of this people, even when most familiar to us, has not the charm of our mother-tongue, the instruction imparted is of an elementary and limited kind, the attendants are generally few, and the entire effect falls far below that produced by the public services of our native land. There too we were surrounded by a Christian sentiment, which met us in a thousand ways, and had a beneficial effect on our character, in the place of which we are pressed on every side by the low deadly sentiment which heathenism has formed. We are first shocked by what we see and hear, and then when familiarity has succeeded strangeness, we are in imminent danger of being by far too little moved by the wickedness, which first distressed us. By a law of our spiritual nature we cannot come much into contact with wickedness, without either hating it and fleeing from it, or viewing it with no marked aversion, and gradually being injuriously affected by it. How difficult is it to maintain unimpaired our detestation of idolatry, and thus derive benefit from our contemplation of it! What missionary

has not experienced that his best feelings, instead of being strengthened, have often been sadly weakened by this familiarity? The Native Christians are, with a few exceptions, so weak, so inferior in knowledge and mental culture, and so foreign to us necessarily in their modes of thought and feeling, that from their society we seldom receive the impulse often given to ministers at home by the humblest members of their flocks. In our preaching to the heathen we are confined to the first lessons of Christian doctrine, and the Native Christians as a body require milk and not strong meat. We have not thus the same inducements with ministers at home to go over the length and breadth of divine revelation, an exercise which would be most beneficial both to ourselves and our people. When to these considerations we add the severity of the climate and the arduous and often harassing duties we have to perform, we see ourselves exposed to peculiar temptations, and may clearly discern the necessity for peculiar watchfulness, if we would be animated in a high degree by the Spirit of our Master.

Is it not a fact that the danger does not merely exist but that the evil is incurred? May we not be convinced of the fact by a thousand undeniable and mournful proofs? In addition to the tests, by which as Christians we ought to try ourselves, and ascertain our state, we have peculiar tests as missionaries, which if faithfully used cannot fail to give us much self-knowledge. We have come to this land to preach the Gospel to the heathen. When in our native country, we were so affected by the account of their miserable state, of their distance from God, of their estrangement from true happiness, and their exposure to eternal destruction, that under the influence of love to their souls we offered ourselves to our brethren for the work of bearing the Gospel to them. We parted with our earthly friends, bade adieu to our native land, dissolved ties of no common strength and tenderness, and set our faces towards this heathen country. How then do we habitually feel towards the people, for whose spiritual benefit we have come so far? Do we mourn over the dishonour they do to God by misrepresenting His character, calumniating His government, violating His laws, and insulting His majesty? Do we maintain in unimpaired vigour our detestation of their wickedness, as committed against the Most High? Are our hearts moved by the ruin they are bringing on themselves? Do we view them with heaviness and continual sorrow of heart, as we see them clinging to their sins, casting with scorn from them the Gospel of salvation, and hastening to destruction? Have we unutterable longing for their return to the love and service of God? Have we an abiding convic-

tion, that while we cannot save them, they are under a dispensation of mercy, the prisoners of hope, and open to the operation of the Holy Spirit, who by His word can raise them to newness of life? Are the virulence of their depravity, and the efficacy of divine grace ever present to our minds? How do we pray for them? Instead of satisfying ourselves with a few petitions at family worship, and in our private devotions, do we carry about with us a spirit ever sending up its aspirations to heaven for their good, and prompting to earnest and prolonged supplication on their behalf? How do we act towards them? Do we make it our aim to live so holily, and justly, and unblameably, that they cannot but see the dignity and excellence imparted by Christianity to those who give themselves up to its guidance? How do we preach to them? Instead of satisfying ourselves with general statements uttered in a cold formal manner, do we address to them instruction, invitation, warning, and exhortation with an earnestness and affection fitted to arrest their attention and secure their confidence? Such would be our feeling, praying, acting, and preaching, if our character were of a high order. Can we say that such they are in fact? How do we feel and act towards our Native brethren? When any from among the heathen present themselves to us, as wishing to join the Christian community, and furnish us with satisfactory evidence that the truth has taken hold of their heart and conscience, is all the praise given to the Most High? Instead of looking on these converts as won by our own efforts, and fit objects for self-laudation, do we look on them as won by the grace of God, and trophies of His saving power? On such occasions do we abstain in our inmost souls as well as in our words from boasting? Do we frown on self-complacency, and is our feeling one of profound humility, and ardent gratitude? Do we watch over our converts, as those who must give account? Do we act before them, preach to them, and pray for them in the way most fitted to promote their spiritual progress? Have we no greater joy than to see them walking in the truth? Have we no greater sorrow than to see them acting a part unworthy of the holy name by which they are called? Can we with truth adopt the touching expressions of the Apostles in reference to our converts, as speaking the language of our souls? 'My brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.' 'Being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because you were dear unto us.' 'We exhorted and comforted and charged every one of you, (as a father doth his children) that ye would walk worthy of

God, who hath called you unto his kingdom and glory.' 'I have no greater joy than to hear that my children walk in truth.' Must we not acknowledge that though these expressions may suit us at certain seasons of strong emotion, they far transcend our every day feelings? How do we feel and act towards our fellow-missionaries? The Scriptures dwell with peculiar force and fulness on the relation in which Christians stand to each other, and on the feelings and duties which arise from the relation. They speak of those alone as Christians who cherish these feelings, and discharge these duties. 'One is your Master, even Christ; and all ye are brethren.' 'This is my commandment, that ye love one another, as I have loved you.' 'If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.' 'We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.' These injunctions and statements are not a mere graceful adjunct to Christianity, which though connected with it cannot be viewed as necessary to it, or a vital part of it. They spring directly from it, have their origin as it were in its very essence, and are as vitally connected with it, as the branch is with the tree. Wherever Christian principle exists, these precepts are obeyed; and wherever Christian principle is strong, obedience is prompt and full. Although missionaries belong to different sections of the Church, and are widely scattered, there is much, one would think, in the greatness of their common object, in the ardour of their common enterprize, in the number and strength of their common foe, to lead them to a more thorough and cordial exercise of brotherly love, than generally characterizes the members of the same denomination in Christian lands. While missionaries in general maintain a friendly bearing towards each other, have we not in public and in private many proofs that we have not attained that deep interest in each other's prosperity, that cordial sympathy with each other's joys and sorrows, that respect for each other's sentiments, and that regard for each other's feelings, which a high measure of piety could not fail to impart? How do we act towards our fellow-countrymen? We come frequently in contact with those, regarding whom we cannot but fear, whatever their profession may be, that they are far from God. Is all they hear from us, and see in us, as well fitted as it might

be to draw them to our blessed Saviour? We come still more frequently in contact with those of our countrymen, whom we consider as brethren in Christ. They have a right to expect from us an example of devotedness, which shall stir them up to witness a good confession for Christ before their fellow-men. Do we always furnish them with such an example?—I will not pursue these questions further. When we attend to them, can one of us resist the conviction that so far from having attained and being already perfect, we fall lamentably below the standard which God's word exhibits, and are by our deficiency disqualified in a great measure for our work?

If these remarks, placed with all respect before his brethren by one who feels they are as applicable to himself as they can be to them, be deemed suitable for your pages; I propose to follow them by considering the evils which result from our feeble piety, the benefits which would result from greater devotedness, and the means by which this higher position may be reached.

S. Y.

*June 1st, 1847.*

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### III.—*The Path to Christian Union. By the Reverend Robert Vaughan, D. D.*

The desire of Christian Union has become a strong element in the spirit of the age. Men have learned to deplore the absence of such union in the times gone by, and some have persuaded themselves that the time has come in which a good so long delayed may be largely realized. We could say much of a nature to show that this persuasion is not altogether unreasonable. But instead of venturing to discourse about the things which *may* be, we shall content ourselves with offering a few thoughts of a sort to indicate the things which *should* be. The principle of duty in this case we think we can make out; but to secure obedience to that principle is not our province. We remark then—

I. That there is much in the *Origin and History of our Religious Systems*, to warrant a strong presumption that they are all more or less defective and faulty.

In ecclesiastical history heresy has never ceased to exert a mighty influence on the spirit and complexion of orthodoxy. The condition of the Church has never been a condition favourable to a calm and equal development of truth. Her position has always been that of a Church militant. Her course has resulted less from choice than from necessity. The present foe has dictated the present policy. Hence her creed, her worship, her discipline,—all have been powerfully affected by the errors and evils against which she has been summoned to contend. Her great labour through a long series of ages was, to

demolish real or supposed error, rather than to diffuse truth ; to humble some rival pretension, rather than to assign just limits to her own. On all her dogmas and institutes we trace the effects of the hot wars through which she has passed. Gnostics, Manicheans, Pelagians, Arians, Donatists, and multitudes beside, all pressed their disturbing forces on her path, and either effected an infusion of their errors into her creed, or taught her to push the truth opposed to such errors so far as to cause even truth to become error. It would be easy to demonstrate that such was the history of the Church prior to the age of Luther. It was a dark and troubled sea over which she had then passed. Her system, her very soul, had been wrought up by the antagonism of ages! Surely it is not in an adjustment of things so derived that we can expect to find unmixed truth ; nor can we expect to see the truth thus really transmitted to us in anything like its natural development and symmetry. All will admit, that in the age adverted to, there was, from these causes, abundant reason for suspicion, scrutiny, and sifting.

But has the complexion of affairs since the age of Luther been such as to justify unhesitating confidence in the ecclesiastical systems which have since become prevalent? By no means. The Church of England owes her first severance from Rome to one of the most wicked of our kings, and the good proceeding from such a source could hardly have been immaculate. Her course during a long interval was greatly disturbed by the action of Romanism on the one hand, and of Puritanism on the other. How to cope most effectually with these adversaries was her great difficulty, and her struggle with this difficulty determined her ultimate form and character. At the Restoration, the memory of her recent sufferings disqualified her for making that final adjustment of her affairs a wise adjustment. In her present state, we see the result, not so much of a calm wisdom and piety within, as of the alternate triumphs and defeats of the antagonism with which she has ever been beset from without. Contention so long and so bitter with parties, could not have been favourable to impartiality. This strong solicitude, now to be unlike Romanism, and now to be unlike Puritanism, was hardly compatible with an unbiassed wish to be like the truth. We do not say that truth may not come forth from such struggles, but we say that the probability is that it will not come alone ; and that even truth so transmitted will be imperfect, disproportioned, distorted.

Of Nonconformity we all know that it was cradled in persecution,—that it grew up as in defiance of power. On the religious system which that persecuting power was disposed to patronize and enrich, Nonconformists could not fail to look with disaffection. Hence the danger on this side was the same in its nature as upon the other, consisting in a tendency to regard unlikeness to things belonging to the Church of England, as being very much the same thing with likeness to what a true Church should be. The vocation of the Nonconformist has been, not to rule, but to witness, to protest ; and the thing to be feared in respect to him has been, lest in protesting against the alleged errors of the system to which he has been opposed, he should protest away a large portion of his own truth. That such has been the fact, no sober

man, we think, will doubt. Methodism rose as a great reaction against Formalism, and the character of the times in which it originated is clearly discernible in its spirit, polity, and history.

The substance of our statement is, that Conformity and Nonconformity may possess their sound principles, but that not a few of the adjuncts which have come down to us along with those principles are evidently the fruit of circumstances, and no clear deduction from Scripture. With one man the test of truth and wisdom has been, that a thing should be as contrary as possible to what may be found in the Conventicle; with another, that it should be as contrary as possible to what may be found in the Cathedral. Hence in all our systems, we find a number of things associated, which such adventitious causes only could have united; and a number of things separated, which nothing but such causes could have severed.

Human nature has been ever playing this foolish game. What has happened in this respect among ourselves, is the counterpart of what has been constantly taking place in the other states of Christendom, down to our own time. Everywhere the evidence is before us, that *opposition to error is not the surest way to truth*; that the systems so formed are always more or less *one-sided* systems—systems not devoid, it may be, of portions of truth, but presenting that truth with much of the imperfectness, disorder, and admixture, to be expected from the agencies of time and chance.

II. The presumption warranted by these facts, is abundantly confirmed by experience, according to the testimony of all men of sense and candour.

Such men have their connexion with one communion of Christians, and not with others, from conscientious preference. They are not, however, of that particular communion as exhibiting the one perfect system, all the rest being imperfect, but simply on the ground of its being, in their view, upon the whole, the most Christian. There is great room for a comparatively innocent difference of judgment even about the doctrines and ethics of the gospel; but with regard to the leading principles of the New Testament in relation to polity, discipline, and worship, so much is left in the carrying out of those principles to the discernment and feeling which it is presumed will always belong to a Christian Church, that no reflecting man will expect to see things of that nature so determined in any Church, as always to commend themselves to his approval. Hence a system may be admitted to be not a little faulty, while the good in it may be regarded as greatly preponderating over the evil, and as being much greater than would be found in any other; and a man may deem this reason sufficient to justify him in choosing such a connexion, or in retaining it when chosen. We suppose that something like this is the position of all thinking and honest men. We confess that such is our own position, nor do we ever expect to be in any other. Of course we do not say that men are at liberty to conform to anything immoral, or to consent to the placing of any essential truth of the gospel in abeyance, as a preliminary step to Christian communion. That would be to do evil that good may come. All we mean to say is, that men of thought see

our best systems as imperfect and faulty, and the question is, What should be the bearing of such a fact on any comprehensive project relating to Christian Union?

III. The forbearance with which we are obliged to regard the many things we disapprove in our respective Communion should dispose us to exercise the same charitable judgment in respect to the things which we disapprove in the systems of other bodies of Christians.

But while we thus speak of systems, it is to be borne in mind that the union proposed in the Evangelical Alliance is not a union of systems. It is simply a union of Christians. The point is not what the system of my neighbour may be in *my* view, but what it is in *his* view. It may be true that *I* could not be of that system without sin, but is it equally clear that my neighbour cannot so be without sin? Is there, in fact, any system that could be brought into a connexion of this nature, the anti-christian character of which is so thorough and so manifest, that the fact of a man's adherence to it may be taken as in itself sufficient evidence of his being no Christian? If not, the fault of systems can be no impediment to membership with the Evangelical Alliance. That membership, resting as it does upon its Doctrinal Basis, takes cognizance of the Christianity which men are supposed to possess apart from their systems, or, if you please, in spite of them—and of nothing more.

Nevertheless, it is this difference of systems which has been, and still is, the great difficulty in the path to Christian Union. Men bear with the unseemly in their own systems, as they will not bear with it elsewhere. Evils at home must not be known in Gath; evils elsewhere should be proclaimed as from the housetop. It is easy, of course, to account for this difference of judgment, and something may be said in extenuation of its folly and unfairness. But the thing itself remains—it is still a folly, still an unfairness. Systems are made up of parts, and have their circumference, and to look at them from one point only is not to know them. We must resolve to be honest—resolve to look at them all round, if we mean that our mind shall comprehend them. They all consist of truth and error, and it is only by ascertaining the exact quantities of both, that we can judge as to which preponderates. There is something in a manly temper which cannot fail to teach us, that it is a mean thing to judge of any system by halves, or of men's reasonings and motives in relation to systems by halves. Whoever can content himself with so doing is at best only half a man. Your thorough man—the man of a truly Christian intellect and heart—takes in the whole circumference of his theme, and judges accordingly. But your bigot man, who in fact never rises to more than a fragment of humanity, looks to certain points merely, and judges accordingly. There may be a converged sort of strength in the mind of this fragment of a man, but we covet the broad robust health of the thorough—the full man. We wish adherence to our own system to consist with giving a fair hearing to all that may be said in favour of other systems. We wish to abstain from the judgment of other men until we have endeavoured to place ourselves in the exact position of such men. If this course were generally pursued, the effect would not be that men

would cease to differ, or earnestly to discuss their differences, but they would certainly learn to deal more justly with such matters of difference, and to demean themselves one towards another more in the manner proper to Christians. It would be then seen, as it is not now generally seen, that every system which obtains permanence among men, must have in it a strong conservative element of truth and reason; and that to deny its good, is not the readiest way to bring men to a frank confession of its evil. Were this our manner of proceeding, the mixtures of truth and error, on this side and on that, would still be felt as unequal; but exaggerated conceptions of that inequality would be corrected, and discussion, in consequence, would become more intelligent and more charitable. We complain not that good men are disposed to judge leniently concerning evils that obtain in their own communion: our complaint is, that the charity which thus begins at home, should so commonly be seen to end there. We maintain, then, that one great requisite to a widely diffused Christian Union would be secured, if Christians could be brought to extend the forbearance which they exercise within the sphere of their immediate fellowship to the universal fellowship of believers. The conclusion which seems to follow from the preceding points is—

IV. That a Union among Christians, based, not on agreement in all things, but on agreement in a few great and Essential Principles, is the only form of Catholic Union that has ever been possible to the Church, or that is likely ever to be possible to it; and that to mature a great system of concord on such a basis in our time, would be to go far towards exhibiting the Church as no longer in a state of non-age, but as having at length attained to its *true* state of manhood.

If experience can be estimated as of any value upon any subject, the history of Christianity has shown, that the unity which may seem to be existing in times of darkness must be a unity in appearance only; and that the effect of a rising intelligence must be, not only to put an end to that mere semblance of unity, but to render all Christian Union, except on the ground of a few general principles, utterly impracticable—hopeless. Men in ignorance can hardly be men in concord; and to teach men to think is, to a great extent, to teach men to differ. Hence the momentous conclusion, that we have nothing to hope from the growing enlightenment of society, except as we can confide in its growing charity. We may account it as settled, that men will not approach nearer to unity in the indifferent things of religion, by approaching nearer to what they should be as nations and empires. Men will continue to *see* differently in such things, and our only hope is that they may be brought to *feel* more alike as to the subordinate place that is due to them. In the coming time, no less than in our own time, Christian Union, if realized on any large scale, must be based on large mutual concession. Our choice now lies, and the choice of future generations will lie, between such a union and none.

But some good men imagine that, by a little longer delay, we may be first *pure*, and then *peaceable*. But what is the purity here meant? If we are to wait until the process of purification shall become something like a perfect work before we think of peace, then we may rest

assured that peace will never come. Men thus express themselves as the consequence of magnifying some immediate matters of debate, and from not being able to see the questions beyond these immediate questions which will naturally arise, and become equally great in their turn. Every age will have its great questions. To wait until these are done with, would be, from all appearance, to wait until the world is done with. We admit that where there is to be peace there must be purity; but the conclusion is not admissible in the extent supposed in this objection. What is needed—needed as the great deed befitting the manhood of the Church is, that we should resolve on union *notwithstanding* differences: that we should know how to debate these differences freely and earnestly, and how at the same time to be one on the ground on which we are really united. Hitherto, Fathers, Reformers, Founders of Sects—all have been more or less wanting in this full growth of the spiritual man. All these have been, in profession, great admirers of peace; but each has deemed it wise to wait until affairs should become much more orderly—considerably more to his mind, before venturing to expect the blessing of peace! And is it to be ever thus? Are we never to see that *such* conditions of peace are a mere phantom, which, as it has eluded the pursuit of all past time, bids fair to elude the pursuit of all coming time? The path to union is not there. Men have looked long, and toiled hard in that direction, only to be deceived and to fail. In fact, it is only by uniting on the basis of the things upon which we are agreed, that we can hope to reduce the things on which we differ to a smaller compass. The man who sees upon the largest scale how much of the not-Christian may be allied with the really Christian, and who can give the full homage of his heart to that real Christianity notwithstanding—that is the man who has made the nearest approach towards the state of intellect and feeling which would seem to be the highest attainment possible to the Church of Christ in this imperfect world. This is the comparatively untrodden path still open to all Christians. But to be trodden successfully, it must be trodden with a firm step, with a clear and honest meaning—with a meaning which shall be felt, not only on platforms, or in great meetings, but in all the nearer relations of our Neighbourhoods and Homes.—*Evangelical Christendom.*

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#### IV.—Cuttack Christian Institution.

For the Calcutta Christian Observer.

DEAR GENTLEMEN,—Your invitation to the friends of Native Christian Education to furnish you with some account of their proceedings would have received earlier attention from me, had I not expected to be called upon for a general report of our proceedings this year. We owe it, however, to our kind friends and patrons to present without further delay some account of our stewardship in relation to the Asylum under our charge.

Our institution originated in the conviction that while providing for the education of a large number of Heathen children, it was our especial duty to educate the children of our native converts, many of whom were located in distant villages without any means of instruction. To these nominally Christian children we were enabled to add a number of virtually orphan children, whom we rescued from infamy or starvation during a protracted season of famine. We have since at various times received under our care some thirty or forty Meriah children, rescued by the benevolent efforts of government from a cruel death.

Our Institution includes both sexes, and has now entered upon the eleventh year of its existence. During this period many of the earlier scholars have grown up to maturity, left the school, and are raising up a second generation of pupils for our own or similar establishments. We do not however expect that the number of pupils in this Institution will greatly increase, for as our Christians form themselves into villages, it is hoped they will in general have a village school also. And thus the rising race of Christians may obtain an education suited to their circumstances in their own neighbourhood. There are in fact three village schools connected with the Cuttack Church already, respecting which it is not my province to report. So that should our numbers decrease even, it must not be inferred that fewer children are being educated. We have pleasure in adding that since our Institution was originated, two boys' asylums and two for girls have been established north and south of us in the province.

#### *Boys' Department.*

The number of boarders in the boys' asylum during the past year has been FIFTY. We have reason for thankfulness that death has not been permitted to remove any of our pupils from either department this year. But several have left or are about to leave the institution in order to provide for themselves. We have had but two additions to the male department this year.

This department consists of two branches.

1. The Elementary School. In this all are at first placed, and taught to read, write and cipher. As the majority of these lads are destined to live by their labour either in husbandry or some handicraft, we do not in general expect to do more than teach them to read the Scriptures, and such other books as we can furnish, intelligibly; write a decent note and keep all necessary accounts. Happy should we be, did all attain to this humble standard, but some few of the lads which come in at advanced age and have been used to vagrant habits, find it hard work to learn at all. Such we try to train in moral and industrious habits, remembering the rule of responsibility that "from those to whom less is given, less is required."

2. From this school we select such lads as are most promising to form a kind of normal class. This class has averaged from 10 to 12 during the year. These lads are expected to evince more intelligence in every department of study than the merely elementary class. The Scriptures still occupy a prominent place, but further explicatory lessons are here given, the Geography, Chronology, History, &c. &c.

of various countries are attended to, while in common with the rest they are taught the importance of a practical attention to the Bible.

This class also attends to Grammar, Geography, Elements of Natural Philosophy, the Amara-cosha or Sanscrit vocabulary, &c. &c. Several of the boys in this class give promise of occupying a higher grade in the Church and the world than the preceding class of youths.

3. In former years a hope has been expressed of adding a theological department to our establishment with a view of training up our pious young converts for the Christian ministry. This long cherished hope has at length been realized, and a class of eight young men have entered upon a course of instruction for their sacred work. Some of these have been fully accepted, and four are probationary students. The Tutor has been assisted in this department by a well qualified teacher kindly furnished by our Calcutta brethren from the Intally Native Christian Institution.

As this department is under the general control of the Orissa missionaries, a regular account of proceedings may be given elsewhere ; it may be sufficient to quote in this place the concluding language of the examining committee at the close of the first year's study :—

“We cannot close our report of the first examination of our institution, destined we trust to render essential service to the cause of Christ in Orissa for many years to come, without expressing the pleasure and encouragement which, on the whole, we feel in the progress of these interesting young men ; and recording our earnest prayer to the Giver of all good that they may come forth in due time fitted effectually to make known the undying truths of the gospel to their fellow-countrymen, and to be pastors of Churches gathered to Christ in this benighted province.”

#### *Girls' Department.*

The number of pupils in this department for the past year has been thirty-six. Three however have left to be married, and a fourth having completed her course of instruction, has returned to her friends. We have had but one addition to the girls' school during the year, and no unpleasant circumstances have occurred. Three of the girls have been received in the Church by baptism ; and four others, with one young man, are candidates for the sacred privilege.

In addition to the usual studies in reading, writing, and arithmetic, the girls are taught to sew, knit, spin, &c., and as their future comfort and usefulness must greatly depend on being able to manage domestic affairs, the work in this department wholly devolves on them, each girl taking her share according to her age and ability.

For both departments an hour or two after the Sabbath morning services are devoted to direct religious instruction. In the male department Mr. Sutton has to acknowledge the acceptable services of Mr. Miller during part of the year, while Mrs. Sutton has been regularly assisted in all her labours by our beloved sister, Miss Collins, and also by Mary, who has long been an assistant in the school.

The following particulars respecting the girls who have left, extracted from the school records, may not be uninteresting to the readers of this report. They may be regarded as fair specimens of many others.

Feb. 3, 1846. Ombi was married to Moses. She was brought to the Asylum, Oct. 3, 1840, with a younger brother, who afterwards died. They were of the weaver caste and came from Nuá-pátná, near Khunditta. Their father was dead, their oldest brother was an idiot, and their mother had gone off with a Jattree. The children were left to starve in the famine, but were found by two of our native preachers who brought them to us.

Ombi learned to read understandingly all the books we had to give her, could write, spin well, and in short was one of the most intelligent and domestic girls in the school. She appears to make a good wife, and those who have been to her cottage can testify to its clean and comfortable appearance.

She was baptized and added to the Church just one year before leaving school.

July 27. Gowri and Dutiya removed from the school by their mother. The latter had always been a dull unpromising girl, and as she had friends to care for her we are not sorry that the time for her removal had arrived. Gowri was always more intelligent and indeed quite a favourite. We were reluctant to part with her, especially as her mother's object in her removal was to marry her to a person whom we do not think suitable. We trust she will do well and be happy notwithstanding.

Gowri had been in the school since January 1841. The record made of her at that date is, "She was betrothed, when very young, and placed with her destined husband's family. Here she was treated very badly, especially by her intended husband. At length their behaviour towards her was so cruel that she but just escaped with her life, and found her way to her mother bruised and emaciated. A liberation from her matrimonial engagements was effected in the presence of the magistrate, and she is now safely lodged in the Asylum. Here I trust she may gain that knowledge which will prove a blessing to her. Her friends say she is 12 years of age."

The desire expressed in the above record was by God's blessing fulfilled in the best sense. Gowri in addition to a knowledge of reading, writing, and other useful attainments, learned the way of salvation by Jesus Christ. She was baptized and joined the Church about a year and a half previously to leaving school.

Nov. 10. Dorka was married to Nundiya, and removed to Choga. She entered the school July 1840. Her mother was of the Chasa caste and lived at Janghey. If report be correct, she brought her daughter to Cuttack to sell into a house of ill fame. On the way she was met by one of the Native Christians who asked the mother what she was going to do with the girl. On learning her intention, he persuaded her to bring the child to the Asylum, where on receiving a present of a rupee, she consented to leave her. But we were obliged for a long time to keep a very strict watch lest Dorka should be enticed away, as the mother often made her appearance, as we thought with no good intentions. Eventually however she seemed quite satisfied with her being here and gave up all attempts to get her away. Dorka learned to read, write, sew, knit, spin and take her turn creditably in

the cooking and other domestic work. Upwards of a year before leaving the Asylum she gave evidence of piety, was baptized and received into the Church.

Our institutions have been so long before the public that it is not necessary to offer any extended remarks upon their claims to support. They are emphatically benevolent institutions. And it is apprehended that a simple statement of their practical utility will be the most powerful appeal we can offer in their behalf.

The whole number of children received into the Asylum since its establishment in June 1836 is upwards of 200. Many of the children first obtained were rescued from starvation, and received in so emaciated a state that a large number died. But since those years we have lost scarcely any by death.

Twenty-six females have been married from the school and are settled in our neighbourhood in connexion with the Church. Sixteen males have also been married during this period and form a part of our Native Christian community. Several others, still single, have left the institution and are employed in various ways for their own maintenance. We anticipated difficulty in providing for these young people, but excepting in one or two cases of recklessness, they have all found the means of subsistence, though none are likely to become rich.

There is one class of our pupils on whom the philanthropist will look with pleasure: the children rescued from the murderous Khunds. To the Bengal Government, for their benevolent support of these helpless victims, we would tender our warmest thanks. Had the same spirit animated the Madras authorities, several hundreds of these victims which have been rescued from the Meriah and dispersed no one knows whither, might have received from a Christian Government the noblest reparation of their wrong it was in our power to afford. The writer cannot close this, his expected last report, without one parting prayer that although the voice of mercy has hitherto pleaded in vain, yet even now it may be heard, and a paternal government yield to its earnest claims.

Of the persons received into our institution, about fifty have, on a personal profession of their faith and a corresponding testimony of their conduct, been admitted by baptism to the Church of Christ. Four or five of these however were baptized soon after leaving the school. There are yet a few desirous of enjoying the same sacred privilege.

Here then we conclude our report. To raise fallen degraded humanity and impart saving knowledge to the ignorant, is indeed "a work of faith and labour of love," but we can with honest thankfulness look at the results of our 10 or 11 years of labour and devoutly feel that our Lord and Master has not suffered us "to labour in vain nor spend our strength for nought and in vain." And while thus giving an account of our stewardship for the past, we can with confidence solicit the future aid of our friends in carrying forward these Christian institutions.

A. SUTTON.

P. S.—The beginning of the present year saw nearly the last of our old friends retire from India. May we not hope that others will

come forward and assist. The following donations are thankfully acknowledged for 1846.

Mr. Garret, . . . . .	Rs. 40
Mr. Templer, 4 months, . . . . .	80
Brigadier Eckford, . . . . .	30
Mr. Garret, 2d Don., . . . . .	50
Mrs. Mills and Hon. Mrs. Erskine, . . . . .	50
Mrs. S. for 2 lads, . . . . .	48
Avails of girls' work, . . . . .	50

A. E. S.

V.—*The Morality of the Jesuits. From “the Provincial Letters of Blaise Pascal: a new Translation, with Historical Introduction and Notes,” by the Rev. Thomas M’Crie.*

PARIS, March 20, 1656.

SIR,—According to my promise, I now send you the first outlines of the morals taught by those good fathers the Jesuits—“those men distinguished for learning and sagacity, who are all under the guidance of divine wisdom—a surer guide than all philosophy.” You imagine, perhaps, that I am in jest, but I am perfectly serious; or rather, they are so when they speak thus of themselves in their book entitled “The Image of the First Century.” I am only copying their own words, and may now give you the rest of the eulogy: “They are a Society of men, or rather let us call them angels, predicted by Isaiah in these words, ‘Go, ye swift and ready angels.’” The prediction is as clear as day, is it not? “They have the spirit of eagles; they are a flock of phœnixes (a late author having demonstrated that there are a great many of these birds); they have changed the face of Christendom!” Of course, we must believe all this, since they have said it; and in one sense you will find the account amply verified by the sequel of this communication, in which I propose to treat of their maxims.

Determined to obtain the best possible information, I did not trust to the representations of our friend the Jansenist, but sought an interview with some of themselves. I found, however, that he told me nothing but the bare truth, and I am persuaded he is an honest man. Of this you may judge from the following account of these conferences.

In the conversation I had with the Jansenist, he told me so many strange things about these fathers, that I could with difficulty believe them, till he pointed them out to me in their writings; after which he left me nothing more to say in their defence, than that these might be the sentiments of some individuals only, which it was not fair to impute to the whole fraternity. And, indeed, I assured him that I knew some of them who were as severe as those whom he quoted to me were lax. This led him to explain to me the spirit of the Society, which is not known to every one; and you will perhaps have no objections to learn something about it.

“You imagine,” he began, “that it would tell considerably in their favour to show that some of their fathers are as friendly to Evangelical maxims as others are opposed to them; and you would conclude, from that circumstance, that these loose opinions do not belong to the whole Society. That I grant you; for had such been the case, they would not have suffered persons among them holding sentiments so diametrically opposed to licentiousness. But as it is equally true that there are among them those who hold these licentious doctrines, you are bound also to conclude that the spirit of the Society is not that of Christian severity; for had such been the case, they would not have suffered persons among them holding sentiments so diametrically opposed to that severity.”

“And what, then,” I asked, “can be the design of the whole as a body? Perhaps they have no fixed principle, and every one is left to speak out at random whatever he thinks.”

“That cannot be,” returned my friend; “such an immense body could not subsist in such a hap-hazard sort of way, or without a soul to govern and regulate its movements; besides, it is one of their express regulations, that none shall print a page without the approval of their superiors!”

“But,” said I, “how can these same superiors give their consent to maxims so contradictory?”

“That is what you have yet to learn,” he replied. “Know, then, that their object is not the corruption of manners—that is not their design. But as little is it their sole aim to reform them—that would be bad policy. Their notion is briefly this: They have such a good opinion of themselves as to believe that it is useful, and in some sort essentially necessary to the good of religion, that their influence should extend everywhere, and that they should govern all consciences. And the Evangelical or severe maxims being best fitted for managing some sort of people, they avail themselves of these when they find them favourable to their purpose. But as these maxims do not suit the views of the great bulk of people, they waive them in the case of such persons, in order to keep on good terms with all the world. Accordingly, having to deal with persons of all classes and of all different nations, they find it necessary to have casuists cut out to match this diversity.

“On this principle, you will easily see that if they had none but the looser sort of casuists, they would defeat their main design, which is to embrace all and sundry; for those that are truly pious are fond of a stricter discipline. But as there are not many of that stamp, they do not require many severe directors to guide them. They have a few for the select few; while whole multitudes of lax casuists are provided for the multitudes that prefer laxity.

“It is in virtue of this ‘obliging and accommodating’ conduct, as Father Petau calls it, that they may be said to stretch out a helping hand to all mankind. Should any person present himself before them, for example, fully resolved to make restitution of some ill-gotten gains, do not suppose that they would dissuade him from it. By no means; on the contrary, they will applaud and confirm him in such a holy re-

solution. But suppose another should come who wishes to be absolved without restitution, and it will be a particularly hard case indeed, if they cannot furnish him with means of evading the duty, of one kind or another, the lawfulness of which they will be ready to guarantee.

“By this policy they keep all their friends, and defend themselves against all their foes; for, when charged with extreme laxity, they have nothing more to do than produce their austere directors, with some books which they have written on the severity of the Christian code of morals; and simple people, or those who never look below the surface of things, are quite satisfied with these proofs of the falsity of the accusation.

“Thus are they prepared for all sorts of persons, and so ready are they to suit the supply to the demand, that when they happen to be in any part of the world where the doctrine of a crucified God is accounted foolishness, they suppress the offence of the cross, and preach only a glorious and not a suffering Jesus Christ. This plan they followed in the Indies and in China, where they permitted Christians to practise idolatry itself, with the aid of the following ingenious contrivance:—They made their converts conceal under their clothes an image of Jesus Christ, to which they taught them to transfer mentally those adorations which they rendered ostensibly to the idol Cachimchoam and Keum-fucum. This charge is brought against them by Gravina, a Dominican, and is fully established by the Spanish memorial presented to Philip IV., king of Spain, by the Cordeliers of the Philippine Islands, quoted by Thomas Hurtado, in his ‘Martyrdom of the Faith,’ page 427. To such a length did this practice go, that the Congregation *de Propaganda* were obliged expressly to forbid the Jesuits, on pain of excommunication, to permit the worship of idols on any pretext whatever, or to conceal the mystery of the cross from their catechumens; strictly enjoining them to admit none to baptism who were not thus instructed, and ordering them to expose the image of the crucifix in their churches:—all which is amply detailed in the decree of that Congregation, dated the 9th of July 1646, and signed by Cardinal Caponi.

“Such is the manner in which they have spread themselves over the whole earth, aided by the *doctrine of probable opinions*, which is at once the source and the basis of all this licentiousness. You must get some of themselves to explain this doctrine to you. They make no secret of it, any more than of what you have already learned; with this difference only, that they conceal their carnal and worldly policy under the garb of divine and Christian prudence; as if the faith, and tradition its ally, were not always one and the same at all times and in all places; as if it were the part of the rule to bend in conformity to the subject which it was meant to regulate; and as if souls, to be purified from their pollutions, had only to corrupt the law of the Lord, in place of ‘the law of the Lord, which is clean and pure, converting the soul which lieth in sin,’ and bringing it into conformity with its salutary lessons!

“Go and see some of these worthy fathers, I beseech you, and I am confident that you will soon discover, in the laxity of their moral system, the explanation of their doctrine about grace. You will then see

the Christian virtues exhibited in such a strange aspect, so completely stripped of the charity which is the life and soul of them—you will see so many crimes palliated and irregularities tolerated, that you will no longer be surprised at their maintaining that ‘all men have always enough of grace’ to lead a pious life, in the sense in which they understand piety. Their morality being entirely Pagan, nature is quite competent to its observance. When we maintain the necessity of efficacious grace, we assign it another sort of virtue for its object. Its office is not to cure one vice by means of another; it is not merely to induce men to practise the external duties of religion: it aims at a virtue higher than that propounded by Pharisees, or the greatest sages of heathenism. The law and reason are ‘sufficient graces’ for these purposes. But to disenthral the soul from the love of the world—to tear it from what it holds most dear—to make it die to itself—to lift it up and bind it wholly, only, and for ever to God—can be the work of none but an all-powerful hand. And it would be as absurd to affirm that we have the full power of achieving such objects, as it would be to allege that those virtues, devoid of the love of God, which these fathers confound with the virtues of Christianity, are beyond our power.”

Such was the strain of my friend’s discourse, which was delivered with much feeling; for he takes these sad disorders very much to heart. For my own part, I began to entertain a higher admiration of these fathers, simply on account of the ingenuity of their policy; and following his advice, I waited on a good casuist of the Society, one of my old acquaintances, with whom I now resolved purposely to renew my former intimacy. Having my instructions how to manage them, I had no great difficulty in getting him afloat. Retaining his old attachment, he received me immediately with a profusion of kindness; and after talking over some indifferent matters, I took occasion from the present season (Lent) to learn something from him about fasting, and thus slip insensibly into the main subject. I told him, therefore, that I had difficulty in supporting the fast. He exhorted me to do violence to my inclinations: but as I continued to murmur, he took pity on me, and began to search out some ground for a dispensation. In fact he suggested a number of excuses to me, none of which happened to suit my case, till at length he bethought himself of asking me whether I did not find it difficult to sleep without taking supper? “Yes, my good father,” said I; “and for that reason I am obliged often to take a refreshment at mid-day, and supper at night.”

“I am extremely happy,” he replied, “to have found out a way of relieving you without sin; go in peace—you are under no obligation to fast. However, I would not have you depend on my word: step this way to the library.”

On going thither with him, he took up a book, exclaiming, with great rapture, “Here is the authority for you: and, such an authority! It is ESCOBAR!”

“Who is Escobar?” I inquired.

“What I not know Escobar?” cried the monk; “the member of our Society who compiled this Moral Theology from twenty-four of our fathers, and on this founds an analogy, in his preface, between his book

and 'that in the Apocalypse which was sealed with seven seals,' and states that 'Jesus presents it thus sealed to the four living creatures, Suarez, Vasquez, Molina, and Valencia, in presence of the four-and-twenty Jesuits who represent the four-and-twenty elders?'

He read me, in fact, the whole of that allegory, which he pronounced to be admirably appropriate, and which conveyed to my mind a sublime idea of the excellence of the work. At length, having sought out the passage on fasting—"O, here it is!" he said; "treatise 1, example 13, no. 67: 'If a man cannot sleep without taking supper, is he bound to fast? Answer: *By no means!*' Will that not satisfy you?"

"Not exactly," replied I; "for I might sustain the fast, by taking my refreshment in the morning, and supping at night."

"Listen, then, to what follows: they have provided for all that: 'And what is to be said, if the person might make a shift with a refreshment in the morning and supping at night.'"

"That's my case exactly."

"Answer: Still he is not obliged to fast; because no person is obliged to change the order of his meals."

"A most excellent reason!" I exclaimed.

"But tell me, pray," continued the monk, "do you take much wine?"

"No, my dear father," I answered; "I cannot endure it."

"I merely put the question," returned he, "to apprise you that you might, without breaking the fast, take a glass or so in the morning, or whenever you felt inclined for a drop; and that is always something in the way of supporting nature. Here is the decision at the same place, no. 57: 'May one, without breaking the fast, drink wine at any hour he pleases, and even in a large quantity? Yes, he may: and a dram of hippocrass, too.' I had no recollection of the hippocrass," said the monk; "I must take a note of that in my memorandum-book."

"He must be a nice man, this Escobar," observed I.

"Oh! everybody likes him," rejoined the father; "he has such delightful questions! Only observe this one in the same place, no. 38: 'If a man doubt whether he is twenty-one years old, is he obliged to fast? No. But suppose I were to be twenty-one to-night, an hour after midnight, and to-morrow were the fast, would I be obliged to fast to-morrow? No; for you were at liberty to eat as much as you pleased for an hour after midnight, not being till then fully twenty-one; and therefore having a right to break the fast-day, you are not obliged to keep it.'"

"Well, that is vastly entertaining!" cried I.

"Oh," rejoined the father, "it is impossible to tear one's self away from the book: I spend whole days and nights in reading it: in fact, I do nothing else."

The worthy monk, perceiving that I was interested, was quite delighted, and went on with his quotations. "Now," said he, "for a taste of Filiutius, one of the four-and-twenty Jesuits: 'Is a man who has exhausted himself any way—by profligacy, for example—obliged to fast? By no means. But if he has exhausted himself expressly to procure a dispensation from fasting, will he be held obliged? He will

not, even though he should have had the design.' There now! would you have believed that?"

"Indeed, my good father, I do not believe it yet," said I. "What! is it no sin for a man not to fast when he has it in his power? And is it allowable to court occasions of committing sin, or rather, are we not bound to shun them? That would be easy enough, surely."

"Not always so," he replied; "that is just as it may happen."

"Happen, how?" cried I.

"O!" rejoined the monk, "so you think that if a person experience some inconvenience in avoiding the occasions of sin, he is still bound to do so? Not so thinks Father Bauny. 'Absolution,' says he, 'is not to be refused to such as continue in the proximate occasions of sin, if they are so situated that they cannot give them up without becoming the common talk of the world, or subjecting themselves to personal inconvenience.'"

"I am glad to hear it, father," I remarked; "and now that we are not obliged to avoid the occasions of sin, nothing more remains but to say that we may deliberately court them."

"Even that is occasionally permitted," added he; "the celebrated casuist Basil Ponce has said so, and Father Bauny quotes his sentiment with approbation, in his Treatise on Penance, as follows: 'We may seek an occasion of sin directly and designedly—*primo et per se*—when our own or our neighbour's spiritual or temporal advantage induces us to do so.'"

"Truly," said I, "it appears to be all a dream to me, when I hear grave divines talking in this manner! Come now, my dear father, tell me conscientiously, do you hold such a sentiment as that?"

"No, indeed," said he, "I do not."

"You are speaking, then, against your conscience," continued I.

"Not at all," he replied; "I was speaking on that point not according to my own conscience, but according to that of Ponce and Father Bauny; and them you may follow with the utmost safety, for I assure you that they are able men."

"What, father! because they have put down these three lines in their books, will it therefore become allowable to court the occasions of sin? I always thought that we were bound to take the Scripture and the tradition of the Church as our only rule, and not your casuists."

"I declare," cried the monk, "you put me in mind of these Jansenists. Think you that Father Bauny and Basil Ponce are not able to render their opinion *probable*?"

"Probable won't do for me," said I; "I must have certainty."

"I can easily see," replied the good father, "that you know nothing about our doctrine of *probable opinion*. If you did, you would speak in another strain. Ah! my dear sir, I must really give you some instructions on this point; without knowing this, positively you can understand nothing at all. It is the foundation—the very A, B, C, of our whole moral philosophy."

Glad to see him come to the point to which I had been drawing him on, I expressed my satisfaction, and requested him to explain what was meant by a probable opinion?

“That,” he replied, “our authors will answer better than I can do. The generality of them, and among others, our four-and-twenty elders, describe it thus: ‘An opinion is called probable, when it is founded upon reasons of some consideration. Hence it may sometimes happen that a single *very grave doctor* may render an opinion probable.’ The reason is added: ‘For a man particularly given to study would not adhere to an opinion unless he was drawn to it by a good and sufficient reason.’”

“So it would appear,” I observed, with a smile, “that a single doctor may turn consciences round about and upside down as he pleases, and yet always land them in a safe position.”

“You must not laugh at it, sir,” returned the monk; nor need you attempt to combat the doctrine. The Jansenists tried this; but they might have saved themselves the trouble—it is too firmly established. Hear Sanchez, one of the most famous of our fathers: ‘you may doubt, perhaps, whether the authority of a single good and learned doctor renders an opinion probable. I answer, that it does; and this is confirmed by Angelus, Sylvester Navarre, Emanuel Sa, &c. It is proved thus: A probable opinion is one that has a considerable foundation. Now, the authority of a learned and pious man is entitled to very great consideration: because (mark the reason), if the testimony of such a man has great influence in convincing us that such and such an event occurred, say at Rome, for example, why should it not have the same weight in the case of a question in morals?’”

“An odd comparison this,” interrupted I, “between the concerns of the world and those of conscience!”

“Have a little patience,” rejoined the monk; “Sanchez answers that in the very next sentence: ‘Nor can I assent to the qualification made here by some writers, namely, that the authority of such a doctor, though sufficient in matters of human right, is not so in those of divine right. It is of vast weight in both cases.’”

“Well father,” said I frankly, “I really cannot admire that rule. Who can assure me, considering the freedom your doctors claim to examine everything by reason, that what appears safe to one may seem so to all the rest? The diversity of judgments is so great!”—

“You don’t understand it,” said he, interrupting me; “no doubt they are often of different sentiments, but what signifies that?—each renders his own opinion probable and safe. We all know well enough that they are far from being of the same mind; what is more, there is hardly an instance in which they ever agree. There are very few questions, indeed, in which you do not find the one saying Yes, and the other saying No. Still, in all these cases, each of the contrary opinions is probable. And hence Diana says on a certain subject: ‘Ponce and Sanchez hold opposite views of it; but, as they are both learned men, each renders his own opinion probable.’”

“But father,” I remarked, “a person must be sadly embarrassed in choosing between them!”—“Not at all,” he rejoined; “he has only to follow the opinion which suits him best.”—“What! if the other is more probable?” “It does not signify.”—“And if the other is safer?” “It does not signify,” repeated the monk; “this is made quite plain

by Emanuel Sa, of our Society, in his Aphorisms : ' A person may do what he considers allowable according to a probable opinion, though the contrary may be the safer one. The opinion of a single grave doctor is all that is requisite.' "

" And if an opinion be at once the less probable and the less safe, is it allowable to follow it," I asked, " even in the way of rejecting one which we believe to be more probable and safe?"

" Once more, I say yes," replied the monk. " Hear what Fililutius that great Jesuit of Rome, says : ' It is allowable to follow the less probable opinion, even though it be the less safe one. That is the common judgment of modern authors.' Is not that quite clear?"

" Well, reverend father," said I, " you have given us elbow-room, at all events! Thanks to your probable opinions, we have got liberty of conscience with a witness! And are you casuists allowed the same latitude in giving your responses?"

" O yes," said he, " we answer just as we please; or rather I should say, just as it may please those who ask our advice. Here are our rules, taken from Fathers Layman, Vasquez, Sanchez, and the four-and-twenty worthies, in the words of Layman : ' A doctor on being consulted may give an advice, not only probable according to his own opinion, but contrary to his opinion, provided this judgment happens to be more favourable or more agreeable to the person that consults him—*si forte hæc favorabilior seu exoptatior sit*. Nay, I go further, and say, that there would be nothing unreasonable in his giving those who consult him a judgment held to be probable by some learned person, even though he should be satisfied in his own mind that it is absolutely false.' "

" Well, seriously father," I said, " your doctrine is a most uncommonly comfortable one! Only think of being allowed to answer Yes or No, just as you please! It is impossible to prize such a privilege too highly. I see now the advantage of the contrary opinions of your doctors. One of them always serves your turn, and the other never gives you any annoyance. If you do not find your account on the one side, you fall back on the other, and always land in perfect safety."

" That is quite true," he replied; " and accordingly we may always say, with Diana, on his finding that Father Bauny was on his side, while Father Lugo was against him : *Sæpe premente deo, fert deus alter open.*"

" I understand you," resumed I; " but a practical difficulty has just occurred to me, which is this, that supposing a person to have consulted one of your doctors, and obtain from him a pretty liberal opinion, there is some danger of his getting into a scrape by meeting a confessor who takes a different view of the matter, and refuses him absolution unless he recant the sentiment of the casuist. Have you not provided for such a case as that, father?"

" Can you doubt it?" he replied. " We have bound them, sir, to absolve their penitents who act according to probable opinions, under the pain of mortal sin, to secure their compliance. ' When the penitent,' says Father Bauny, ' follows a probable opinion, the confessor is

bound to absolve him, though his opinion should differ from that of his penitent.' ”

“ But he does not say it would be a mortal sin not to absolve him,” said I.

“ How hasty you are !” rejoined the monk ; “ listen to what follows ; he has expressly decided that, ‘ to refuse absolution to a penitent who acts according to a probable opinion, is a sin which is in its nature mortal.’ And to settle that point, he cites the most illustrious of our fathers—Suarez, Vasquez, and Sanchez.”

“ My dear sir,” said I, “ that is a most prudent regulation. I see nothing to fear now. No confessor can dare to be refractory after this. Indeed, I was not aware that you had the power of issuing your orders on pain of damnation. I thought your skill had been confined to the taking away of sins ; I had no idea that it extended to the introduction of new ones. But from what I now see, you are omnipotent.—*Christian Treasury.*”

## REVIEW.

*A Grammar of the Hindustání Language, in the Oriental and Roman character, with numerous copperplate illustrations of the Persian and Deva-nágari systems of alphabetic writing, &c. &c. By Duncan Forbes, A. M. &c. London, W. H. Allen and Co. 1846.*

To such as are studying a foreign language for the purpose of using it constantly, and with the desire to have a correct mode of speaking, there is nothing of higher moment than a good grammar. It ought not to be long. It ought to point out the matters requisite to be attended to first of all. At the same time it should give details fitted, when some knowledge of the language is attained, to smooth the difficulties that in all tongues beset a learner, and to indicate the points most worthy of regard in attempting to reach to a perfect knowledge. It is not enough to have all the grammatical forms and rules : they should be presented in a way to connect themselves one with the other to direct the inquiry and memory of the learner. There should not be an overleading of examples to prove a statement. In Etymology, having given such forms as will illustrate the character and demands of the language, a number of words to be treated in the same manner should be mentioned. And in Syntax, no more specimens of a rule should be adduced than will suffice for its illustration. We think that such a grammar of the Hindustání is to be found in the work whose title we have given above. The author was for a time resident in Calcutta ; since his return to England he has been

engaged in teaching various of the languages of India. He is known as the author of a Persian grammar—the Editor of the last edition of Arnot's Hindustání grammar, &c. The latter work being out of print, “it became a question whether to publish a new edition of it, with notes and additions, or to compose an entirely new work,” p. 6. No one comparing the two grammars will be unwilling to say that Mr. Forbes adopted the best plan, when he “preferred the latter alternative.” Besides being a grammar for the Hindustání, such as we have indicated, it contains a short account of the Nágari letters, sufficient for one who has acquired the Urdu to make a good start from.

The book is not a hurriedly got up affair. It gives evidence of real honest labour, and contains suggestions and instructions which, though previously knowing a little Urdu, we are not unwilling to acknowledge have thrown light around some parts of the language and directed us in others. Were this a regular review of the Grammar, we should be warranted to go into some details; but our wish is to direct attention to the book, and to mention one or two points noticed in it, meriting inquiry and consideration by all writers in Hindustání.

One is the use of ‘*ko*.’ The author says, with regard to the accusative case, “when it is desirable to render the object of an active verb very definite or specific, then the termination *ko* (of the dative) is added to the object,” pp. 100, 101. That there must be some principle to regulate the use of this *ko*—that it does not depend upon the whim or exigencies of the speaker or writer—is unquestionable; but is this the principal? Mr. Forbes mentions that Muhammad Ibrahim of Bombay agrees in substance with this. We feel doubtful about this rule and though inclining to Mr. F.’s view, we mention it as worthy of research. Another matter is the use of ‘*ne*.’ Mr. F. calls it “the case of the agent.” He says, “It is never used with the *instrument*, but solely with the *agent*. What is called the instrumental case in Sanskrit is applied indifferently to the agent or instrument, but *ne* is restricted to the agent only,” p. 105. On the other hand Mr. Williams, in his Sanskrit grammar,\* says: “The particle *ne* in Hindustání corresponds most clearly to the Sanskrit *na*, . . . and can never occasion any difficulty if it be regarded in this light.” We have little or no hesitation in saying that Mr. Forbes’ statement, if not quite correct, is nearer the usage of Hindustání than Mr. Williams’. We have in reading the works of native authors taken notice of the use of *ne*, and believe that Mr Forbes’ rule will hold good.

\* A thoroughly elementary Grammar of that difficult language, and a most acceptable and invaluable boon to a beginner. Published by Allen and Co. London.

In the 15th chapter of the Prem Ságar, there is the following instance: *Máyá tumhári ne sub ko mohá hai*. Is *máyá* here not the instrumental? From the mode of expression employed by the Hindus in reference to this and related conceptions, we think it is to be regarded as an agent—distinct from, though intimately connected with Bhagwan. Our pandit agrees to this. Such instances bear out Mr. Forbes' view, and if that view be correct, such forms of expression (which we have seen pointed and often heard) as *gúnáh ne dabáyá*, &c., must be incorrect. On these two points it is but fair to quote our author—“ Any real cause of hesitation likely to arrest the learner consists, not in the use of *ne* to express the agent, but in the use of *ko* to define the object of a transitive verb.” p. 105.

We notice another point for the explanation of which Mr. Forbes deserves hearty thanks. It once considerably perplexed us, and, if we are to judge by the confused and capricious usage of European writers, all must have been troubled by it. The more praise to him who *gives* the clue to the difficulty. “ We have excellent authority for saying that the words *bama-dad*, *bemarzi*, *taraf*, and *mánind*, when they precede the substantive, require the genitive in *ke*; and when they follow they require *ki*.” p. 98. Examples of this usage are taken from the *Khírad Afroz* and *Bághobahár*. To these *bataríq* is added from the *Baghobahár*, p. 114. Dr. Gilchrist has written a great deal about *mánind*: “ He assumes that one of the Munshis used *ke* instead of *ki* by *mistake*, and that he had sufficient influence with all the other learned natives of the country to make them take his part, and sanction the error. This argument is so very ridiculous that refutation is superfluous. Use is every thing in language, &c.” p. 99. Dr. G.'s explanation is assuredly any thing but satisfactory, and further search only can decide whether Mr. Forbes' statement is right. To the Grammar are appended extracts in Nágari and Arabic characters, a vocabulary of the words used in the stories, and notes upon the more difficult or peculiar passages. The grammar is thus complete in itself, and to a beginner the very best, as being good in itself, convenient in form, and saving the annoying use of large dictionaries before he is acquainted with how to use them. One feature in the extracts we wish to see adopted in this country in all our tracts, bibles, &c., in the native languages—a rigid system of punctuation. It is not creditable that a good so obvious and of such easy attainment should either be entirely lacking or slovenly inserted in such works; issued too by those who perfectly know the value of punctuation and how to use it. Do not let us be ruled by customs for which no argument is available, but that they happen to exist.

**Missionary and Religious Intelligence.**

## I.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We regret to state that the Rev. R. B. Boswell, the respected minister of St. James' Church in this city, has been suffering during the past month from a severe attack of illness; and though partially recovered is compelled to proceed immediately to the Cape. He sails in the *Elvira*. His absence is a great loss to Calcutta, which can ill spare his valuable and faithful labours: but "all things work together for good to them that love God."—We have to welcome another Missionary labourer, Mr. Greenfield, who recently arrived in Calcutta from England, after a tedious passage in the *Pottinger* steamer. Mr. Greenfield is proceeding to Goruckpore, to superintend the English department of the School at that station. He will also take charge of the agri-horticultural garden.

On Ascension-day an Ordination of Priests and Deacons took place at St. John's Cathedral. The Rev. S. Slater, S. P. G. of the Calcutta Hindustani Mission (recently transferred by the C. M. S.;) the Rev. J. J. Foy, of the *Additional Clergy Society*, and stationed at Jessore; and the Rev. R. T. Blake, S. P. G. of Tallygunj, were ordained Priests. The Rev. Judonath Ghose, S. P. G. for the Howrah Mission, and the Rev. C. Bomwetsch, C. M. S. Burdwan, were ordained Deacons. The Sermon was preached by the Rev. K. M. Banerjea, and has since been published.

This is in all probability the last occasion of an Ordination being held in St. John's; as it is fully expected that St. Paul's Cathedral will be opened for divine service in a few months, and before another ordination will be held.

The Rev. Dr. Dealtry laid the foundation stone of a church to be erected at Dehra for which a subscription has been opened—the Governor N. W. P. heading it with a donation of Co.'s Rs. 500. At Landour and Mussoorie he had a busy time: he visited the hospital twice, preached at both Churches each Sunday: visited all the boarding Schools, and addressed the young people and examined the classes. He reached Simla in time to preach on Sunday, the 9th May; and also on Ascension Day, the 13th.—*Christian Intelligencer*.

MADRAS.—Five American Missionaries recently arrived by the *Flavio*, from Boston, have proceeded to the following stations:

*Dr. Scudder* and family, and the Rev. Messrs. *Ford* and *Chandler*, with their wives, to Madura; and the Rev. Messrs. *Spaulding* and *Scudder*, with their wives, and the Rev. *E. P. Hastings*, to Jaffna.

The Rev. J. H. Gray, of Madras, principal of the Church Mission institution for training native labourers, has left by the May steamer on a visit to England.—*Madras Christian Instructor*.

BOMBAY.—The Rev. Mr. Farrar of the Church Missionary Society, and Mrs. Farrar, having both suffered much from ill-health, have been compelled to return to England. They sailed in the *Childe Harold* at the end of May. Thus has another labourer been taken away from the Church Mission at Bombay and Nasik, already so greatly tried during the past three years.—The Rev. Mr. Isenberg expects a colleague to join him in a short time. The Rev. W. Clarkson of Baroda, after a visit on account of health to the Mahabuleswar hills, has returned to Baroda. Christian friends have kindly furnished him with two-thirds of the funds required to build two Mission-houses on the banks of the Mye: the remainder he expects from the London Missionary Society.—The established Church of Scotland have sent two ladies, Miss Hughes and Miss Kind to engage in native female education at Bombay.—*Oriental Spectator*.

## 2.—CHURCH MISSIONARY SOCIETY.

The Annual Sermon in behalf of the Church Missionary Society was preached on Whit Sunday, at the Old or Mission Church by the Rev. G. G. Cuthbert. His text was John x. 16.

The discourse was divided under four heads: 1st. The Truth stated:—*Other sheep I have which are not of this fold.* 2nd. The purpose regarding them declared:—*Them also I must bring, and they shall hear my voice.* 3rd. The sheep gathering. And 4th. The flock perfected:—*And there shall be one fold, and one shepherd.*

Under the third head a rapid but very interesting sketch was given of the progress which has been made in the gathering in the chosen sheep, since the first gentile converts were called into the fold down to the present day. The results of the operations of the Church Missionary Society in the four quarters of the globe were given in statistical detail. It was stated that there are at present more than 80,000 converts and children of converts in the Missions. Of these, in round numbers, 12,000 are communicants, i. e. *one in six* of the whole number, including children, received into full communion with the Church of Christ after due instruction and probation. In the Society's Schools, of all sorts, are 38,500 youths,—Christian, Heathen, and Muhammadan—all that can read are taught to read and understand the words of the Lord Jesus: those words through which He so often makes his mighty voice to be heard in the soul.

"Here then," observed the preacher, "is a great fact to lay hold on in connexion with our text. Through the Church Missionary Society these 80,000 from the heathen folds have been brought into the outward fold of Jesus. And of them some 12,000 have solemnly avouched themselves His in body, soul, and spirit—for time and for eternity. Thus are the sheep gathering."

"But there is another particular he added, which ought not to be forgotten. It is this, that but a part of the gathered flock are here below. Oh, there are many, many from North and South and East and West, relieved from the trials and struggles of the militant Church, asleep in Jesus, awaiting in the Paradise of God the coming of that great day when *the marriage of the Lamb is come, and his Bride hath made herself ready*. . . No earthly tablet perpetuates their memories; but it matters not;—their names are *written in the Lamb's Book of Life*,"

Under the last head we were invited (1) To survey the folds from whence the perfected flock is to be gathered: (2) To estimate the agency now employed: (3) To consider our own concern in this great work:—as Christ's pur-

\* Under these two subdivisions the following statistics were given,—ASIA consists of a mighty expanse of above 16,000,000 of square miles, with a population of about 500,000,000 of immortal beings. Nearly 100,000,000 of them, the people of India, are our fellow-subjects, as well as our fellow-men, and yet are nearly all Heathen and Muhammadans.

IN AFRICA we survey a field of 11,000,000 of square miles extent, tenanted by a population of about 110,000,000, the great mass of them Pagans, of the most degraded stamp.

NORTH and SOUTH AMERICA reach to an extent of above 14,000,000 of square miles, and are supposed to possess 40,000,000 inhabitants, of whom no more than one-half are Christians of any denomination.

AND if we take in EUROPE, how large a part of which still needs Missionary labour, we have an area of near 4,000,000 of miles, peopled by a busy multitude of 220,000,000 of the human race.

Such is the wide and howling waste out of which the flock of Christ are to be gathered?

The present strength of the Church Missionary Society was stated as follows:—There are 127 Ordained Missionaries, including eleven native Clergymen: about fifty European male and female teachers, not including Missionaries' wives: and about 1,400 native teachers of both sexes.

chased people:—as fellow-sinners with all mankind: as participators in the advantages of our rule in India: and as strangers and sojourners in India and on earth. And we were invited lastly, and (4) To look forward for our encouragement to the glorious consummation, *One fold and one shepherd!*

“Blessed consummation!” to quote the closing words “One fold! No more divisions; no more discords. For there is *one shepherd*, who is the *Prince of peace*. A perfected flock! You and I shall be there, if we are the sheep of Jesus; for not one shall be wanting. *He must bring them ALL*. And then, when all are gathered together, *the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.*”

We are happy to learn that there was an excellent collection, amounting to about Co.'s Rs. 900.—*Christian Intelligencer*.

A new edition of the translation of the Book of Common Prayer into Hindustānī is now ready for sale at the Agra Orphan Press of the Church Missionary Society. Considerable pains have been taken to make this, which is the Third Edition, as suitable as possible to the purposes for which it is designed. The former editions were published in 1818 and 1828, both having been executed by the late Bishop Corrie—the first when he was Chaplain and the second Archdeacon.—*Ibid*.

### 3.—CALCUTTA CHRISTIAN TRACT AND BOOK SOCIETY.

The anniversary meeting of that very valuable institution, the Calcutta Christian Tract and Book Society, was held in the Town Hall, on Friday evening. The attendance on the occasion was not very numerous. The Rev. Mr. Boswell being elected to take the chair, the Rev. Mr. Pratt, the Bishop's Chaplain, offered up a suitable and impressive prayer introductory to the proceedings of the evening, and in special supplicated for Christian love and charity.

*The Rev. Mr. Boswell*, as chairman, then made a few observations with reference to the establishment and usefulness of the Society. Among other matters, he alluded in affecting terms to that most excellent Christian minister and good man, the late Dr. Corrie, who took a warm interest in the success of the Tract Society, and in company with whom in 1832, the Rev. Speaker attended for the first time a public meeting in Calcutta, being that of this institution. The speaker likewise adverted to the vast amount of good which has been effected by the Parent Society, as well as by the branch institution in this place. The former has now been in existence within two years of half a century, having been founded in the year 1799, and during that interval has made steady progress in the circulation of those valuable little silent messengers of truth, which are issued from the Society's numerous depôts. The first year of its establishment it circulated about two hundred thousand tracts, and in 1846 the amount of circulation reached no less than twenty millions. The speaker referred to the most attractive and successful of the tracts circulated by the Society, as having been the means of disseminating the first and best of all knowledge, namely, that relating to human salvation,

Somewhat more than 800 schools of various sorts are maintained by the Society, containing, as before stated, about 38,500 scholars. This agency is sufficient only to afford one Missionary to every six millions of people; one school to every million; and one lay or native teacher of any sort to every half million.

The income of the Society, which is obtained solely from voluntary contributions amounted last year to £102,000. This may appear large, except when compared with the immense expanse over which it is to be spread. It is not more than is spent on his own private account by more than one English nobleman.

among multitudes of the poor, the despised, the ignorant, and the afflicted ones of the earth. Another point particularly mentioned by the Reverend Chairman was the entirely Catholic character of the Society, the principles of whose constitution expressly interdict all publications except such as contain only those leading and essential tenets of our religion on which all the Reformers of the sixteenth century were unanimous. The Society was, therefore, one which every Protestant of whatever shade of opinion, might unite to support as an efficacious instrument for spreading Gospel light and Gospel blessings.

The report of the branch institution was then read by the Rev. Thos. Smith, containing a review of the operations of the past year. As this paper will be before the public ere long, it is not necessary to advert to the various points of detail set forth in it. One or two, however, may be just referred to. The local society was founded in March 1823, and its first public meeting held in 1828. Ever since it has gone on prosperously, although now and then the pecuniary embarrassments it has had to struggle against have been severe and discouraging. It has notwithstanding continued to fulfil the object for which it exists with wonderful efficiency, as may be inferred from the fact, that during last year alone there were printed under the auspices of the Society upwards of *two lacs* of tracts of which about one hundred and eighty thousand were variously distributed. Among the more important of the Society's publications in course of the year was the interesting memoir of Koilash Mookerjee, a young man who was brought up under Dr. Duff and his colleagues, embraced the Christian faith, and lived and died in the practice of those virtues and principles which are calculated to adorn character here and secure happiness hereafter. The other publication by the Society deserving of special mention was the Christian Almanac, which cannot fail to be of the greatest value to native converts throughout the country, and will without doubt soon supersede that vicious compilation, the Bengálí Almanac, with all its accumulation of ignorance, idolatry, and superstition. Of those works which were prominently announced in the Report as being in the course of preparation, and which will occupy the attention of the Society during the year was those invaluable treatises, Mr. Pfander's works on Muhammadanism.

But although the Society has been productive of such extensive, interesting, and useful results, it has, it appeared from the Report, failed to receive the support from the Christian public which it seems to be pre-eminently entitled to. In fact its funds are at so low an ebb that the committee are obliged to proceed with the work rather than suspend it altogether, merely in the anticipation of public benefactions, which it is to be hoped will be realized by them in a liberal measure.

After the Report had been read, three resolutions were consecutively brought forward and adopted. The first of these was for the adoption and publication of the Report; the second was of a devotional nature; and the third and last for the appointment of a committee and office-bearers for the year.—The gentlemen who respectively moved and seconded these resolutions were the Rev. Messrs. M. Hill, T. Sandys, Lacroix, and Wenger, M. Wylie, Esq. and Mr. A. Grant, all of whom, but the last named, addressed the meeting. Without attempting to give even an outline of what fell from the speakers, it may be stated that the Rev. Mr. Hill made a very interesting address varying from "grave to gay" and interspersed with numerous anecdotes, which were at once amusing, striking, and well told. Referring to his having been styled in the Report the Father of the Society, Mr. Hill related the following history. Many years ago, the late Mr. Bowley when on a missionary tour found himself suddenly in company with a man at the point of death. His guru was, according to custom, urging him to call upon the

various gods and debtás, but he stedfastly and emphatically refused. "No," said he, "I will not call upon Krishna, or upon Rám, or upon Gangá, or upon Mahádeb: I will call upon Jesus Christ, and only him." Mr. Bowley then spoke to the man, learned from his dying lips, that what he knew of Christ, was derived from a tract, given to him long before the Tract Society was in existence. It was thus. He heard a Missionary preaching of Christ, and was pricked to the heart, and felt that the gospel was his only refuge. Seeing that the Missionary read from a book, he went to him, and begged that the book might be given to him, that he might read it for himself, and learn from it the way of God more perfectly. This book the Missionary said he could not give him; but that he would make a book for him on the spot. He therefore sat down, and wrote on a piece of paper with a pencil some texts of Scripture, which he gave to the man. This he had kept ever since, and had fed upon it in secret. It was produced from his kummerbund, and Mr. Bowley at once recognized the hand-writing of his own spiritual father, Bishop Corrie! The just reflection, suggested by this most interesting anecdote is,—how easy is it for God to convert a soul. Mr. Hill also mentioned one fact in his experience,—which ranged over more than twenty years—that well deserves repetition, as marking the change that has come over the native mind, and the darkening mass of superstition, ignorance, and prejudice which has already been dissipated to a great extent by means of religious societies, missionary labours, and general education. When Mr. Hill first entered the missionary field in this country, it was seldom that the natives would listen to what was preached, and never willingly accepted a tract or a book; if they did so, it was only to destroy it in the face of the giver; and not only this reluctance but a positive opposition was manifested to the missionary. Mr. Hill himself had more than once been obliged to retreat for personal safety, and on one occasion very narrowly escaped being beaten with *lattees*. How this state of things contrasts with what it is now, every body knows; and, therefore, it needs not to be described. Mr. McLeod Wylie in his appeal in behalf of the Society urged two grounds in particular. One was that the Society from the Catholic principle on which it was based admitted of every conflicting denomination of Protestants meeting together in harmony to promote its operations, thereby tending to silence those who are so apt to cast that bitterest of all taunts on Protestants, that they were divided on every point. Another ground was that the Tract Society supplied a great desideratum, by providing a religious literature for that interesting and increasing class, the Native Christian converts. The Rev. A. F. Lacroix, in what fell from him, stated one circumstance which cannot fail to commend the Society as an eligible candidate for christian countenance and liberality. He said that he could point out a large body of christian converts whose original impressions on religion, were to be traced to the information derived by reading tracts issued by this Society!

The meeting broke up with singing the Doxology.—*Hurkaru and Advocate.*

#### 4.—THE UNITED MISSIONARY PRAYER MEETING

Was held at the Union Chapel, on Monday evening, June 7th. The address was delivered by Rev. J. Wenger. The text was selected from 2 Thess. iii. 1.—*Brethren, pray for us that the word of the Lord may have free course and be glorified.*

*Introduction.*—By these expressions our attention is directed to an essential difference between the economy of nature, and the economy of grace. Concerning the former it is written, He spake, and it was done; he commanded, and it stood fast. He sendeth forth his commandment upon earth, his word runneth very swiftly.

In the economy of grace God has established an intimate connection between his work and the prayers of his people. If his people *pray*, then his word will have free course and be glorified. *Ask* of me, (God says to his Son and through him to his people) and I will give thee the heathen for thine inheritance, &c.

The objects of this mode of proceeding :

1. To keep us in an humble frame of mind, by reminding us that grace comes not of itself, but from God; and that we are undeserving and unworthy of it.

2. To impress us with a sense of the infinite value of that which cost him not merely a word, but the blood of his own Son.

3. To teach us to realize our privilege in becoming fellow-workers with Christ, by being permitted to assist him in conquering his kingdom, to pray with and on behalf of Christ.

The prayers of the Christians at Thessalonica, solicited by Paul in the text, appear to have contributed to the decision of Gallio, by which the gospel obtained free course at Corinth, and to the success by which it was glorified in that city.

First Part. Pray that the gospel may have *free course*.

This implies—

1. That the ministers of Christ should be able, faithful, and sufficiently numerous, so as to preach the gospel, far and wide.

2. That there should be legal liberty to preach and profess the gospel.

3. That the preachers should find opportunities of preaching.

4. That the gospel should attract public attention.

5. That it should rapidly spread from month to month, &c.

Second Part. Pray that the gospel may *be glorified*.

It may have free course, and not be glorified. It may resemble clouds without water, a tree without fruit. It may even produce the spread of knowledge, civilization, humanity, toleration and a hundred other good things, without being glorified.

It is glorified when it produces those effects which it professes, and is intended to produce,—viz., faith in Christ, peace with God, conversion, sanctification and eternal salvation.

Special points concerning the glorification of the gospel :

1. That its effects be durable, real conversions, for eternity.

2. That they be extensive,—numerous conversions.

3. That they be rapid,—a nation born in a day.

4. That they be public,—a city set on a hill, in order that through the thanksgivings of many the abundant grace may redound to the glory of God.

##### 5.—MADRAS FREE CHURCH FEMALE SCHOOL.—CASE OF MUNIATHA.

[Owing to the small space set apart for intelligence in the last two numbers of the *Observer*, the following incident has not been mentioned in it. Though many of our readers are doubtless acquainted with its leading facts, we still deem it worthy of being recorded in our pages as one of the tokens for good with which the Lord of the Church honours the labours of his servants in India.]

Some time ago five girls attending the native day-schools conducted by the Free Church Missionaries at Madras, took refuge with the Missionaries, desirous of becoming Christians. This is quite a new incident in the history of Native female day-schools, which have hitherto been thought by many a most unprofitable sphere of labour. But the Lord seeth not as man seeth. The event occasioned great excitement in Madras, and an application was speedily

made to the Supreme Court, by the mother and brother of one of the girls, named Muniatha, to have the child restored to their own charge. A return to the writ of Habeas Corpus issued thereon by the Court was made before Sir William Burton, in Chambers, on the 20th of April, on which occasion affidavits were filed on both sides: on that of the relatives to prove that the girl was only in her eighth year, on that of the Missionaries to show that she was at least twelve. The relatives depended chiefly on the evidence of a horoscope, and that of friends and neighbours; the missionaries on that of two medical men, who deposed that they were of opinion that she was about twelve years of age. The learned Judge declared on the occasion that had it been clearly apparent that the girl was only of the age stated by her relatives he would at once have made her over to them. But that as it appeared possible that she might be twelve years of age, the question would turn on her discretion and capacity to decide for herself as to her place of residence. He, therefore, expressed his intention to postpone the inquiry, so as to have it brought on before a full bench. In the meanwhile Sir. W. Burton, to satisfy his own mind proceeded to ask Muniatha a variety of questions concerning her age, her studies, the time she had been at school, what she learnt there, and so on; to all of which she gave satisfactory and sensible answers, particularly declaring that she objected to live in a place where she must "worship idols, who have eyes that see not, and ears that hear not." A circumstance occurred on this occasion, strikingly illustrative of the intensity of feeling with which the natives regard this recusancy of their children and relatives. The brother of the convert girl was standing near her while she was being interrogated by the Judge, and just as she had uttered a profession of belief in Christianity, he seized her suddenly and violently, first by the arm and then, it is said, by the neck—his object, as was but too evident, being to strangle her. The girl was with some difficulty rescued from his grasp, and he was removed in custody. The violence of the brother broke up the examination, and the proceedings were adjourned to a future day.

The case was brought into the Court for final decision, on the 3rd of May, before a full bench. After lengthened argument by the Counsel on each side, and a citation of cases deemed applicable to that in hearing, the Court decided that the application made to restore Muniatha to her mother be refused, and that the girl should be at liberty to go where she pleased. The grounds of this decision as stated by the Chief justice, Sir E. Gambier, are the following:

1st—That according to the precedents of the English law, particularly laid down in the case of *King v. Greenhill*, it is laid down by the Judges, that when an infant is brought up under a writ of Habeas Corpus, it should be allowed to exercise a choice regarding the place or person it would go to; provided it had reached a proper age for exercising a discretion regarding such choice.

2d—That no specific age is any where positively fixed, for the exercise of such discretion, and that it must consequently be left for the determination of the Judge (provided the Infant be not of tender years, when a judgment can obviously not be formed), and that no means can then be found comparable to an oral examination, for enabling a judicial opinion to be pronounced.

3d—That in the case of Muniatha, the preponderating weight of the evidence (through affidavits) combined with that of her personal appearance, supported the fact of her being about 12 years old.

4th—That she was consequently of sufficiently ripe age, and that the personal *visd voce* examination of the Judges had proved her of sufficiently mature understanding, to make her own choice as to those with whom she should prefer to dwell.

5th—And consequently, that she must be left free to exercise that choice,

which had already fallen upon a continued residence in Mr. Anderson's seminary.

This decision sets aside that of the Bombay Judges, who in 1843 ruled that *Shripat Sheshadri*, a bráhmán boy of 12, should be restored to his father on the ground of age alone, both Judges refusing to examine him in order to find out whether he was competent to exercise a discretion. Shripat by that decision is an outcast to this day; the bráhmáns at Benares, to which he was carried, having declared that his caste could not be restored. It has fared better, and as the grounds of the present decisions will show in a way that cannot be shaken, with *Muniatha*, and with those other Hindu girls who like herself are competent to exercise a choice either now or at any future period.

The principles and the spirit of British Law, thus applied to the emancipation of the consciences of Hindu girls and boys, originating as they do in the Christianity of our country, are in this way made instrumental in protecting the few and the weak who believe in Christianity and claim the right of choice for themselves, against the many and the strong who would deny them this sacred right and force them to violate their consciences by bowing down to idols.—*Hurkaru, Free Churchman, &c.*

#### 6.—AGRA.—FIRST REPORT OF THE NORTH INDIA BIBLE SOCIETY, AUXILIARY TO THE BRITISH AND FOREIGN BIBLE SOCIETY, FOR THE YEAR 1846.

The following *Sub-Committees* have been appointed for the especial purpose of revision and translation in the respective dialects, viz. 1st, for the *Hindi*, the head-quarters to be at Benares; Reverend Messrs. Kennedy, Leupolt, Shurman, and Mr. Mackay, of Benares: Reverend Mr. Owen of Allahabad, and Reverend Mr. Schneider of Agra. The members of this Committee had previously commenced a revision of the New Testament in Hindi, which they have carried on with fresh alacrity since the organization of the Committee, and a considerable part of the manuscript is now nearly ready for the Press. An edition of 5,000 copies of the Hindi New Testament, Nágari character, it is expected, will be put to Press before this Report shall have issued from the Press. This is to be followed by an edition of the Old Testament in Hindi in the same character.

2nd. For the *Urdu* dialect,—head-quarters at Agra; Reverend Messrs. Pfander, Hoernle, Schneider, Rankin, and Wilson, of Agra, Reverend Messrs. Warren, and Owen of Allahabad, Rev. Mr. Mather of Mirzapoor, and Rev. Messrs. Kennedy, Leupolt, and Shurman, of Benares. This Committee has not as yet advanced so far in its work as the first named Committee, still a commencement in a revision of the Urdu New Testament has been made. The Gospel of Matthew has been gone over by some of the members, and is in process of circulation among the other members.

A list of Biblical proper names has also been prepared, and is now in process of circulation and examination in the Committee. This is deemed a very important desideratum, as the subject has heretofore been a very perplexing one, and to all human appearance far from being settled.

3rd. For the *Punjabee* dialect—head-quarters at Lodiana; Rev. Messrs. Newton, Porter, and Janvier. The members of this Committee have for some time been employed in preparing translations of portions of the New Testament in the Punjabee. An edition of the Gospels of Luke and John, and the Acts of the Apostles, is now going through the Press at Lodiana. Several single Gospels and Epistles, &c. have already been prepared and printed by the Missionaries at Lodiana, through the assistance of the Calcutta Auxiliary, and the American Bible Society.

Hitherto our Society has had no Depository, nor any supply of Bibles except that which was merely adequate to the wants of the station itself. Measures have now been taken to erect a small pakká building for that purpose. As soon as this can be accomplished, arrangements will be made to have it supplied with Scriptures, both in English and the native dialects, in such measure as to meet the growing wants of the stations in the North West, and enable Missionaries and other friends of the cause to go on in their "labours of love" with fresh alacrity and hope.—*Oriental Christian Spectator.*

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#### 7.—BOMBAY.—GENERAL ASSEMBLY'S FREE CHURCH INSTITUTION.

The examination of this Institution took place at Ambroli, on the 10th April. We give a few extracts from the notice of it in the *Telegraph* and *Courier*.

This Educational establishment, in the numbers of those who avail themselves of the benefits it confers, and it may hence be presumed, in popularity and usefulness, stands second in Bombay, ranking next to the Elphinstone Institution. In the latter and its local branches, nearly 3,000 young people receive a liberal and enlightened education; in the one now under notice, 1,067 was the number stated in the last report.

There is this remarkable difference, however, in the principles on which the two Institutions are conducted, that whereas Religion is carefully excluded from the plan of the Elphinstone College, in this Institution, it is sought to impart a *Christian* education to the natives generally, and also to train up some specially for the work of Preachers and Teachers among their countrymen.

Upwards of 300 interesting and intelligent youths were collected at Ambroli, at 11 o'clock, when Sir Robert Keith Arbuthnot took the chair. A short prayer having been offered by the Rev. A. G. Fraser, the examination commenced. A very pleasing and striking effect was produced by the intermixture, in unity, and for one common purpose, of so many different castes: there were Hindus, Portuguese, Parsis, Jews, Israelites, Muhammadans, Armenians, Abyssinians, and Europeans; the eye was pleased with the variety of costume and cast of countenance observable in these various groups, and the minds of philanthropic spectators were still more charmed by the gratification elicited by the thought, that all these, of whatever color, or creed, or caste, were receiving the blessing of a free, a liberal, an enlightened, and a Christian Education. The expression worn by every countenance was that of joy; while many of the physiognomies gave token of more than ordinary intelligence.

We have lately had the pleasure of putting on record accounts of the anniversaries of many of our Educational Institutions, most of which are celebrated during the months of March and April, (reminding one of the May meetings of our land;) but several circumstances combined to render this one, to our thinking, the most interesting and satisfactory of all that we have attended. No one will accuse us of wishing to draw invidious comparisons, if we point out where it struck us that the examination of Saturday contrasted favorably with that of the Elphinstone College, recently held in the Town Hall. In the one, our soul was moved with pleasure and interested excitement, by hearing large classes of Hindus answering questions in sacred History, Bible studies, and the Evidences of Christianity; in the other, the constitution of the Native Education Society of course debarred us from so sweet and sacred a pleasure.

The examination was conducted by the Rev. Messrs. Nesbit, and Mitchell, Professor Henderson, and the Native Teachers, of whom we must just say,

in passing, that their intelligence and mode of communicating instruction are very creditable to them. We have not left ourselves space enough to do more than allude to the lower classes, who exhibited excellence in their "trials" in reading, lessons on objects, form, and number, elementary geometry, elements of geography and history, and Bible studies.

In the "College Division," the proficiency evinced in Physical Science, Intellectual Knowledge, Hermeneutics, Jurisprudence, and Political Economy, excited our delighted surprise, and reflected much honor on the Heads of the College, and the students themselves.

The examination being over, portions of some of the prize Essays were read; one on the Social Effects of Christianity, by Samuel Harrison, (the Smyttan prize,) some of Dr. Smyttan's friends having after his departure for England, subscribed the funds requisite, as a tribute to his memory. How infinitely superior a 'testimonial' to a service of plate! Another by Madhwarao Moroji on the "Influences and Deficiencies of the Natural Virtues:" (the prize given by Capt. D. Davidson.) Another [in Marathi] on the Nature and Advantages of a Good Education; the prize given by Dr. Leith: and others about which we have not time to speak. There was one, however, by Samuel Harrison, on the Doctrines of Malthus, and Ricardo, which deserves remark, from its originality, and the fact that it was written after only three month's study of Political Economy.—*Madras Chris. Instructor.*

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#### 8.—VIZAGAPATAM.—BAPTISM OF A BRAHMAN.

Considerable excitement has prevailed, and still continues to prevail, amongst the native community here, more especially amongst the bráhmans, consequent upon one of them having last sabbath morning expressed to the Reverend J. Hay, M. A., of the London Missionary Society, his determination to renounce idolatry, and desire to embrace Christianity. The individual, apparently an intelligent young man of about 20 years of age, had been for some years under Christian instruction, and latterly one of the monitors in Mr. Hay's school; and his mind having, by Divine grace, been enlightened to discover the errors of Paganism, and its utter inability to confer salvation, he therefore conscientiously and voluntarily sought to be admitted by baptism into that Church, which alone is able to bestow it. Upon the discovery of this circumstance in the town, multitudes of natives of all castes immediately repaired to the Mission House, armed with all kinds of weapons, and there behaved with such violence and disorder, and even threatened the lives of the inmates, that the aid of the Police was obliged to be sought for; but, as so small a body could not act against such a multitude, it was at length determined to lodge the young man in the custody of the Head of Police, with a view to appease the exasperated fanatics, pending the decision of the Magistrate. On the following day, he was accordingly taken before E. G. Fane, Esq. who, having satisfied himself that no unfair means had been made use of in the conversion of the young man, but that the desire was purely voluntary on his part, ordered him to be escorted by a strong military guard from the 41st regiment (previously applied for and kept in readiness) to the Mission House, to be delivered to the charge of the Reverend Mr. Hay,—the young man having peremptorily refused to go elsewhere. A meeting was held at the Mission House, instead of at the Chapel, (prudence having dictated such a measure) on Wednesday evening the 28th April, when the convert made a public confession of his belief, and was admitted by baptism into the Church.—*Atlas, 10th May.*

## 9.—MARATHI BIBLE.

The first Christian book published in the Marathi language, so far as is known, was a Scripture tract of eight pages, printed at the American Mission Press, Bombay, in March, 1817. In May, 1817, the Missionaries began to print the Gospel of Matthew in the same language. In 1826 the first complete edition of the New Testament, translated into Marathi by the American Missionaries, was published; and a revised edition of the same was printed in 1830.

We are happy in being able to state that, at the last monthly meeting of the Committee of the Bombay Bible Society, a neat volume of 230 pages, Svo., containing 1st and 2nd Chronicles, Ezra, Nehemiah, and Esther, translated into Marathi by the Rev. J. B. Dixon, and printed at the American Mission Press on account of the Bible Society, was laid on the table. And thus the whole Bible is at length accessible in the Marathi language. Would that the people, using this language, knew the value of the Sacred Scriptures now placed within their reach!—*Madras Christian Instructor.*

## 10.—CEYLON.—DEATH OF THE REV. S. G. WHITTELSEY.

The Rev. S. G. Whittelsey, M. A. of the American Ceylon Mission, has been suddenly and unexpectedly removed by death. We intended to have noticed this mournful event—of which we had heard—in our last, but not learning the particulars in season, it was overlooked. We can now do little more than give the account inserted in the *Morning Star*, published at Jaffna. Mr. Whittelsey was on the continent with his family, in part for health, but he was not dangerously ill, until he took a violent cold from getting wet in crossing a swollen river at night. The Editor of the *Morning Star* alluding to this says—

“The illness with which he was taken at Dindigul, as mentioned in our last, proved to be a severe attack of inflammatory fever, which resisted all remedies, and bore down his too susceptible frame to the grave. He died on the 10th March, at the residence of Rev. G. W. McMilan, American missionary. His illness was very distressing, and at the last his mind was often wandering; but when in possession of his reason, his faith in Christ as the only and all-sufficient Redeemer and Saviour of sinners, was conspicuous. His friends have, however, fuller consolation, from the reflection that in his missionary life he was a bright example of zeal, fidelity, and full-hearted-devotedness to the cause of his Divine Master. He *loved* the missionary work, and was unsparring in his efforts to qualify himself for extensive usefulness among this people. But “the Lord’s ways are not as our ways.” He has seen fit to remove his servant to a higher sphere. We mourn the loss of his valuable labours and counsels to the mission—the want of his pure and profitable companionship to his fellow-labourers, and deeply sympathise with his bereaved partner and children in their affliction; but for himself, we cannot but rejoice that he has entered into the “rest that remaineth for the people of God.” His works will long remain a sweet savour of his memory, and we hope and pray that the good seed which has been sown by him beside many waters, may by this event, be made to strike root downward and bear fruit upwards to the glory and praise of divine grace.

Mr. Whittelsey arrived in Ceylon in April, 1842. A widow and two children are left to mourn the deceased Missionary.—*Ibid.*

## 11.—DEATH OF THE REV. J. WALLACE.

Died at Colombo, 21st April, 1847, the *Rev. James Wallace*, Wesleyan Missionary, who departed, according to the testimony of the *Rev. Andrew Kesson*, "in the steadfast faith, the rich experience, and the unclouded hope of the Gospel of Christ."

This most promising young man was driven by stress of weather in a Native vessel to Ennore on the 13th of June, 1846, when on his way from Point Pedro to Batticaloa.

For several days he had been in great exhaustion, through hunger and thirst, and during the last sixty-two hours he had not tasted anything to support his sinking frame. At Ennore he was received with the utmost kindness by *Mr. Richardson*, of Madras, who afterwards conveyed him to the house of the *Rev. J. Roberts*.

When he had remained a month with his friend, the Medical attendants pronounced him fully capable of taking his journey to Ceylon, but he had a relapse of the disease (contracted in the Dhoney) at Negapatam, from which he never fully recovered. Thus, after being little more than a year among the heathen, and after preaching a few sermons, *replete with evangelical truth*, he has left us to bow down, and to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."—*Ibid.*

## 12.—BELLARY.—THE REV. S. FLAVEL.

We regret to record the death at Bellary, by cholera, on the 7th May, of the *Rev. S. Flavel*, a Native minister in connexion with the London Missionary Society. He was, it appears, originally from Ceylon, and has been labouring, it is stated, upwards of *twelve* years as a missionary, in a very useful and acceptable manner. His name has often appeared in the reports of the Society, with expressions of thankfulness to God, for raising up such a Native labourer.—*Ibid.*

## 13.—MADRAS.—DEATH OF REV. THOMAS HALLS.

We regret to record the decease at Madras, on the 30th April, of the *Rev. Thomas Halls*, B. A. of Caius College, Cambridge, an Assistant Chaplain on the Madras Establishment. *Mr. Halls had been but three months in the country*. He was officiating at the Black Town Chapel where, as in society in general, his loss is deeply regretted.—*Ibid.*

## 14.—GWALIOR.—ABOLITION OF SUTTEE IN THE SCINDIA TERRITORIES.

We rejoice to see the following Proclamation by the Gwalior Government.

"The Political agent at Jeypoor, having collected the Shâstris, made inquiries of them regarding Suttee; and they said that the custom was iniquitous, and then this custom was prohibited by the Jeypoor Government. This (the Gwalior) Durbar had previously issued verbal orders prohibiting this custom: and now a proclamation is issued to the effect that the Amil should take precautions and call on the Zumeendars, Chowdrees, and other officers, not to allow a Suttee to take place in any village; and, if the Zumeendar does not give information to the Sirkar, such Zumeendar shall be imprisoned for twelve years, and, if any Amil, after having received information of a Suttee being about to take place, does not prevent it, such Amil shall be deprived of his situation."—*Oriental Christian Spectator*.

## 15.—RAJPOOTANA.—ANOTHER CHECK TO FEMALE INFANTICIDE.

Long ago songs of praise were sung to Governors, and Government Agents, for putting down,—for abolishing,—Female Infanticide. It was found, however, that the practice still continued. There were great principles at work that necessarily maintained it in being. One of these—we hope the principal one,—was the prospect of the ruin which the marriage of a daughter entailed upon most Rajpoots, who were expected to make the marriage of a daughter the most magnificent festival in the world. Royal mandates have been issued that the expenses of a marriage shall not exceed the eighth of the yearly income of him that celebrates it. This maximum is a maximum indeed: but it is a great improvement on former times: and we may now look for the happy effects. Daughters will no longer be viewed as destructive, and will no longer be destroyed.

The mandate was first given in the Jeypoor Principality, but was afterwards approved of, and issued by all the Rajpoot States.

The enormous sums formerly spent at marriages appear to have been devoured by religious characters, called *Charuns*, *Bhats*, &c.—*Ibid.*

## 16.—PROTESTANTISM IN FRANCE.

It is interesting to notice the numerous conversions to Protestantism of Roman Catholics in France. The evangelical pastor, Napoleon Roussel, has lately addressed an open letter to all the Romish priests in France exhibiting, without reserve, the impurity and instability of their ecclesiastical system, as well as their social condition, and calling upon them to give honor to the truth. Mr. R. had no less than 32,000 copies of his letter printed, and one of them sent to every Romish priest within the empire. The sensation which this letter caused was great. It roused, as may be expected, the indignation and curses of the bigoted among the Catholic priesthood, and some abominable replies were returned to Mr. R.; others acknowledged the truth of what he had written, but maintained that their circumstances did not permit them to leave their church and join the Protestants. Again, others, and among them very respectable men, have seceded and become Protestants. The Evangelical Society whose head-quarters are at Paris, supports at present thirty-two preachers, eighteen evangelists, forty-two school-masters and 156 churches and chapels; but I am sorry to add that it has now a deficiency in its accounts of 100,000 frs. wherefore its Committee urgently call upon their Protestant brethren to strengthen their hands, and to assist them by their contributions.

“A correspondent writes that the French minister, M. Guizot, has, with the sanction of the king, resolved to introduce into the island of Tahiti, French Protestant missionaries, instead of the Roman Catholic now there. A communication has been already made on the subject to M. Grandpierre, the inspector of the Protestant missionary college at Paris, enquiring whether the Evangelical Society there could undertake to supply the number of labourers required for the purpose. If this is really the fact, and M. G.’s intention be carried into effect, it may be, no doubt, considered as a divine answer to the many prayers that have been constantly offered up by Protestant christendom to the throne of Grace, for the salvation and spiritual welfare of this unhappy island. May the Lord farther help and strengthen our poor, suffering brethren there to be steady in their faith even unto the end.”—*Calcutta Christian Intelligencer.*

## 17.—MISSIONS OF THE CHURCH MISSIONARY SOCIETY IN NORTH INDIA.

The first efforts of the Church Missionary Society to propagate a knowledge of the Gospel in India by living teachers were made in 1812, when a plan was devised for establishing Readers of the Scriptures in the native tongues in towns and bazaars. Previous to this the Rev. D. Brown, Rev. Henry Martyn, Rev. T. T. Thomason, and the Rev. D. (afterwards Bishop) Corrie, Chaplains in the Hon'ble E. I. Company's Service and friends of the C. M. S. had devoted themselves, as opportunity offered, to the work of Missions; but 1812 is the earliest date from which the operations of the Society must be considered to have commenced in North India. It was not however, till 1814 that their first Missionary, the Rev. W. Greenwood, left England to enter upon the direct work of proclaiming the gospel by the voice of the living minister.

The third part of a century has now passed away since this beginning of things was made. It has been a period marked by many difficulties and many discouragements, though not unaccompanied by evidences of the divine favour. The difficulty of obtaining Missionaries; the failure of health in those who devoted themselves to the work; the long intervals, in those earlier days, in the communications with home; the difficulty which Missionaries from a foreign land naturally find in acquiring the vernacular, and in learning and in adapting themselves to the manners and customs and habits of thought of the people; the hostility of cold-hearted indifference with which nominal Christians have ever regarded the labours of Missionaries; the miserable example which many of our countrymen have exhibited before the heathen; the peculiarly involved and artfully contrived system of bráhmínism with which the Missionaries have had to contend; and the prostrate character of the Hindu, apart from and besides the general current of opposition which the unconverted heart of man all over the world, independently of colour or tongue, presents to the plain truths of the gospel of the grace of God;—these have been impediments which in themselves are amply sufficient to account for the want of more visible fruit than we have hitherto seen. Indeed considering the magnitude of the obstacles, nothing but the grace of God accompanying the faithful and persevering efforts of the Missionary could have led to the results, which we now behold, and which the sincere investigator cannot shrink from acknowledging, if he take the trouble to enquire and to examine for himself.

The number of Missionaries at present labouring in the Society's North India Missions is twenty-five: these are exclusive of two who are absent in Europe; and they are engaged in carrying on the work in various stations, which may be arranged in FIVE groups or spheres of operation.

The *First* may be called the CALCUTTA, BURDWAN, and KRISHNAGHUR Group.

The *Second* is 400 or 500 miles higher up the country, N. W. of Calcutta, and may be designated the BENARES, CHUNAR, JUANPOOR, and GORUCKPOOR Group.

The *Third* centre of operations is 400 miles higher up still and is situated at AGRA, and includes SECUNDRÁ, six miles from the city.

The *Fourth* is the recently revived Missionary station of MEERUT, somewhat less than 200 miles to the North of Agra.

And the *Fifth* is KOTEGURH with SIMLA in the Himalaya Mountains, more than 200 miles higher North.—*Ibid.*

# PROSPECTUS.

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## THE MISSIONARY'S VADE MECUM,

OR

A CONDENSED ACCOUNT OF THE

**Religious Literature, Sects, Schools, and Customs**

OF THE

**HINDUS IN THE NORTH-WEST OF INDIA,**

WITH NOTICES OF MISSIONARY CONTROVERSIAL WORKS, LINES OF  
ARGUMENTATION, &c.

BY THE REV. T. PHILLIPS, MUTTRA.

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This work contains, in a condensed form, the result of the author's studies, carried on originally for his own use during a period of about seven years. The difficulty of a Missionary's obtaining access to the numerous sources of original enquiry, led him to hope that the publication of a short and comprehensive treatise, embracing the topics indicated in the title, might prove acceptable and useful to many. The works, from which more ample information on various subjects may be derived, are pointed out with great care, a feature of the book, which it is hoped will greatly enhance its usefulness. The author has submitted his Manuscript to the opinion of several literary friends, who have all expressed themselves in favour of its being published.

The whole treatise is divided into four books.

The *first* book contains a survey of the religious literature of the Hindus, both in the Sanskrit and the Hindi languages.

The *second* book gives a compendious account of Hindu Sects, both popular and philosophical.

The *third* book gives a survey of Christian and Hindu controversy, and contains among other subjects a valuable collection of Sanskrit slokas and Hindi verses, with which every Missionary should be acquainted.

The *fourth* book treats on the Rites, Ceremonies and superstitious notions of the Hindus.

A treatise of this kind has long been felt to be a desideratum; and a hope is therefore entertained that the present attempt to supply one will meet with the encouragement of the public.

The price of the work, to subscribers, will be Rs. 3. It will be printed at the *Baptist Mission Press*.

Orders for the MISSIONARY'S VADE MECUM may be sent to the Rev. T. PHILLIPS, *Muttra*, or to the Rev. J. THOMAS, *Baptist Mission Press, Calcutta*.

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