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*Established June, 1832.*

NEW SERIES, VOL. VIII. No. 94.—OLD SERIES, VOL. XVI. No. 185.

THE  
**CALCUTTA**  
CHRISTIAN OBSERVER.

OCTOBER, 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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**CALCUTTA :**  
PRINTED AT THE BAPTIST MISSION PRESS.

1847.

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

## FUNDAMENTAL RULES.

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

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

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

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The United Monthly Missionary Prayer Meeting will (D. V.) be held on Monday, the 4th of Oct. at the Circular Road Chapel. Service to commence at 7 P. M.

The Monthly Native Missionary Meeting will be held at the Intally Chapel, on Tuesday Evening, Oct. 19, at 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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## TO CORRESPONDENTS.

We acknowledge with pleasure communications from Frater ; W. L. Cherra ; F. H. ; Mongbir ; G. C. B. ; and W. A. : also a further paper on the Aborigines of India. These papers are still under consideration. Of the Report of the Allahabad Mission we hope to make use hereafter.

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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,

*And for sale at the Baptist Mission Press,*

AN INTRODUCTION TO THE BENGALI LANGUAGE in 2 Volumes, by the late Rev. W. YATES, D. D.—Edited by Rev. J. WENGER.

VOLUME I. containing a Grammar, Reader and Explanatory Notes, with an Index and Vocabulary, cloth-bound.—Price Rs. 5.

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THE FREE CHURCH CATECHISM, (issued by the Publication Committee of the Free General Assembly) *with the Scripture proofs in full.* Published by Messrs. G. C. HAY & Co. No. 56½, Cossitollah, and may be obtained through any bookseller.

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*In the Press and shortly will be Published, at the Baptist Mission Press,*  
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, &c. &c.* By the Rev. T. PHILLIPS, Muttra. Price 3 Rs.

THE  
CALCUTTA  
CHRISTIAN OBSERVER.

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NEW SERIES, VOL. VIII. No. 94.—OLD SERIES, VOL. XVI. No. 185.

OCTOBER, 1847.

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I.—*Missions in Orissa.*

A report has just been published of the proceedings of the General Baptist Mission in Orissa for the past year. Circumstances have delayed its publication till recently, yet it presents a clear and encouraging view of the work of God in the above province. Our limited space precludes more than a brief notice of its contents. The report opens with a short account of the external history of the Mission, since its foundation by Mr. Bampton in 1821. But of this we need now say nothing, as we purpose shortly to review the recent work of Mr. Peggs, in which that history is given.

1.—THE MISSIONARIES *are stationed as follows* :

*Berhampore.*—Rev. Messrs. Stubbins, Buckley and Bailey.

*Cuttack.*—Rev. Messrs. Lacey, Sutton and Miller, Mr. Brooks, Printer.

The Rev. H. Wilkinson is absent in England.

At Berhampore there are four Native Catechists and at Cuttack eight, of whose zeal and character, the brethren speak in high terms.

2.—*Orissa Mission Academy.*

“ This interesting Institution was organized at the Conference held at Cuttack in November, 1845, when four young men were fully received as the first students into the Academy.

These young men have, through the past year, pursued with diligence their varied and highly important studies under the direction of the Rev. A. Sutton, who has been efficiently aided by Bābu Shem Chandra. At the annual examination, their progress was shown to be most satisfactory. The knowledge they evinced of the word of God, gave us unmixed pleasure.”

3.—*Preaching to the heathen and Itinerancies.*

To this department of labour all the Orissa Missionaries give special attention.

### The Berhampore Missionaries report as follows :

“ It has been our privilege to make known the Gospel almost every day in the bazars and streets of Berhampore, or in the adjacent villages, except during the cold season, when our labours extended to the remoter parts of the district. Idolatrous festivals have been visited during the year at Chikati, Tāriṇi parbata, Atha garda, &c., where from ten to fifteen thousand persons were present. Of *three* festivals which have occurred during the year at Berhampore, we may especially refer to one held in January last, in honor of Kāli, when it was computed that at least *one hundred thousand* persons were assembled.

Two of us also visited the last car festival at Pūri or Jagannāth.

During the last cold season, we were enabled to proclaim ‘ the wonders of redeeming love ’ in one hundred and seventy-three different places, in the whole of which, after preaching, tracts and gospels were given to such as could read. At present we do not see the fruit from these itineracies that we most desire.”

### Messrs. Lacey and Miller speak thus on this subject :

“ During the last cold season, two long and useful tours were made among the people ; the first extending from Cuttack, in a north-westerly direction, as far as Bhadrak, about seventy miles. A number of well-attended markets and many villages on both sides of the large road were visited, and the Gospel made known among the people. Tracts were distributed with as much freedom as our limited stock in hand would permit.

After the time had passed away for continuous out-door labour, we visited several large melās, as the Sibrāt at Kopelas ; the Rath festival at Pūri, the Mellana at Singpur, near Khunditur ; and the Bārūnī at Jogipur, as well as others of smaller note. In these melās of the people, multitudes heard the Gospel. During the hot and rainy seasons, the preaching of the Gospel in the city of Cuttack has been daily maintained in several places.”

#### 4.—Native Churches.

#### Of the Berhampore Church it is said :

“ The year opened upon us amid discouragements, which became more numerous and oppressive as months rolled on. We cried unto the Lord in our distress and he was graciously pleased to hear us. The first indication of an improved state of things, was increased seriousness in our schools. Two rather aged females in the employ of two of our native assistants now expressed a desire to be baptized. One of them had visited several of the celebrated shrines of idolatry.

About this time a very marked and powerful impression was made on the heathen. Many inquiries were made on the subject of christianity, and a strong desire was expressed by several to break the chain of caste, who failed to carry their intention into effect. But while the conduct of some was marked by instability, there were others who, we believed, were savingly acquainted with the truth ; and they were baptized on their personal professions of faith in Christ, and admitted to christian communion. Of the number baptized during the year, special reference may be made to Sarthi, of whom, with several others, a more extended account is given in the *Calcutta Christian Observer* for Nov. 1846. A few days after Sarthi's renunciation of his idolatrous connexions, he and five others were baptized, ‘ in the name of the Father, and of the Son, and of the Holy Ghost,’ in the tank near one of the obscene temples of Jagannāth. It was a time of peculiar enjoyment. A month after, five more were baptized in the same place.”

#### The present number of members at Berhampore is 49.

“ The Church at *Cuttack* is composed almost entirely of native members, and includes not only persons living in the city, but also the christian natives located

at Khunditur, on the banks of the Khursua river, forty miles north, and those located at Udhayapur, (Chága,) in the territory of the Athgur rájá, six miles north-west of Cuttack. The number of members, European, Indo-British, and pure natives, is 156. Seventeen have been added by baptism during the year; nine have been received from other Churches; six have been excluded; and three have been restored to fellowship.

The ordinary means of instruction and edification have been much the same as in past years, and conducted at the same periods. On occasions of the Lord's-supper, when the country members make a point of attending, the chapel has always been well filled. Religious knowledge, and, in many cases, piety, have by these means made progress among the people, and have in some cases exhibited fairer fruits. The means of grace by many are prized, and are evidently beneficial. Family and private devotion are in general attended to with regularity. This happy state of improvement, however, is too limited: in many cases that physical inertness, that deficiency of christian affection, that liability to disagreement so peculiar to Hindus, have been painfully exhibited among many of the people."

### 5.—*Christian villages.*

"The additions made to the church at Berhampore during the year have rendered necessary the establishment of a christian village, and it is not too much to say of *Christian grám*, that its external appearance strikingly contrasts with the filthy and comfortless abodes in which many of the heathen dwell.

In the city of Cuttack there are three villages where the christian natives are collected together, without any admixture of heathen. The oldest village, named Christianpur, contains sixteen families. Their methods of support are miscellaneous: several are engaged in merchandise; others are employed in the Printing office; and two are native preachers. A small mud chapel has for years existed in the midst of this christian village, but it has proved so hot and inconveniently situated, that the inhabitants have determined upon the erection of a small pukka chapel. They have raised for the purpose, by the assistance of their friends, the sum of one hundred and eighty rupees, being one hundred short of the sum required to complete the work. Donations towards the accomplishment of this purpose will be very thankfully received. A small school is conducted in Christianpur, which is under the superintendence of Mrs. Lacey. It contains about twenty children, chiefly christian.

The second christian village is named Societypur, and consists of eight families. These are mostly weavers, but two native preachers have been located here as convenient for their work.

The third village, named Lacey-nagar, contain twelve households, but is fast increasing."

There are two outstations belonging to the Cuttack mission, under the charge of Mr. Lacey, of which the following account is given:

"At Beecher-nagar, (Khunditur,) there are eight families of Christian natives living together. They are entirely apart from the heathen. The little estate upon which this important and interesting christian colony is founded was given by G. Beecher, Esq. for the purpose of locating it. A small mud chapel exists in the midst of the village, where divine worship is conducted with the christian natives, by a native preacher stationed there for the purpose. Two persons were baptised during last year. A school also was commenced in Beecher-nagar, and fourteen christian children are in daily attendance.

The master who conducts this school, while he has been employed in teaching the Scriptures to the children, has become thereby the subject of powerful, and, it is believed, saving convictions himself. He and his wife are only waiting for a visit of the Missionary, when they will profess Christ by baptism.

This little christian cause at Khunditur has produced many more converts, than the number now residing there: some have been removed to Cuttack, and some to Berhampore. It has also produced four native preachers, three of whom are living, and labouring with acceptance and usefulness, and one has departed into eternity. Lakhandás died in the faith in Calcutta, whither he had gone to preach the gospel to the Uriyas in that city.

The village of Udhayapur, Chága, contains twenty-five families, and upwards of one hundred inhabitants. The inhabitants having greatly increased, it was determined to provide a more suitable place of worship than the small mud place hitherto used for that purpose.

The chapel was opened for divine worship at the commencement of the year.

Udhayapur being under the Athgur rájá, the converts lose all their property when they become Christians. Under these circumstances, I have found it impossible not to render the people some pecuniary assistance."

At Cuttack, there is a large body of nominally Christian natives. Mr. Lacey says of the origin and increase of this class:—

"I have generally encouraged them to break caste and take up their abode with the Christian population, though they may not have evinced at the time any decided intimations that they had experienced the converting grace of God. All I have required has been, that they should see the folly and falsehood of idolatry, and manifest a desire to serve God. Of course I have departed from this rule in cases where evident insincerity was manifested. Of nominal christians, this year thirty-one have joined the christian community. Including children, of this class of christians there are 247 (exclusive of the baptized christians) living at Cuttack and the country locations of Chága and Khunditur.

6. *Orphan Schools.* At Berhampore there are two orphan boarding schools: one for boys, the other for girls; the former is under the charge of Mrs. Stubbins, the latter under that of Mrs. Buckley. The following is a short notice of them:

"There are now *eighteen* boys dependent on the funds of the institution, besides *four* who are the children of native christians, and attend as day-scholars. During the year two new scholars have been received. The first class which is the largest, attend to writing and arithmetic, read and study the Scriptures, Geography, Natural Philosophy, and some other books containing general information.

A part of each day is spent in plaiting straw, which, when made up into hats and bonnets, is sold for the benefit of the school: this, though by no means a lucrative employment, is very beneficial in teaching our boys habits of industry and perseverance.

On reviewing the past year, it appears the boys have made considerable progress, especially in scriptural knowledge. As an instance of this may be adduced the readiness with which they find texts on a given subject, such as the fall of man, redemption, prayer, humility, pride, &c. Five of our charge are members of the Church.

The present number of girls is *nineteen*, and *one* day-scholar. Three of the elder girls have been suitably married during the year, and two others have died. Nearly the last words of one of these dear girls were, "Weep not for me: I am full of joy!" The other little girl had only been a short time in the school; but there was hope in her death. Five interesting little girls have been received into the school, and have made very gratifying progress.

The girls are taught plain sewing and knitting, reading, writing, and accounts with such a knowledge of domestic economy as is calculated to fit them for the

sphere, which in the course of Divine Providence, they are likely to occupy. The elder girls are members of the Church, and have maintained a consistent walk and conversation. In various ways they have manifested a desire to do good, which has been very pleasing. Their liberality may be especially mentioned."

Besides the charge of the orphan boys, Mrs. Stubbins instructs the christian women of the station. Of them she reports :

"In addition to the more public means of grace, they meet with me once a week for prayer, conversation, and examination of the Scriptures. When all are present, our little party amount to twenty-two: of these, three have renounced caste, and are receiving instruction; the others are members of the Church. Their readiness to attend the means of instruction, and the interest they manifest in the Scriptures and prayer, are very encouraging.

While the early part of the morning is chiefly devoted to Christians, the evenings are spent in visiting heathen females in Berhampore, and the surrounding villages. I gain ready access to hundreds who are willing, and in some instances apparently pleased, to hear the gospel; and it is believed many have obtained a sufficient knowledge of it to enable them to embrace or reject it."

The Report of the Cuttack Orphan schools, appeared in the *Observer* for July last.

An *English* service has been maintained every Sabbath, both at Berhampore and Cuttack. Though no particular instances of conversion are known as resulting from it, yet in past years such great good has followed in nourishing the pious experience and growth in grace of those who attended, that the brethren have been encouraged to continue the services hitherto.

### 7. *The Press.*

"The Press in connexion with the Orissa Mission, is the only establishment of the kind in the midst of a population amounting to more than two and a half millions of souls. The whole Scriptures in Oriya with a large number of gospels, tracts, and other religious and useful books, have been put in circulation; and these, in conjunction with the divinely appointed means of preaching the gospel, have already done much good. Several of the first native preachers in connexion with the Orissa Mission, as well as other converts, received their first christian knowledge from the perusal of tracts."

There have been printed, during the past year, 5000 copies of the gospel of Mark, 35,500 tracts, and several school books; amongst which is the *Companion to the Bible*. Several copies of the Old Testament have also been completed.

We have thus recorded in few words, a condensed view of the labours of the Orissa Missionaries, in the very important sphere which they occupy. We regret that our limited space has prevented us from giving a fuller detail of their operations. Enough, however, has been said to show the character of their work and its present progress. May the Spirit of the Lord carry home to all those who hear it, his preached word. May his servants be "instant in season and out of season" "prepared unto every good work!"

## II.—Anniversaries of Religious Societies in Great Britain.

(Concluded from page 539.)

### II.—FOR EDUCATION both at home and abroad.

#### 1.—*British and Foreign School Society.*

The Report read to the meeting stated, that the principle on which the Society was originally established, embodied three leading points; 1st. The daily reading and teaching of the Holy Scriptures in the schools; 2nd. The guarantee of liberty of conscience, by leaving the parent to decide what Sunday-school or place of worship the child should attend. And 3rd. The maintenance of local as opposed to central government. During the past year, the model school for boys had retained its high character unimpaired; seventy-eight boys had been admitted during the year, making the total number received into the school since its foundation, 29,595. In the Normal school for young men, the classes had been crowded with diligent students. The number in training had been 233; 189 had been received; 147 had been appointed to schools. The conduct of those who had been appointed to schools was generally satisfactory. The Normal school for female teachers was also flourishing. During the year, 152 had been under instruction, 146 new schools had been opened during the year in 130 different localities. Of these 32 had been established either in the mining or the manufacturing districts; 49 in towns and villages in the agricultural counties; 11 in London or the neighbourhood; 6 in places in this country not falling under either of the foregoing descriptions; and 48 in North and South Wales. The grants of the Society for schools in England and Wales amounted, during the year, to 991l. 3s. 3d. Under the head "Foreign operations" it was stated that assistance had been afforded to several schools. Letters had been received from Montreal and New Brunswick of the most satisfactory character. Schools in Van Diemen's Land included 1,313, children. As the result of mature deliberation, the Committee purposed commencing four branch Normal schools. The first of these it was proposed to plant near the centre of the great cotton manufactories; the second in the heart of the clothing districts; the third in what was called the western district; and the fourth in the eastern counties. The sum required for this purpose would be about twenty thousand pounds.

#### 2.—*The Congregational Board of Education.*

The Report adverted to the proceedings of the Board, the visits of deputations to various parts of the country, and other steps taken to advance the cause of education. The Board had been called on to suspend its exclusive attention to its proper business to take action against the Government measure.

#### 3.—*Free Church Education Scheme.*

The Report presented to the Assembly stated that the number of Free Church Schools may be reckoned at 650, and the attendance of scholars upon 595 of them amounted to 44,036. It further added, that 327 of the schools are congregational, and the teachers are most efficient.

4.—*The Church of Scotland Education Scheme* embraces 196 schools, containing 17,000 children. The Normal schools continue to be efficient.

#### 5.—*Sunday School Union.*

The Report commenced by referring to the foreign operations of the Union, and touched upon the progress of Sunday-schools in France and Switzerland.

In the latter many of the scholars manifested much interest in Missionary enterprises. From Africa, Australia, and New Zealand, interesting communications had been received. The accounts from the West Indies and Nova Scotia were, upon the whole, encouraging. In reference to Home proceedings, the Report stated that eight grants had been made during the last year in aid of the expense of erecting or enlarging school-rooms. The number of libraries granted during the year amounted to 150; making a total of 1,703. The schools thus assisted this year contained 24,613 scholars; of whom 13,265 were able to read the Scriptures. The following are the number of schools, teachers, and scholars, within a circle of five miles from the General Post office:—

	Schools.	Schools Reporting.	Teachers.	Scholars.	Average attendance for the month of November last.
South,.....	126	111	2,317	22,116	15,154
East, .....	147	92	1,873	18,350	12,823
West, .....	168	127	2,320	22,612	14,654
North, .....	147	138	2,795	27,365	18,804
	588	468	9,305	90,443	61,435

If the numbers contained in the 120 schools from which reports have not been obtained, are in proportion to those which have reported, the grand total will be 588 schools, 11,165 teachers, 108,531 scholars, average attendance during the month of November last 73,722, or rather more than two-thirds. The sales for the year amounted to 8,782*l.* 1*s.* 10*d.*, being a decrease of 931*l.* 10*s.* 6*d.*

#### 6.—*Ragged school Union.*

The report after noticing some misconceptions on the part of the public as to the extent and efficiency of their operations, detailed the history of the Institution since its formation in 1844, showing a growing increase in its efforts and funds from that period. Schools had lately been established in Bristol, Bath, Manchester, and Liverpool, and Societies had also been formed in various large towns for the encouragement of such efforts. At the present time there were 44 schools in all, with an average attendance of 4,776 children and 450 teachers. The amount received for the general purposes of the Society had this year increased to 637*l.* 0*s.* 5*d.*, which had enabled the Committee to assist 22 schools with grants, while the total expense of conducting the Society was still under 105*l.* The Committee had expended a portion of the funds in buying Bibles to be sold to the children at a cheap rate, which had been subscribed for in the schools to an extent that was as remarkable as pleasing. On the whole the schools were improving in order, efficiency, and usefulness; many of the children showing signs of improved habits and feelings; many advancing in reading and writing, many subscribing for Bibles, and a goodly number placed out in situations, earning an honest livelihood.

#### 7.—*Institution for the Adult Deaf and Dumb.*

The report stated that the proportion of deaf and dumb in this country is one in 1,400; so that the entire number so afflicted is 14,000. Four youths and seven females had been received into the institution and were learning trades; and 320 deaf and dumb persons had received relief, during the year.

#### 8.—*Orphan Working School.*

At a General Court of the Governors of this valuable institution, the business of the day commenced by the election of twenty-five children. Twenty-five will be also admitted in November, making fifty during the year.

Recently a Fancy Fair was held at the new building, Haverstock hill, Hampstead, in aid of the funds. Established originally some eighty-nine years ago, for

the reception of twenty-four orphan boys, the liberality and patronage of the public have enabled the Institution now to receive 153 children. With the increase in the number of children arose the necessity for extended accommodation; accordingly, a spacious and elegant building, capable of receiving 240 children, has just been erected. The building stands on an elevated spot, the grounds attached to it are extensive, and every requisite for the healthful recreation and mental improvement of the scholars seems to have been provided. The School was instituted for the maintenance, clothing, and instruction of orphan and other necessitous children of both sexes, of every religions denomination, and from any part of the kingdom.

Altogether 1277 children have been received into the school, most of whom, after receiving a religious, useful, and suitable education, have been placed in situations, in which they have, by industry and good conduct, obtained a comfortable livelihood; some have risen to influential stations in society, and many of them are now governors of the charity.

### 9.—*New Asylum for Infant Orphans, Stamford-hill.*

At the third anniversary festival in aid of the funds of this excellent charity, the chair was taken by Fox Maule, Esq. M. P. The orphan children are about fifty in number. The claims of this asylum are peculiar since its aid is denied to no sect or religious connexion, and while the inmates receive an education strictly religious no denominational catechism is introduced. The list of subscriptions amounted altogether to £840.

### 10.—*Institution for Educating the daughters of Missionaries.*

There are now forty-eight pupils in the Institution. Arrangements have been made for providing further domestic accommodation, especially in case of sickness, as sanctioned by the last meeting, which will entail an expense of from £100 to 150.

Of other institutions for Education, the National School Society, the Children's Friend Society, and the Home and Colonial Infant School Society, we have found no report in our Papers.

## III.—FOREIGN MISSIONS.

### 1.—*Baptist Missionary Society.*

The Report commenced by recording the death of various Missionaries; and also the cessation from labour, through infirmity and sickness, of some others. Mr. Page, from Stepney College, is about to proceed to Madras. Another Missionary has also been accepted for India, on condition that the funds of the Society will allow of his being sent out. The mission in India was reported to be in a prosperous state. In Africa, the last year has been one of grievous trial. In addition to the death of Messrs. Thompson and Sturgeon, four of the teachers from Jamaica have returned, and all have suffered so seriously in health, that it is feared some must retire for a season. One of the most serious trials of the mission in Africa had arisen from the conduct of the Spanish Government, who, at the end of 1845, sent a Consul-General to Clarence with instruction to send off the Missionaries, unless they would consent to reside in a private capacity only, and without preaching. With this condition they declined to comply, and some of them have removed to Bimbia, on the main land. The total number of members at Clarence is eighty. At Bimbia Mr. Merrick has advanced in the translation of the New Testament into the Isubu tongue as far as the end of Mark. At Cameroons, Mr. Saker has made a first and second-class book for the use of the young. A deputation has visited Jamaica during the year. The

total number of stations is about seventy-five ; of ministers, thirty ; and members about 30,000—600 have been added to the churches during the past year. The Sunday-schools have an attendance of 10,000. The Theological Institution at Calabar is in a more promising condition than it has ever been. In Brittany, at Morvia, the chapel recently built has proved of great service. 8,000 tracts, in French and Breton, have been circulated during the year ; and Mr. Jenkins has printed in Breton a Sunday-school Lesson-book. The Religious Tract Society have aided in printing the Breton tracts. Mr. Jenkins has finished his translation of the New Testament into Breton. The total number of members added to all the churches during the past year is 1,207, the total number of members in all the churches, including Jamaica, being 36,463. There are 249 stations and sub-stations, and 233 agents, not including Jamaica. The total number of Day-schools is 156 ; of children taught in day-schools, 8,696 ; and of children taught in Sabbath schools 12,481.

## 2.—*Church Missionary Society.*

West Africa Mission. For several successive years it has been the privilege of the Committee to report the steady and decided progress of the Mission. That progress has advanced in a still greater ratio during the past year. The number of attendants on public worship has been increased from 6,068 to 7,241, and the communicants from 1,448 to 1,876.

East African Mission. The Rev. Dr. Krapf has been joined by the Rev. J. Rebbman, and a station has been occupied, and direct missionary operations have commenced at Rabbay Empire, or New Rabbay. In little more than two years, Dr. Krapf has translated nearly the whole of the New Testament into the Soohalee language.

North-west American Mission. In this mission consisting of four principal stations, the degree of success is varied ; but, with one exception, decidedly encouraging.

Ceylon. The missionary labours have been continued at the four stations hitherto occupied by the Society, namely, Cotta, Kundy, Badagame, and Nellore. The increase in the number of communicants throughout the Ceylon mission is from 239 to 322.

South India. The operations of the Society in the city of Madras are upon a very small scale. Only one missionary is employed amidst its teeming population. A single missionary, also, has laboured at Masulipatam, in the Telugu district. In Tinnevely, seventeen missionaries are employed in the various districts into which the province has been divided. The last Report announced an increase in the list of persons under Christian instruction, including the unbaptized, of 6,850. This year exhibits a decrease of 3,213, many inquirers having relapsed under the terror of persecution, and the missionaries having removed others from the lists who gave no evidence of a sincere desire to become Christians in deed and in truth. The number of baptized converts, however, has been steadily increasing, the return for the three last half years being as follows :—10,556, 10,907, and 11,476. These numbers exhibit a solid proof of the progress of Christianity in Tinnevely. Throughout this mission the number of communicants has been steadily increasing, as in the case of baptized converts. The returns for the three half years have been 1,872, 2,197, and 2,352.

Five principal stations are occupied by the missionaries of this Society, in Travancore, along a coast of about 150 miles ; namely, Cottyam, Pallum, Mavellicare, Allepie, and Trichoor, each having several out-stations connected with it. At each station some progress has been made, and the communicants have increased during the year from 574 to 798.

[The extract about North India has already appeared in the Observer.]

Bombay. In the early part of last year, five missionaries were labouring at the station of Nassick, but before two months had expired, two of them were removed to the new station at Jooneer, two were called to their eternal rest, and

Mr. Farrar was left, with three assistants only, in the midst of labours, upon which a day of prosperity had just begun to dawn. Mr. Farrar has since been compelled to return to England.

The China Mission is in the two more northerly ports of Shanghai and Ning-po. Only two missionaries have gone yet to strengthen the hands of Mr. Clatchie, whose place of worship is crowded by attentive hearers.

In New Zealand, the war during the last two years has, in various ways, impeded the missionary operations. Many schools and congregations have been broken up by it, and the whole population has been kept in a state of excitement unfavourable to their religious progress.

The Committee, in conclusion say :—

A review of the transactions of the past year presents three important facts. It appears first that the ancient false religions, which for more than twenty centuries have held the nations of the earth in abject slavery, are now waning in their influence.

Secondly, The Mahommedan and heathen secular powers are beginning to admit the principle of toleration in the place of bigotry and persecution.

Thirdly, The tendency to decay in the lapsed Christian churches of the east, and the disposition amongst their members to seek refuge in the pale of Protestantism. Manifestations of this appear in the transition state of the Syrian Christians of Travancore; in the accepted aid of our mission by the Coptic church; and, upon a still larger scale, in the late defections of Armenian Christians at Constantinople, through the labours of a kindred society.

It thus appears as though the forces which have long held the minds of men in subjection were withdrawing and leaving a clear and open field for some approaching contest between the contending parties. There can be little doubt what those contending parties will be. The missionaries from Rome, and the missionaries from the Protestant Churches of Europe and America are the parties taking the field. Each successive year affords fresh proof of the warlike activity in the Romish camp, and sees multitudes sent out on foreign missions who have been trained in the College of the Propaganda. In numbers and activity they far out-do the advocates of the truth. While we are meditating to send a missionary or catechist to a distant tribe of North-West American Indians, 1,000 miles from the missionary head-quarters of both parties, we hear that a Romish bishop and two Romish priests are already amongst them. While the Church of England seeks, and seeks in vain, for a whole year for one single missionary to China, the Romish agent negotiates a contract with a Steam Navigation Company to carry to Hong-Kong 100 priests within the year. Their missionary lists contain a host of archbishops, bishops, priests, vicars-apostolic, deacons, sub-deacons, and nuns. In extent of ground they surround and overspread our positions. The intrusion into our Missions at Kishnagur and New Zealand are but faint skirmishes to be numbered amongst the many signs which unequivocally proclaim that the battle between Popery and Protestantism must be fought on the Mission field no less than at home.

### 3.—*London Missionary Society's report :*

Missions in Polynesia. In the once free and happy island of Tahiti, French injustice and oppression continued to triumph. Amid the numberless disadvantages of their position, the truth and ordinances of Christianity were still loved and honoured by the religious portion of the aroused islanders, and the Sabbath was strongly revered and devoutly observed. In the Hervey group the people had been called to sing of mercy and judgment. In the spring of last year an awful hurricane arose and swept the islands, especially Rarotonga and Mangaia, as with the besom of destruction. But the mercy of God was signally manifested, and, though surrounded by universal ruin, not a single life was lost. £3,000 have been received for the relief of the sufferers, and no time lost in

sending abundant supplies of clothing, provisions, and building materials to the islands. This solemn dispensation had been manifestly blest and sanctified. The state of the Samoan Mission was highly encouraging. God had attended his Word with the effectual power of his Holy Spirit, and the native churches had been edified and multiplied. The Romish missionaries who had obtained an entrance had been successfully encountered with the sword of the Spirit; and, as in Tahiti, the first triumph of Popery in these islands had yet to be won.

With regard to China, the missionaries at Shanghai, Amoy, and Hong-Kong had already gathered the first-fruits of their toil in the conversion of Chinese to the faith of Christ. Four additional labourers had been sent forth to this populous land; at Hong Kong an intelligent and devoted native convert had been ordained to the Christian ministry; and there was an early prospect of adding to the number of European missionaries. The British and Foreign Bible Society had made a grant of £1,000 towards the printing of the Chinese Scriptures, and the work was now advancing to completion.

In India the progress of improvement had more than repaid the toil bestowed, and the signs of the times were full of promise. The desire of education, even from Christian instructors, had taken possession of the native mind, and the schools were filled with Hindoo children of both sexes, who were growing in general intelligence, combined with the knowledge of Christian truth. In Travancore the Gospel had taken deep and extensive root, and throughout the peninsula many converts had confessed Christ in baptism, and been received to the fellowship of his church.

In South Africa, during the greater part of the year, the eastern provinces had been the theatre of war. During the progress of hostilities, the four missionary stations of the society in Caffreland were ruined, the missionaries and their people had to seek refuge in the colony, much of their property fell into the hands of the enemy, and the houses and chapels were totally destroyed. The progress of the work of God in the missions north of the colony had been cheering, and the extension of the Gospel among the numerous tribes, still in the darkness of heathenism, has been prosecuted with incessant ardour and growing hopes.

In Madagascar, in the face of slavery and death, the followers of Christ had stood firm and dauntless; by their steadfastness and prayers many had been added to their fellowship, and in the conversion of the youthful heir to the throne, God had glorified the exceeding greatness of his power, and the abounding riches of his grace.

In the West Indies, the faith and patience of the Missionaries had been sorely tried. A combination of events, which they could neither foresee nor control, especially the long continuance of severe drought, and the evil effects, both moral and financial, of an immense immigration of agricultural labourers from India and Africa, had seriously affected their personal comfort, and their ministerial efficiency. In addition to these trying circumstances, the love of many in the negro churches had grown cold. Since the curse of slavery was removed, new temptations had arisen, engendering a worldly spirit, combined with the love of money; and, from these causes, the hopes and expectations of former years, with respect to the self-support of the churches, had not been fully realized, even where there was no decrease in the resources of the negroes. But the picture was not without relief. The contributions of some of the churches had been larger than formerly, and there were also instances among them of great spiritual prosperity.

The Statistical Summary of the several Missions was nearly the same as reported in the year preceding, viz.: Number of stations and out-stations supported by the Society in different parts of the world, 460; churches, 150; 165 European Missionaries, and 700 European and native assistants. Number of printing establishments in operation fifteen.

#### 4.—*Wesleyan Missionary Society.*

Through the kind and overruling providence of God, intercourse has been had during the year with every mission of the Society throughout the world, however remote; serious calamities which have threatened the prosperity, and even the existence, of some of the missions have been mercifully averted or greatly mitigated; the Missionaries, for the most part, have been preserved in the enjoyment of life and health; a few have returned for a season to recruit their strength in their native country; while six lamented labourers have been called to their eternal reward in heaven. Twenty-five new missionaries have been sent abroad to re-inforce the missions and to extend the sphere of Christian enterprise: success has been granted to the labours of the Society, and in answer to many prayers.

In consequence of the encouraging state of the finances of the Society, the Committee have appointed a second missionary to Gibraltar and determined to commence a mission to China.

#### 5.—*Foreign and Colonial Missions of the Free Church.*

In Caffreland the mission had been reduced to almost ruin by the late war. In Poonah several converts had been admitted by baptism, and one of these was a Mahomedan. In Madras eight native converts had been admitted by baptism. Of the more advanced converts, three have been licensed to preach the gospel, and others have announced their resolution to devote themselves to the same glorious work. In Bombay, the report mentions the application of several young Parsis per admission into the institution. A proposal had come from the missionaries in India, that one-half of the support of Catechists should be provided in India, and the other half from the Free Church. The Committee recommended that steps should be taken to erect mission premises at Calcutta and Madras, in order to give greater stability to the mission. From fifteen to twenty thousand pounds, in addition to munificent contributions made in India would be requisite to accomplish this object.

The Report of the Continental Committee contained several most interesting statements regarding the progress of evangelical truth on the Continent, and in especial in the valleys of Piedmont, the most ancient Church in Western Europe, where a very remarkable revival of religion had taken place, brought about mainly by a library sent thither from this country, and which had been subscribed for chiefly through the exertions of Mr. Stewart of Leghorn.

The Report on Colonial Missions referred in the most cheering terms to the labours of the Church in Newfoundland, Cape Breton, Nova Scotia, with the Divinity Hall at Halifax; in East and West Canada, including especially the College at Toronto, Bermuda, Jamaica, Trinidad, Madeira, Cape Town, Australia, New Zealand, Hong Kong, Calcutta, Alexandria, Malta, Leghorn, and Gibraltar; at all of which places, one or more of the ministers of the Church have been stationed.

#### 6.—*Church of Scotland Foreign Missions.*

An encouraging account was given of the progress of the Institution in Calcutta, and of the work in India generally.

#### 7.—*Colonial Missionary Society.*

The Report commenced by expressing regret on the part of the Committee, that they were unable to present a satisfactory report of the affairs of the Society. The Society was not what it ought to be. It was unequal to its work; its funds

were very inadequate ; its Missionaries very few, its entrance on new stations and enterprises too slow, and generally came too late. Applications had been made from several colonies for Missionaries, but not one brother had been sent out during the year in answer to them. The calls were most hopeful ; and what had been the sole difficulty ? The Committee wanted the funds. The Report then alluded to the progress made in the Society's stations, both in Western Canada and throughout the Australian colonies, and gave an interesting sketch of their proceedings since the last Anniversary.

8.—Of the Moravian Missionary Society, the Society for the Propagation of the Gospel, and the Missions of the Secession Church in Scotland, we have seen no report.

9.—*British and Foreign Anti-Slavery Society.*

Slavery. In relation to slavery generally, the Committee report that every year brings to light more and more of its hidden horrors. There is no legislative assembly in which it is not made the theme of discussion, and frequently of stern condemnation. In many directions may be observed symptoms of its speedy downfall ; but in no direction is the struggle for its continuance more fierce, or its overthrow more certain, than in the United States.

There is no reason for believing that the Slave-trade has been less active during the past year than it was in that which preceded it. On the contrary, the Committee are convinced that it has increased rather than diminished in extent. The introduction of slave-grown sugar into the British markets has greatly increased the demand for that article, and consequently the demand for slaves.

One large trafficker in human flesh, Manoel Pinto de Fanseca, publicly declared in Rio, that his profits in the African trade alone, for the year 1844, amounted to 150,000*l.*

The great drawback on the general prosperity of the emancipated colonies will be found in the present laws affecting labour, and the blind rage which exists among a certain portion of the West India body, for the introduction of large masses of immigrant labourers. The laws are so constructed, as to drive labour almost exclusively into one channel, and to place the labourers at the mercy of their employers.

United States. At the last Anniversary of the Society, the Committee announced the deplorable fact that the United States had annexed the republic of Texas to its territories. This was done to meet the wishes and consult the interests of the great body of slave-holders in the southern states. But it has drawn after it a bloody and expensive war. Some of the most important of the free States, by resolutions of their legislative assemblies, have strongly condemned the war, and protested against the further extension of slavery. Among these are New York, Pennsylvania, and Massachusetts. Another striking feature of the advance of Anti-slavery principles will be found in the fact, that the subject of slavery is not now interdicted in the Hall of Congress or the Senate-house, but is freely and largely debated there.

France. The fruits of Anti-slavery efforts, based on right principles, begin to appear in France. This great country is about to redeem its character by giving freedom to its slaves. Petitions, signed by upwards of 11,000 of its citizens, praying for the immediate and complete abolition of slavery, have engaged the attention of the Chambers of Peers and Deputies.

Brazil allows in the most open and unblushing manner, the Slave-trade to be carried on along the whole line of its coast. In vain has every argument calculated to impress it with a sense of its duty, been urged with exemplary patience by the British Government.

Turkey. The first step towards the abolition of Slavery throughout the Ottoman Empire has been taken. The Sultan has abolished the Slave-trade ; the

Slave-market at Constantinople has been closed, and other means have been taken to give the measure success.

Wallachia. The Committee feel the greatest satisfaction in being able to record, that the Wallachian Diet, at the suggestion of the reigning Prince, has decreed the emancipation of a race of gipsies called Bohemians, belonging to the State and to the Church of that country. It is estimated that about 60,000 human beings will become free by this act. The Committee observe a growing disposition in Transylvania and Servia, as well as in Wallachia, in favour of the emancipation of the serfs in those countries.

Uruguay. The committee are happy in being able to announce that the final abolition of slavery in the state of Uruguay has taken place. They hope other South American republics may be led to follow the example.

### 10. *Aborigines Protection Society.*

The Tenth Anniversary of this Institution was held at Crosby-hall. There were present several travellers well acquainted with the state of the Aborigines in many of the colonies and elsewhere, who gave some interesting particulars respecting them. Some bore testimony to their skill and power of intellectual development; others, to their good feeling and kindness toward strangers; but all agreed on the one point,—the great necessity that existed for such a society as this, to watch over their interests and seek their protection. Mr. John Duncan, one of the few survivors of the Niger expedition, exhibited some specimens of cotton cloth and socks, from the interior of Africa; the latter made in imitation of some English ones during the four or five days he spent in the neighbourhood. The meeting was calculated to encourage the members to increased exertion. The Society at present evidently exerts an important moral influence abroad as well as at home.

### 11.—*Peace Society.*

From the Report it appeared, that the cause of peace is gradually advancing. It was stated, that there had been delivered, under the immediate sanction of the Committee, about 500 lectures during the past year, to about 100,000 persons,—half a million of tracts have been distributed,—the Periodical Press has been employed both in England and Wales,—the sale of the *Herald of Peace* is increasing,—fairs and markets have been visited,—Sunner's Oration and Bowring's lecture on the commercial importance of peace have been circulated,—Petitions for a legalized system of arbitration have been extensively adopted,—and on the continent of Europe twenty lectures have been delivered to as many as 1,500 persons, and many thousands of tracts distributed.

### IV.—MISSIONS TO THE JEWS.

#### 1.—*London Society for the promotion of Christianity among the Jews.*

The Report gave a satisfactory account of their operations. The schools and Hebrew college in Palestine-place, Bethnal-green, have made great progress. Abroad they have Missionary stations at Jerusalem, Safet, Aleppo, Beyrout, Bagdad, Smyrna, Constantinople, Morocco, &c.; and four new stations have, during the past year, been opened at Cairo, Ispahan, Sawalki, and at Dublin. The whole number of foreign and home stations is thirty-three, at all of which schools have been opened with great success. The Society's hospital and dispensary at Jerusalem have, during the year 1846, attended to 3,585 patients. A great number of copies of the Holy Scriptures, both in English and Hebrew, had been circulated, and portions translated into various languages.

## 2.—*British Society for the same object.*

The Report stated that the committee were greatly encouraged by the success which had attended their past efforts. They had in carrying out the views of the society instituted the delivery of Sunday lectures, the extensive circulation of the Scriptures, and continuous intercourse with the Jewish people on the part of their missionaries. They had sent forth missionaries to the more important towns in England and Wales. A converted Jew in Frankfort was now acting as missionary among the Jewish population in that town. The society up to a late period had translated various tracts into the Dutch language for the benefit of the Jews in Holland. The Secretary also read reports from many missionaries, stating the success that their labours had met with.

## 3.—*Jewish Mission of the Free Church.*

The first station noticed in the report was Pesh, from which Mr. Wingate writes, that the number of the public witnesses for the truth of the gospel from among God's ancient people has been considerably increased. The accounts from the station of Jassy, by Mr. Edwards, were likewise of an encouraging nature. The station is visited by numerous inquirers, and the attendance on Sabbath is about forty Jewish visitors, besides Germans and converts. The proselytes are seven in number, and eleven others are under instruction as candidates for baptism. At Berlin, Mr. Schwartz had gathered about him a select company of proselytes, who meet regularly for worship and religious instruction, in which they have made great progress. The mission at Constantinople has been strengthened for eight months past by the labours of Mr. Thomson, who is about to take his station amongst the Spanish Jews, with the hope of establishing a school also amongst them. Mr. Denniston has recently been appointed one of the missionaries, and is about to proceed to Constantinople. Mr. Koenig, who for two years has aided Mr. Allan in the missionary work, has recently arrived in Edinburgh, in order that he also may return as an ordained missionary.

## V.—MISSIONS TO IRELAND.

### 1.—*Baptist Irish Society.*

The Report, which contained a particular notice of each station occupied by the Society, showed that an encouraging measure of success had followed the labours of the missionaries. At Ballina, whose district contains 17 schools and five readers, Coolaney, Coleraine, the Newtonards district, Donaghadee, Moate, Parsonstown, Abbey Veil, Waterford, Clonmel and Cork, they have laboured sometimes in distress and want, but with the blessing of God.

### 2.—*Irish Evangelical Society.*

The Report commenced by referring to the calamitous circumstances in which Ireland at the present moment exists, and to the means which have been adopted by the friends of this Institution somewhat to alleviate its afflictions. The sum of 9,400*l.* had been received for that purpose, and a large quantity of clothes. It went on to speak of the stations now occupied by the Society in Ireland, and represented them as in a very promising condition. The attendance of hearers at many of them was very encouraging, and a spirit of great seriousness was observable in the people. It then referred to the various changes which had taken place in the Society's agents, and stated that the three principal cities in Ireland were now in need of a minister.

Never was there a period more favourable than the present day for putting forth vigorous efforts for Ireland's salvation. There were many stations which the Society could now very effectively occupy, and it was believed that men

adapted to fill them could be found, if the Committee had the means of sustaining them.

### 3.—*Irish Society of London.*

The number of schools is upwards of 700, and the pupils are on the increase. A great number of Bibles, Testaments, Portions, Prayer-books, &c., have been distributed.

We have no notice of the Hibernian Society.

## VI.—SOCIETIES FOR THE SPREAD OF CHRISTIAN BOOKS.

### 1.—*British and Foreign Bible Society.*

The report commenced by stating, that there had been, within the past year, an unexampled increase in the amount of receipts, and a larger issue than ever from the Society's dépôt at home.

Foreign Operations. In France, 128,133 copies of the Holy Scriptures from the Paris dépôt; and 111,581 had been put into circulation by means of the colporteurs. The receipts from sales of the Scriptures amounted to 79,597 francs. A grant of £500 had been made to the French Bible Society. From the Brussels dépôt, 8,593 volumes had been issued. The distributions in Holland, during the year, had been 45,402 volumes; Dr. Pinkerton, in his usual annual statement, said, "Our issues of the Holy Scriptures, during the past year, amount to 62,563 copies in German, Polish, Hungarian, Hebrew, English, &c., the net amount of the proceeds being equal to £2,172 14s. 4d., the largest sum ever received." Dr. Pinkerton had been engaged in supplying the hotels at the principal watering-places with copies of the New Testament and Psalms, in German and French, an edition of which had been prepared for the purpose; a French gentleman had declared that he felt sure that such a distribution would prove a blessing to many. The Hungarian pastor reported, that there were then in the dépôt 30,000 volumes, and that 150,000 copies of the Bible and Testament had already been issued in Syria, Carinthia, Carniola, Salzburg, Austria, Bohemia, Moravia, Hungary, and Transylvania; 6,900 copies of the Scriptures had been sent to Berlin for distribution. Great progress had been made in Switzerland. About 1,200 copies had been disposed of in Berne. The sale at Lausanne had been very great. Mr. C. Graydon had been supplied during the year with 3,500 copies. During the year, 30,482 copies of books had been issued from the dépôt in Stockholm. The Swedish Bible Society had issued within the year 1,924 Bibles, and 18,379 New Testaments. The friends at St. Petersburg continued their valuable services, and continued to avail themselves of opportunities in Livonia, Esthonia, Finland, &c. In Finland there was yet 10,442 families entirely destitute of the Scriptures. There was still cause for regret as regarded Spain, Portugal, and Italy. In the latter country opportunities occasionally offered of sending a few copies. Two editions of the Italian Testament had been printed during the year. The issues from the dépôt at Athens amounted to 4,539 copies. The total number issued from the Calcutta depository in the past year, was 22,109 copies, exclusive of those placed at the disposal of the Agra Society, or distributed by other societies in India. £500 had been granted to the friends at Madras, and, in answer to an application for 4,000 copies of the English Scriptures, 6,000 had been granted. Supplies had also been granted to the Bombay Auxiliary. A deputation from the directors of the London Missionary Society had conferred with the Committee on the most effectual means of promoting the objects of the Society in China, by printing and circulating the revised translation of the New Testament. From Sydney, orders had been received for 1,470 copies. The Hobart-Town Auxiliary had ordered 900 copies. From Melbourne, the seat of the Australia-Felix Auxiliary, an order

had been received for 1,126 copies. An Auxiliary had been formed at Auckland, New Zealand. Great progress had been made in Southern Africa, and in the West Indies. For the latter 23,213 Bibles and Testaments had been forwarded. The Upper Canada Bible Society had ordered 15,034 copies. To the Montreal Society 6,804 Bibles and Testaments had been forwarded. The Committee had forwarded 1,000 Bibles and Testaments for the sufferers by the late awful conflagration at St. John's.

Domestic.—The past year had witnessed the removal of many of the oldest members of this Society, including Joseph John Gurney, of Earlham, Norwich, but the Committee had reason to rejoice that during this year several friends had returned to their former place in the Society, and had appeared among its advocates. The issues of the Society had amounted to 1,419,283 vols. The total issues of the Society had been 19,741,770 volumes. The issues at Manchester had extended during the present year to upwards of 96,000 copies; those at Bristol to 38,000 copies. In Liverpool, Bath, Hereford, Derby, Leicester, several towns in Oxfordshire, and many of the large towns in Yorkshire and Lancashire, a manifest increase was observable. The system of colportage had been tried in various localities with much encouragement. The number of Auxiliary Societies now amounted to 3,141. Schools had received 8,636 copies; benevolent and religious institutions, 6,021 copies. It appeared that the grants made by the Hibernian Bible Society, for colportage distribution in Ireland in the past year, exceeded 45,000 copies. The total distribution on this plan, from the commencement in October, 1845, by sales, and in the hands of readers, was upwards of 64,000 copies. The total issues by the Hibernian Society during the past year were 108,645 copies. The Report referred, in conclusion, to the difficulties and encouragements of the Society, and appealed to its friends for increased exertions.

## 2.—Naval and Military Bible Society.

This Society was formed for supplying sailors and soldiers with copies of the Scriptures. It appeared by the Report that the Society had, during the past year, distributed amongst the seamen of twenty-nine of her Majesty's ships at Plymouth, Portsmouth, Chatham, and Sheerness, 1,540 Bibles and Testaments; at the various barracks in England, 1,594; to marines, 311; on the canals, rivers, &c., 3,684; to merchant seamen, 7,631; and a great number in the British colonies, making a total of 16,071 copies.

3.—Of the Trinitarian Bible Society and Christian Knowledge Society we find no mention.

## 4.—Religious Tract Society.

The Report gave a brief view of the Society's operations during the past year, in the distribution of tracts and religious books in all parts of the world. The grants made to district visiting, city and town missions, Christian instruction, and kindred Societies, for Sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, workhouses, union-houses, railway workmen, fairs, races, foreigners in England, Home Missionary agents, convicts, ships, colliers, rivermen, and miscellaneous, amounted to 2,635,856, of the value of 2,560*l*. The libraries granted, on reduced terms, to destitute districts, union houses, Sunday and Day-schools, factories, &c., amounted to 558. The libraries granted since 1832, have been 4,245; the issues from the London depository alone have been 18,224,836, being an increase of 653,423. The total circulation at home and abroad amounted to 440,000,000, in about 100 languages. The Report then referred to the publication of the *Monthly Volume*, D'Aubigne's History of the Reformation, and other works; also to the importance of employing increased

means to circulate the publications of the Society, more especially by *colporteurs*; and concluded by encouraging its supporters to renewed diligence in the work of the Lord.

#### 5.—*Bible Translation Society.*

The Report of this Society refers chiefly to the biblical labours of the Baptist missionaries in Calcutta, an account of which appeared in the *Observer* for June last.

6.—*The Prayer-Book and Homily Society*, have during the year distributed Prayer-books 20,642; and Homily tracts, 51,745.

### VII.—SAILORS' SOCIETIES.

#### 1.—*British and Foreign Sailors' Society.*

In the port of London, the Society had secured the services of two valuable Welch preachers, who continued to pay weekly visits to the shipping belonging to the Principality, and conducted services in their vernacular tongue. One agent, the Rev. Carl von Bulow, had been engaged to visit foreign seamen. During the year he had visited 639 vessels of various nations, selling 44 New Testaments, and 7 Bibles, and distributing 4,345 tracts. The Thames Missionaries had carried on their labours with great success. By their combined agencies in the port of London alone, 8,785 visits had been paid to vessels from almost every part of the world; 640 meetings had been held afloat, of which 11,474 sailors had attended; and 295 services had been conducted on shore. The attendance of sailors, at the sailor's church had been encouraging; 6,740 visits had been paid to that sanctuary during the year by seamen out of an aggregate attendance of 17,262 individuals. Thirty additional loan libraries had been furnished to vessels bound to various parts of the world; and 48,000 tracts had been put in circulation in London alone. The Boys' school is in a very prosperous condition. The number admitted during the past year has been 127, about 120 have left during the same period. The number of scholars admitted into the Girls' school was 152; left during the year, 154. From all the outports of this country the most cheering intelligence had been derived. With regard to Foreign operations, the Directors lamented that the low state of the finances had prevented them from appointing chaplains in many important and much frequented ports. The Rev. J. K. Stallybrass had, however, been appointed to Cronstadt, in Russia.

#### 2.—*Sailors' Home, Destitute Sailors' Asylum, and Episcopal Floating Church.*

It appears that 4,657 seamen have been admitted as boarders "in the home" during the year; of that number 1,523 have previously participated in its benefits: 153 vessels have been manned by sailors from it and the funds are in a flourishing condition. At this Institution seamen are received while on shore. They are taught navigation and the elements of education; their moral and religious welfare is attended to; and means are adopted, by the establishment of a savings' bank and other judicious arrangements, to teach them those salutary habits of economy in which they have hitherto been so deficient. The Destitute Sailors' Asylum appears, also, from the Report of its labours, to have fulfilled its share of usefulness,—the wants of a large number of seamen disabled by age, sickness, or other causes having been relieved by it.

## VIII.—FUNDS.

	£.	s.	d.
1.—Home Missionary Society,.....	2,000	0	0
2.—Baptist ditto ditto.....	5,119	1	0
3.—Church Pastoral Aid Society, .....	29,941	0	0
4.—London City Mission, .....	13,929	14	8
5.—Christian Instruction Society, .....	715	18	0
6.—Free Church Home Mission Scheme, .....	9,444	18	9
7.—Church of Scotland ditto. ....	4,000	0	0
8.—British Reformation Society, .....	1,626	12	9
9.—National Temperance ditto, .....	2,973	11	9
10.—Lord's Day Observance Society, .....	855	9	1
11.—British and Foreign School Society, .....	14,742	11	10
12.—Congregational Board of Education, .....	..	..	..
13.—Education . . . . Free Church,.....	9,624	18	6
14.—Do. . . . Established Church of Scotland,.....	5,600	0	0
15.—Sunday School Union,.....	6,157	0	0
16.—Ragged School Union,.....	824	6	10
17.—Institution for the deaf and dumb, .....	1,213	0	0
18.—Orphan Working School, .....	3,029	0	0
19.—New Asylum for Infant Orphans, .....	2,723	16	2
20.—Baptist Missionary Society, .....	28,223	11	7
21.—Church Missionary Society,.....	116,827	18	11
22.—London Missionary Society,.....	76,319	7	1
23.—Wesleyan Missionary Society,.....	115,762	3	2
24.—Free Church Foreign Missions, .....	19,679	4	5
25.—Foreign Missions of the Estab. Church of Scotland,..	6,000	0	0
26.—Colonial Missionary Society, .....	2,500	2	3
27.—Colonial Church Society,.....	4,551	5	0
28.—Anti Slavery Society, ..	1,715	13	6
29.—Peace Society, .....	2,147	19	10
30.—London Society for Promoting Christianity among the Jews, .....	29,046	0	6
31.—Operative Jewish Institution, .....	1,133	18	6
32.—British Society for the Jews, .....	2,286	0	0
33.—Free Church Jewish Mission. ....	6,305	0	11
34.—Established Church of Scotland ditto, .....	1,928	15	6
35.—Baptist Irish Socie'y, .....	2,283	12	7
36.—Irish Evangelical Society, .....	2,679	19	3
Ditto special,.....	9,400	0	0
37.—Irish Society of London,.....	9,681	0	0
38.—British and Foreign Bible Society, .....	117,440	9	3
39.—Naval and Military ditto, .....	2,559	0	0
40.—Religious Tract Society, .....	12,000	0	0
41.—Bible Translation Society, ..	2,125	16	1
42.—Prayer-Book and Homily, .....	2,945	4	6
43.—British and Foreign Sailors' Society, .....	2,128	0	0
44.—Sailors' Home, &c., .....	6,639	16	1

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 Total, 698,830 18 3

III.—*The Religious experience of Dugald Buchanan.*

(Concluded from page 530.)

After the remarkably clear views to which Buchanan had attained of the divine method of deliverance from sin and its consequences, through the finished work of the Lord Jesus Christ, and the sweet rest into which his soul was thus privileged to enter and enjoy, it might have been supposed, that his spiritual troubles were fairly ended. Such a supposition, though by no means unnatural, would be found ill to accord with the design of the present economy of trial and probation,—trial, removed in one form, only to be renewed in another, and probation, to be varied in kind and in degree, to the toil-worn Zionward pilgrim, till the waters of Jordan have been safely crossed, and his feet firmly planted on Immanuel's land. The Egypt of sin and guilt may be escaped, amid signs and wonders and miracles of grace; and yet there is a great and terrible wilderness,—with its droughts and barren wastes, its hostile Amalekites and fiery serpents,—to be traversed, ere Canaan, the pleasant land, become visible even from the heights of Pisgah. The city of destruction may be abandoned, and that forever; and yet, many a slough of despond, and hill of difficulty, and valley of the shadow of death, and vanity fair, and hideous cavern and frowning castle, with their Apollyons and giants and other devouring monsters, must be passed ere the clear shining crystal walls of the New Jerusalem appear full in view. Thus it has ever been in the experience of every true soldier of the cross, who has entered on the heavenly warfare—resolved to maintain the good fight of faith, perseveringly, unto the end—and empowered through grace to convert every victory, not into a warrant for indolent repose, but into an encouragement for encountering with freshened alacrity the augmenting severities of an ever-thickening conflict.

Such was the experience of Dugald Buchanan, as true a soldier of the cross as ever was equipped in celestial panoply. For three months after the joyous relief which he experienced, as recorded at the close of our last paper, he realized something of a heaven upon earth. His soul was replenished with genuine gladness—the gladness of a liberated slave, marvelously transformed, through the royal prerogative, into the heir of a glorious kingdom! No wonder though his lips were filled with the praises of the Most High. But he was yet in the wilderness; and he must be reminded of this, by the sudden presentation of some secret pitfall. He was yet in the flesh, with some of its corruption still cleaving to him; and he must be made sensible of the humbling fact, lest he should

forget himself, and be tempted to convert the privilege of grace into the recompense of merit.

About the end of these three months of unbroken spiritual enjoyment, he happened to meet with a man who possessed a great deal of general information; and being acquainted with him, he began to ask, what kind of principles those people held, who were denominated Arians, Deists, Socinians? When told of their opinions, he at first viewed them with abhorrence—expressing his surprize that “such profane men were allowed to dwell among Christians.” But, his *curiosity* having been whetted not gratified, he sought for farther information. His learned friend not only met but exceeded his wishes; for, after responding to the immediate request, he proceeded to “lay down some arguments, and to propose questions in their defence,” which, in his unprepared state, Buchanan found himself unable to answer. The snare was subtly laid by the fowler, and the bird, off its guard, and hovering about it in vain idle curiosity, was easily caught. The “fiery dart” of the “wicked one” was felt in the soul, in the sudden upspringing of the dark suggestion, “How can you pray to Christ when you see the absurdity and inconsistency of his being God and man?” And as if this were not enough, when reading the Scriptures for light on the subject, another fiery dart followed, in the form of a sudden doubt as to the divinity of these sacred oracles, “how can you,” was the whisper, “believe that, for which you have no proof or authority?”—Thus, as the fruit of his lawless curiosity, was the tranquillized soul suddenly rent and convulsed with sad and perplexing thoughts,—thoughts, many of which he could not but loathe as abominable, and abhor as blasphemous.

From this worse than “Serbonian bog,” where “armies whole have sunk,” how did he escape? The mode of his deliverance is singularly instructive; and to its consideration the prayerful attention of the reader may earnestly be solicited. In the first place, he was recommended to peruse a learned and argumentative treatise on the subject, which had excited his distressing doubts. He did so; and confesses that he “did not read one page of the book in vain.” Many of his doubts were thereby removed, and “the secret objections of his mind answered in a rational way.” Yet, after all, to his surprize and dismay, the temptatiou would again return and suggest, “How can these things be?” His head was convinced but his heart was not satisfied; and it is “with the *heart* that a man believeth unto righteousness.” It was the struggle of natural unsanctified reason against the promptings of a heart shifted from its anchorage in the haven of faith, and quivering on the doubtful

margin of belief and unbelief. Argument and logic of a purely intellectual kind had done their best—had done their all; and yet there was an aching void of dread uncertainty and suspense, because the *moral* and *spiritual* nature needed something else than mere syllogisms, however conclusive, to subdue it into ready and cheerful acquiescence. And this heart conviction—this spiritual satisfaction—this intelligent closing of the whole soul, in all its faculties intellectual and moral, with the peculiar and fundamental truths of the Christian Revelation, must come, not in the way of rationalistic logic, but mainly in the way of heavenly grace. There are powers in the soul which no mere earthly logic can ever reach; there are wants in the soul, in the way of conviction, which no mere earthly logic can ever supply. So Buchanan found it. For when the deliverance did come, as come it did in God's own good time, it was by a different process from any which mere human reasoning could ever possibly suggest or devise. His own account of the matter is very brief, but clear and significant:—

“Then the Lord gave me another sight of man in his fallen state, and of the infinite breach which was made between God and man by reason of sin; I saw that Adam, through a sense of his guilt, could not endure a holy God speaking to him, and therefore fled from his presence, so that all correspondence between God and man had for ever ceased without a Mediator who might lay his hands on both parties; and I saw that the Mediator behaved to be God and man in one person; for, if he was God only, that he could not transact with man, by reason of his justice and holiness, and that, if he was a mere man, he could not transact with God by reason of his imperfections. But the Lord, to the exceeding joy of my heart, showed me that both these qualities were in that glorious person called “Emanuel, God with us.” Then I was taught that the Eternal Word had a body prepared for him, and so was made flesh, wherein he fulfilled the royal law which was violated by man, and suffered as mediator to satisfy essential justice in the room of all the elect. The Lord also showed me something of the mystery of the covenant of grace, as being made with Christ the Head, and with believers in him; with which there came an irresistible light and power which convinced my mind of the truth thereof, by the infinite wisdom and love which I saw shining in it. I observed by this noble contrivance that the glory of God was restored, and the salvation of the sinner secured, so that my whole soul consented to it in every way. Now, it was not a blind assent that I was made to give to this method of salvation by Christ Jesus, for the Lord enlightened my understanding, to see the excellency and the beauty of it. And I found that the Lord bound my will to consent, and drew out my affections in love to this incomprehensible mystery of godliness, ‘*GOD MANIFEST IN THE FLESH, justified in the spirit, seen of angels;*’ by which this temptation got a mortal wound, and never recovered its strength.”

Similar in spirit and in substance was the mode in which his mind came to be completely settled as to the plenary inspiration and divinity of the sacred scriptures. It was by a process not of external but of internal evidence:—

“The Lord did this by often shining on his own word now and then, and by bringing it home to the conscience, either in a way of comfort or terror; so that

it evidenced itself to be the word of God. I saw many things from the 19th Psalm, as to the power and efficacy of his word. 'The law of the Lord is perfect, converting the soul.' He gave me a reflecting light about my own exercises in times past, and made me to consider those portions of his word, wherewith he had awakened me at first, and with which I was comforted. It was by the word that my slothful soul was made to run cheerfully in the way of God's commandments; it was by the word I was directed how to walk when I was blind, and that the clouds of darkness were dispelled from my mind, so that the light shined into my soul. I felt the agreeable beams of the Sun of Righteousness warming my affections. I was reproved from the word for these sins, which none but the heart-searching God could know. The Lord convinced me of the divinity and authority of the word by his holy Spirit, witnessing with my spirit. 'He that believeth on the Son of God, hath the witness in himself,' 1 John, v. 10. 'All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works,' 2 Tim. iii. 16, 17."

Nothing can be more instructive, consoling, or satisfying to the true believer than these actual recorded experiences of a fellow-saint. He was led, on the one hand, bitterly to feel the folly of those who think to find out God, in a saving way, by their own shallow reason, and maintain that the light of nature is a sufficient guide into happiness. He was led, on the other hand, joyfully to experience, that, however great the power of sin, and however strong the temptations of the devil, there is a power and reality in the gospel of our Lord Jesus Christ, above the power and art of nature; and that it is indeed mighty through God to the pulling down of the strongholds of sin and Satan in the heart and life. And as the result of his long and sore conflict, issuing in a glorious triumph and blessed deliverance, he was enabled to leave on record this memorable and weighty sentence:—"Although I cannot answer every thing brought against my faith in express (or formal) reasoning, yet I FEEL THE POWER AND EFFICACY OF DIVINE TRUTHS ON MY MIND; therefore, I AM ABLE TO GIVE A SPIRITUAL REASON FOR THE HOPE THAT IS IN ME."

After his hands were thus once more loosed, and he experienced the liberty, with which Christ setteth his people free, he "enjoyed much of the divine presence," and his "eyes were opened to read something of his interest in Christ as the propitiation for his sins." The way through which he had been led was a rough one, and he had often been tempted to think that the dealings of providence were contradictory to the promises, but, in the issue, he was uniformly constrained to say, that "all things work together for good to them that love God." When the happy event appeared, furnishing a commentary on what had befallen him, the darkest steps of providence seemed full of light and lovingkindness. "These cups," said he, "which I thought were full of wrath and

confusion, I see now had nothing in them but what divine wisdom and boundless love mixed. The Lord has done all things well."

But scarcely had he settled into this resigned and joyous frame of mind than he was assailed by a new form of temptation. In the fulness of his heart he had been led to speak freely of the great things which the Lord had done for his soul. On this, a certain friend of his remarked to him, that he had been "rather too free in his conversation to some people about what the Lord had done for him." With his tenderness of conscience, this remark deeply affected him, and made him "afraid lest any one should make a wrong use of what he had said, and increased the distress of his mind so much that he could scarcely walk home." Then it was that the tempter assaulted him with the horrid suggestion, "you have given such a wound to religion as you will never be able to repair. The longer you live the more will your trouble and infamy increase; and who can endure such a burdensome life as you now bear?" The frightful impulse then was, at once to shorten his trouble, by laying violent hands on himself. "He tried me," is his sorrowful remark, "with this temptation in a thousand ways, and at length would compel me to go immediately and throw myself into some pit or other." Then did he cry mightily unto the Lord; and the Lord at length graciously heard and delivered him from the fearful pit and the miry clay. And when again set upon the rock, he began to reflect that he had never "*intended* to give occasion to any evil speaking of the Lord's ways," by what he said. He then saw that much of the trouble had arisen from "a misinformed conscience;" for he afterwards learnt, that none ever heard his good evil spoken of; and from this he resolved in future to "inform his conscience always aright before he received a challenge from it." On due examination of his heart, he also found that "the dishonour which God's ways would sustain, did not so much grieve him as the discredit his own name would undergo," and that it was this insidious and corrupt root of pride which instigated him to say with Jonah, "it is better for me to die than to live." The secret abominations of his own heart were now also more affectingly than ever disclosed to his view. He was, therefore, humbled more than ever before God. Filled with sweet admiration and wonder "of the Lord's gracious dealings with his soul," he was ready to renounce his own conceited will in every respect, and resign himself absolutely to the moulding and fashioning of the Almighty Spirit. "By this submission," says he, "to God's will, I enjoyed a solid and unspeakable joy of mind, which took the very sting out of trials and afflictions,

and made them easy and sweet, though very grievous in themselves, and quieted my spirit anent future events." When he looked backwards he would honestly and joyously say, "The Lord hath done all things well." When he looked forward, even as far as the valley of the shadow of death, to the swellings of Jordan, his faith now enabled him equally to say, "The Lord will do all things well."

Privileged once more to walk in the light of God's countenance, but taught by past experience to dive into the mystery of unbelief and other sudden wickednesses of the heart, he thought it "his duty in these days of plenty, to provide for the days of famine, if they should come." Of the sort of provision thus laid up in store against the day of dark providences, the following may be taken as a specimen:—

"*First*, When I considered the course of the weather, I saw what uncertain judgment sense could form of it, as for instance, in a dark rainy day, when the heavens are overcast with clouds and storm so that neither sun nor stars appear, what judgment can sense make of this, while looking to the present aspect of things? It is a mystery unknown to sense where so many clouds may be carried, so that the heavens may become clear again; yet common belief and experience taught me to look beyond the present storm, and their language was like that of Elihu's,—'and now men see not the bright light which is in the cloud; but the wind passeth and cleanseth them,' Job, xxxvii. 21. Then I saw what an uncertain judgment sense could make of my state in an hour of temptation, or in a day of darkness. When all my sins, like black clouds, might be separating between my soul and the light of God's countenance, and his just wrath hanging over my head, and, as it were, ready to fall down upon me: what sense could judgment form of such a day as this? Surely the language of it would be, how can such sins be pardoned? how can such dry bones live? how can grace dwell with a power of sin as this? how can God be just and the justifier of the like of me? and the conclusion of all would be, he hath in anger shut up his tender mercies. But I saw that faith had another kind of language, something like that of the prophet's, 'although the fig-tree shall not blossom, neither shall fruit be in the vine, &c.; yet I will rejoice in the Lord, I will joy in the God of my salvation,' Hab. iii. 17, 18.

*Secondly*, I saw that, in a clear morning when the sun arose, he, with his bright and shining beams, dispelled the clouds, so that the whole sky was clear and serene. In this case, my sense could not see from whence any clouds could arise; my former experience, however, of some days which were clear and bright in the morning and in the afternoon dark and rainy, taught me that such might happen. I also observed that vapours arose out of the earth, by which the air was darkened again, even a little cloud, like a man's hand, in a very short time covered the heavens with blackness. I Kings, xviii. 44. In the same way I saw that there was a time on which the Sun of Righteousness arose with his glorious beams of light upon my soul, dispelling all the darkness and mists wherein I wandered, and clearly showing me my way, so that I could not see any thing that was ever likely to make me doubt again, and that I could boldly say, 'my beloved is mine and I am his.' The conclusion that sense would draw from such discoveries would unquestionably be, that 'my mountain stood strong, and that I should never be moved.' Not long after this, however, I found, by experience, that some vapour or other arose from my earthly and carnal heart, which soon darkened my evidences and brought confusion again into my soul.

Therefore I saw the necessity of faith, 'which is the evidence of things not seen,' and judgeth not according to the present state of matters.

Again, I saw, that in a dark and misty day in which the sun does not appear, sense was entirely at a loss to know whether the sun was going backward or forward, and also that it could not tell, by the dial, what o'clock it was; yet, common belief taught me that he never went backward, although I could not see his light by reason of the fogs and mists which arose from the earth. In like manner I observed that my scriptural sense was altogether at a loss, except when the Sun of Righteousness shone upon my tabernacle, and that faith believed under the darkest dispensations of providence, that God was still accomplishing his purpose toward me, which, in his own time and way, he would make manifest to my unspeakable wonder and comfort."

Buchanan had now reached the middle stage of life, being about twenty-seven years of age. After various experiences of alternate depression and inconceivable elevation of spirit, he at length resolved to set apart a whole day "for fasting and humiliation before God; and likewise to draw a form of covenant in writing between God and his soul." The 5th August, 1743, was appointed, a month previous to his entering on this solemn transaction, and he wrestled day and night in prayer that God would mercifully accomplish the vehement longings and desires of his heart. When the day arrived, he went into "*the cave of a rock*;" and of the exercises in which he then engaged, the following is his own striking account:—

"I began the duty by singing a part of the 51st Psalm; and went to pray, making confession of my sins by name, as far as I could remember them. Then I began to search them out one by one, according to the rule of the ten commandments, and, after searching, found myself of a different opinion from the young man who came to Christ, and said, 'all these have I kept from my youth;' for I saw that, though it should be said to me, now, 'if thou wilt enter into life, keep the commandments,' I could by no means do it.

Again, I took a view of the sins which were there forbidden, and found myself guilty of breaking every one of them, either in heart or life, and which being attended with heinous aggravations, rendered me the chief of sinners.

Now, O Lord, I do here stand before thee a law-condemned, a self-condemned sinner, owning myself to have come short of every duty which is required, and guilty of every sin that is forbidden in thy holy law; and, therefore, I will justify thy righteous judgment against me, even shouldst thou sentence me to the lowest hell; for it is my just reward.

O Lord thou wouldst do me no wrong if this should be my everlasting habitation among devils in the unquenchable flames. Thou art just and righteous, and thy law holy, just, and good; and in token thereof, I do, as in thy presence, subscribe with heart and hand, guilty, guilty to the whole law.

DUGALD BUCHANAN.

Then I spread the black catalogue of my sins before the Lord, by the very sight of which, if my heart was not harder than the nether-millstone, it might be rent, and my pride humbled in the dust. O this was a shameful, heart-rending, and soul-humbling view! O blessed Jesus, who endured the shame and despised the cross for me! O blessed Lord, who had thy heart melted like wax in thy bowels for the hardness of my heart! O blessed Jesus, who carried this load of my sins upon the cross, which, to all eternity, would have sunk me to the bottom of hell! I am now come to Thee, the main design of this

day's fasting, which is to lay hold on God's free and gracious offer in Christ, promising to be an all-sufficient God to me, and that in a covenant way. I have read the outward call in thy word, and I find the internal work of thy Spirit determining my heart to accept of thee, and, therefore, in thy strength I proceed.

O! eternal Jehovah, Lord of lords, and King of kings, the great Creator of heaven and earth, keeping covenant and mercy, even thou art Lord alone, and all the host of heaven worship Thee. All nations are before thee as nothing and vanity. They are counted as the dust of the balance. Lo! these are part of thy ways, but how little a portion is known of thee!

The heavens are not pure in thy sight, and thou chargest thine angels with folly. How much more man who is a worm, and the son of man who is a worm! O what is man that thou art mindful of him, or the son of man that thou dost visit him! O Lord thou hast made all thy creatures to shew forth thy power and wisdom, and thou makest manifest thy providence in the glorious government which is seen in their beautiful order. But man only of all thy creatures in this lower world hast thou made capable of glorifying thee, for thou didst create him in thine own image, and endowed him with a rational soul.

Thou graciously didst enter into a covenant of life with him, and his seed in him, to perform perfect and personal obedience to thy holy law; and didst give him strength to do his part of the covenant, and didst pronounce death upon him for the first breach of it; and he, being left to the freedom of his own will, fell by transgression, and plunged himself and his posterity into a gulph of sin and misery, out of which they were not able to extricate themselves, either in whole or in part.

And now, O great and dreadful Majesty, I am here before thee, one of this guilty and condemned race, and do profess my belief in my fall in Adam as my covenant head, and that I have lost thy glorious image, and in its stead got the image of the devil; and that I have lost all knowledge of thee and thy will. Darkness and ignorance have overspread my understanding, and my original righteousness is also lost, for I was conceived in sin, and brought forth in iniquity, with a chain of guilt wreathed, as it were, around my neck; and as to the holiness with which I was endowed, it is gone, and my heart is become a sink of filthiness and uncleanness of all sorts: there is in it a fountain of wickedness which never ceaseth.

I am now an enemy to Thee in my mind; yea, enmity itself, that will not accept of reconciliation when it is offered. All the powers of my soul are now turned into confusion, insomuch, that I cannot meditate one minute upon Thee, without some distracting thought or other pertaining to the devil, the world, or the flesh.

O Lord, I am a hopeless creature in myself. I see the flaming sword of thy justice keeping me every way from the tree of life; and am now convinced, that it is out of the reach of man or angel to help me, so that I will certainly perish unless thine own right hand make help for me. But glory to thy great name, who foresaw this misery from all eternity, and hath, in thy boundless love, provided a sufficient remedy, and laid help upon one who is mighty to save, even thine eternal and only begotten Son the Lord Jesus Christ, with whom thou didst enter into a covenant of redemption, in name and behalf of thy elect, that he should redeem and save them, by assuming their nature, and in their room satisfy divine justice and fulfil the law which they had broken. Glory to thy name for publishing this eternal transaction to Adam in paradise, that the seed of the woman should bruise the head of the serpent. And now, O Lord, thou hast published this covenant in the everlasting gospel, with a full and free declaration to all who would lay hold of it, on thine own terms; namely, that thy should renounce all their own righteousness, and lay hold on the free and gracious covenant as it is now exhibited in Christ, with an entire dependence on his righteousness, both active and passive, for their justification; and that I am

called by the preaching of the gospel into the fellowship of Christ the Head thereof.

Therefore, upon the warrant of thy offer, and in obedience to thy divine command, I, a poor sinner, do take hold of that covenant for life and salvation, believing on the name of Christ crucified, the Head thereof, offered and exhibited unto me as my great High Priest, who, by the sacrifice of himself, hath made atonement and brought in an everlasting righteousness for poor sinners. Accordingly I trust in him, that he with his righteousness will be mine; that, in and through him God will be my, God, to make me happy here, and through eternity.

And now, O my God, I do here this day renew my baptismal engagements to renounce the devil, the world, and the flesh, and take all things about me to witness, that I will, by thy grace assisting me, break all my covenants with death and hell. I will have no other Lords but thee; and I believe that thou wilt banish any strange god that will offer to usurp thy throne in my heart; for thou hast said, that iniquity shall not have fellowship with thee in the throne of the heart. And since thou, in thy amazing grace, hast condescended to be my husband, I do now give the hand to thee, that I will be for thee and not for another, all the days of my appointed time, till thou take me home to thyself. Likewise, I renounce all my sins, and particularly my beloved idol. O my God, I renounce all subjection to Satan's government, and all compliance with the will and interests of the flesh. I renounce all dependence on this present world, for all my treasure is in thee, O blessed Jesus, in whom dwell all the treasures of wisdom and knowledge.

Now, O my God, I do, by thy grace, acquiesce in that covenant, as all my salvation and all my desire; and seeing thou art a consuming fire to all who meet thee out of Christ, I do, therefore, make choice of God in Christ, as my God and portion for time and for eternity; yet not I, but thou hast chosen me, and it is by virtue of thy choosing me, that I have chosen thee; for the language of my heart was in former times, Depart from me, for I desire not the knowledge of thy ways. I take heaven and earth to witness, that I accept of the whole glorious and adorable Trinity; God the Father to be my Father, God the Son to be my Saviour, and God the Holy Ghost to be my Sanctifier.

O my covenant God in Christ this day I give my hearty approbation to this glorious method of salvation by Christ Jesus, and thou, who knowest the hearts of all men, knowest the language of my heart, for I cannot express the secret act of it. But O this is a wonderful contrivance, beyond the thoughts of men or angels. My soul says, this covenant is suitable, in every way becoming thy glory, honour and wisdom, in which all the divine attributes shine in the face of the surety; and O it is a suitable covenant for me. I want the tongue of angels to express the beauty and the excellency of the Lord Jesus Christ, the covenant-head, in whom the promises are all yea and amen, to the glory of God. O how wonderful is it, to think of thy justice which was formerly engaged to destroy me, now pacified and become my friend. Thou art just, and the justifier of him who believeth in Jesus. O Lord, thou knowest that my soul saith more in approbation of thy covenant than my tongue can express. Thou hast declared, that the Lord Christ is thy well-beloved Son in whom thou art well pleased; and if I had as many souls as hairs upon my head, I would venture them all upon his complete righteousness, for I never got rest until I cast my guilty soul into the arms of thy love and mercy: but I must forbear writing and betake myself to wondering.

O Lord, accept of the meditation of my heart. Again, O Lord, I do here accept of the laws and terms of thy covenant, and particularly that which excludes boasting for ever, and that suffers no flesh to glory in thy presence. O send thy Holy Spirit that he may work all in me and for me, and bring down cursed *self* to the dust; then will I be glad and rejoice. Now, O God and Father of my Lord Jesus Christ, and my Father, who art in heaven, since thou hast provided so largely for me, I do give myself up to be a dutiful child unto

thee, to receive correction patiently, and accept of afflictions, losses, and crosses, from thy hand, because I know it is for my good.

Now, O dear Son of God and my only Saviour, I take heaven and earth to witness, that I accept of Thee in all thine offices: I take thee alone for my prophet, to be taught and directed by thy word and Spirit, and renounce my own wisdom and the wisdom of this world; and I accept of thee alone as my priest and king for time and eternity. And I will never forsake thee come what will; that which makes me so confident is the unchangeableness of thy love, for whom thou lovest thou lovest to the end.

O God, the Holy Ghost, I accept of thee as my Sanctifier, Guide, and Comforter. I welcome thee unto my heart although thou shouldst come as a Spirit of judgment; "Blessed is he that cometh in the name of the Lord." O come and mortify my strong lusts and corruptions; spare none of them. O glorious Trinity—three persons in one Godhead, I here make a universal resignation of myself and all that is mine unto thee, and as in times past I gave my members as instruments of unrighteousness to uncleanness, I now yield them up as instruments unto holiness; and my will, which was formerly rebellious, I give up to thy holy and blessed will—my dark understanding to be enlightened by thy Holy Spirit that I may come to know the things which are freely given me of God; and my mind to retain thy precious truths, and to meditate upon thy law day and night; and my affections which are carnal and earthly to be spiritualized.

And I give up my heart which is deceitful above all things and above all hearts sinful and unclean: O make it as thou wouldst have it to be, soft, pliable, and holy. Be cast open, all ye gates and doors of my soul that the King of glory may come in and dwell here for ever. O Lord, search in all the corners of this treacherous heart, and drive out all enemies, that thy throne may be established in the midst thereof. Set up gates and doors, and keep the keys thyself, that none may come in without thy special permission. O watch over this city, otherwise I shall watch in vain. O Lord accept of this offering, and send thy Holy Spirit that he may sanctify my soul and body for a temple to thyself: and since thou hast said in thy word, that it is thy will even my sanctification; O let thy will be done.

O Lord, I appeal unto thee who art my witness, that this is the consent of my soul; and I ascribe all the praise of this disposition to thy Holy Spirit who hath thus determined my heart by thy grace to be wholly thine. O eternal Jehovah—Father, Son, and Holy Ghost, I have avouched thee this day to be the Lord my God, and I believe that thou hast avouched me to be one of thy peculiar people, to hearken to thy voice, thy statutes, and thy judgments to do them. I take heaven and earth to witness that I desire to be saved by the method of free grace. I make all my promise in Christ's strength, and rest not in my promise to thee, but in thine to me. O blessed Jesus thou wast surety of this covenant from all eternity, and in time thou art surety for the fulfilling of all the parts of it in thy elect by the operation of thy Holy Spirit, therefore I believe that thou art surety for me also.

Glory to thee, O Father of my Lord Jesus Christ, whom from this day I will call my Father, for thy everlasting electing love, manifested in the fulness of time, by sending thine eternal Son into the world to save sinners, and me in particular. Glory to thee, O God the Son, for thy redeeming love in saving me who am the chief of sinners. Glory to thee, O God the Holy Ghost, who came into the world to apply this purchased redemption to elect sinners. Glory to thy name, who by thy almighty power arrested my course when I was running full career to hell, and hast turned me back and made me willing in a day of thy power as at this day;—glory to thee for the sweet communion of thy Holy Spirit which I have enjoyed this day. It was set apart for fasting, and thou hast turned it into a day of feasting; let my soul be glad in the Lord and his goodness, since he hath satisfied me with the fatness of his house. I desire not to rest in

anything attained ; my soul is crying for more. O Lord keep up this appetite, and never let it grow full, in case I should forget thee ; neither let me want, in case I be found gleaning in another field, and in the field of this near kinsman. O let me never turn aside from following after thee, although I be in persecution or in prison. ‘ O let thy people be my people,’ &c.

Glory to thy holy name, for a revelation of thy will in the blessed Bible. I bless thee that my lot has fallen in this land where the way of salvation is recorded ; and that I was born of such parents as gave me education ; and that it has been sanctified. I bless thee who hast made me content with the portion of this world’s goods allotted me. I have thyself as my portion and exceeding great reward, therefore I cannot want ; all thy divine attributes are engaged on my side, to render me completely happy in time and in eternity.

O my covenanted God, all things come of thee, and of thine own have I offered unto thee this day, for I am thine by creation and redemption ; therefore I plead for the sake of Christ that thou wouldst accept of this offering, and forgive any thing that is amiss in this transaction. I believe that, what thou hast done for me, and in me at present, and at other times, is ratified in heaven from eternity, and stands upon an infallible foundation, more sure than the covenant of works, because it is founded upon better promises which cannot be broken. O my God, save me from taking the very least encouragement to sin because of the stability of thy covenant. O let it be a neverfailing spring of comfort unto me all the days of my life, and at the hour of death, that I may rejoice in thee as my covenanted God in Christ, both in time and through all the ages of eternity. And in confirmation of this my assent and consent to all the terms of the covenant, I do subscribe it with my hand, heart, and soul ; and that God is true in the record that he hath given of Christ, I set to my seal that there is life in him and no where else.

*At the Cave of this Rock, }  
August 6, 1743.*

DUGALD BUCHANAN.”

Before he left this place, his closed lips were opened, and his mouth filled with the high praises of his God ; his chains and fetters fell off, and he was set at liberty. “ O that was a sweet day unto my soul,” said he, “ when I sat in the cave of the rock, and the Lord proclaimed his name in Christ, and made all his goodness to pass before me.” For some time afterwards he was often in a perfect extacy or rapture of holy joy. Then again he would feel as if under the hidings of Jehovah’s countenance. Indeed for the next five years his experience presents a constant alternation of joy and sorrow, light and darkness ; varying in the occasion and outward form, but essentially the same in substance as that already recorded. At one time when plunged into the lowest depths he could only express himself in words like these :—

“ Oh the hell I carried in my bosom ! Wherever I went the dreadful sound of damnation was still in my ears. I could compare myself to nothing but the ground that brought forth briars and thorns, ‘ which was rejected and nigh unto cursing, whose end was to be burnt,’ O ! how did all these Scriptures which speak of the dreadful state of apostates rend my soul to pieces. The sixth and tenth chapters of the Hebrews would now and then fall like a millstone upon me and cut my thread of hope that remained. O the amazing and soul-sinking horrors which I underwent ! They would even make my blood run chill in my veins, and cause a weakness to seize upon my whole body, insomuch that I

could scarcely stand upon my feet. Sometimes I would toss and tumble like a wild bull in a net, being full of the fury of the Lord, and of the rebuke of my God, and thereupon curse the day wherein I was born. O that I had gone from the womb to the grave and that no eye had seen me! What tongue can describe the case of my soul which was once lifted up as it were to heaven, and now must be thrust down to hell."

Then again, when calling to remembrance his former communion with God, the fountain of his heart would open, and gush forth in torrents of vehement pleadings and desires, of which such utterances as the following are but a few drops:—

"O wretched man that I am, who shall deliver me from the body of this death? How long shall I find murmuring, rebellions, revenge, covetousness, slothfulness, and unbelief within my soul? Oh! how I love the image of Jesus, and fain would I have it engraven on my heart and walk, for there is no soundness in my flesh, neither is there rest in my bones, because of my sin. O Lord, all my desire is before thee, and my groaning is not hid from thee. Oh! I find thee knocking at the door of my iron heart by thy word and Providences, but I find my heart bolted against thee by Satan and unbelief. O Lord! if I could, I would open unto thee. But Oh! I am bound hand and foot, as in fetters and chains of brass. Oh! now I am like to break my heart when thou art standing without, and the devil and my own lusts within. I see thy beauty, and hear thy gracious words, and yet cannot shake off my chains to come at thee. I can as easily overturn the course of nature, remove mountains, and raise the dead, as open to thee. O Thou who hast the keys of hell and of death, wilt thou not open to thyself, and stand no longer reasoning with a man in chains. Every knock thou givest aggravates my grief and longing, and wilt thou leave me thus? Surely thou hearest my groaning, and seest the moving of my bowels towards thee, yet out of this bondage I cannot get. But though I have brought all this upon myself, whether shall my covenant with death and hell, or thy covenant of grace be disannulled? Lord deliver me, and let the gates of brass and bars of iron be broken in sunder by thee. Thou wouldst not destroy a righteous Lot in Sodom, and wilt thou destroy or disregard my secret groans and desires of redemption in the midst of such abundance of wickedness, for it is not merely desires of peace and rest, but desires of purity and holiness which are here. And who begat these desires? Doubtless Thou art their father, though thou acknowledgest them not at present. And wilt thou stand and see these desires choked by filthy lusts? I'll venture to say, it is thy grace, for what else can I call these desires? O Lord, shall the cries of lusts prevail more to keep thee away than the groanings of my soul to bring thee to my deliverance? Shall not the blood of Christ speak better things than that of Abel? O Lord! hast thou forgotten to be gracious, and wilt thou be favourable no more? Is thy mercy clean gone? Is there no help in God for my soul? Hast thou but one blessing, O my Father! or hast thou once blessed me, and shall I be for ever cursed? O Lord! thou hast not ceased to be a reprover unto me, and wilt thou cease to be gracious? Unto thee, O Lord, belongs mercy, though I have rebelled against thee, and have not obeyed thy voice; therefore the curse that is written in the law of Moses thy servant, is come upon me, and thou hast confirmed his words which he spake, "for I am this day a curse and reproach unto thy ways and people, and my life hangs in doubt before me. Yea, I am wearied of my life, since thou hast departed from me." Yet, O Lord, thou art just in all that thou hast brought upon me. O God! hear my prayer and supplication which I present before thee, not for my righteousness, but for thy great mercy, and cause thy face to shine upon my soul that is desolate, for the Lord Christ's sake."

But our space will not admit of our doing any thing like justice to the amazingly diversified experiences of these five years, and so we must pass on to June 1750. He was still in an exceedingly depressed and uncomfortable state of mind. Then he began to search the scriptures more carefully to see if there was any of the saints ever in like condition, which might be a ground of hope to his soul. This search he pursued with untiring industry and an ever increasing earnestness. God's gracious dealings with the Patriarchs; his pathetic expostulations by the prophets were all produced. Then once more some glimmerings of hope began to dawn on his benighted weary soul. It was something like light and darkness mixed together. Zech. xiv. 6. He was now waiting for the Lord, as they who wait for the morning. About this time he heard a sermon preached by Rev. W. Gillespie, from the words, "we are troubled on every side, yet not distressed." In his state of mind, the very reading of such a text was a sermon to him. Every sentence of the discourse seemed as if specially designed to meet his own case. On this he writes :—

"I was melted down where I sat, under this sermon, and thought all my bands were loosing, and the clouds dispelling. But immediately Satan raised an objection, that such a person as the minister was describing, could not be a child of God. Satan perhaps knowing that his time was but short, endeavoured by all possible means to give me a deeper plunge into the ditch than ever, thinking thereby to cause me to abhor all the ordinances of God. And it is my opinion that a few days more of this exercise would have driven me to a desperate end. One link added to Satan's chain would have devoured me. Indeed my strength was gone, the water being spent in the bottle and no well appearing, made me to cast away my hope for lost."

On his way home he sat down to rest and meditate ; and there the Lord met him in a burst of heavenly sunshine, from amid the previous lowering clouds. His own account is as follows :—

"In a minute's time all my doubts were dispersed ; the gates of brass and iron bars of unbelief were broken in a thousand pieces, and my captive soul set at liberty. The Shepherd of Israel took my soul half-consumed out of the mouth of the lion. He took the spoil from between the teeth of the terrible, and plucked me as a fire-brand out of the burning ; and before I arose, my tongue was loosed to sing the high praises of my God. And at the same time Jesus Christ the Sun of righteousness arose upon me, with healing under his wings. I might now say with king Nebuchadnezzar when he returned from the society of beasts, as I was from the society of lusts and devils, 'I lifted up mine eyes unto heaven and mine understanding returned unto me ; and I blessed the Most High, and praised and honoured Him that liveth for ever and ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation,' Dan. iv. 34.

But, Oh ! when I lifted up the eyes of my faith, and saw the lovely Redeemer leaping upon the mountains, and skipping over the hills of crimson guilt, and scarlet sins, I was even like one in a dream. And oh ! his kindness was great,

He did not so much as upbraid me for evils in his absence. But said, 'Son, be of good cheer, thy sins are forgiven thee.'

The whole gates of my soul lifted up their heads, and the everlasting doors were set open, and the king of glory came in. O stupendous miracle of grace! O astonishing and unexpected visit! But O! when He came near me in the glory of his pardoning grace and mercy, proclaiming himself the Lord, the Lord God merciful and gracious, long suffering, &c. How was my soul overwhelmed with his grace! My soul failed when he spoke. But was it any wonder that I was glad? It was rather a wonder that I did not give up the ghost with joy. Though all the mountains around me were gold and silver, and all my own, I would esteem them as dung and dross, in comparison of the excellency of Christ Jesus my Lord. Was it any wonder though I was glad to see Him whom I had not seen these few years, but seldom, or as a wayfaring man that turneth aside to tarry for a night, and for the last two years not at all: But when my Redeemer was absent, O how was his love despised, his name reproached! His spirit vexed by my ungodly deeds. But now He is come! O He is come! Blessed be his name, who hath taken away the difference. And what shall I say? Yea, what could David say more? 'But is this the manner of men, O Lord?' I'll say, with Hezekiah, 'He hath both spoken unto me, and himself hath done it, I shall, (by his grace,) go softly all my days in the bitterness of my soul.'

If any should ask, what is thy beloved more than another beloved, I'll tell in a word what I think of my beloved. He is altogether lovely; he is a lovely king upon his throne, as well as a lovely priest upon his altar; his law and precept are lovely, as well as his promise and grace; he is altogether lovely. And I love him to that degree, that I can as well tell what are the outgoings of paradise, as tell the various outgoings of my soul towards him, in all his offices and relations as mediator; nor yet how my soul feeds by faith upon him. He is a sun and shield unto me; he is my hiding-place and my shield.

My soul discovers many avenues where Satan can throw his fiery darts, and yet in less than a minute my faith can turn Christ my shield into a safe bulwark of defence at the head of every avenue, and then I see safety in Christ against all enemies, and a complete fulness for all wants. He is dearer to me than my bosom friend,—than my only son, &c. He is the very life of my soul, and soul of my life. Yea, I had such a discovery of Christ in his mediatory offices, as made me put my whole trust and confidence in him. I am sure there was never a man born blind who trusted his father or any friend to lead him safely in the way, more than I trusted God to lead and guide me by his Spirit unto all truth.

There is no devil nor damned reprobate in hell, who can have more frightful views of their sins than I have of mine in all their most aggravating circumstances; and yet, when I view Christ as a priest, and the efficacy of his blood; the merits of it in the sight of God; and the sanctifying virtue of it in the soul, when applied by the Holy Ghost, I am as much confirmed of the love and everlasting favour of God, as the elect angels are, who were confirmed in their first state and never sinned. And when I view Christ as King of kings, and Head over all things to his church, I undervalue the power of Satan and wicked men, &c. as I do the dust under my feet. I rejoice, I triumph, I conquer in Christ, and have no confidence in the flesh, while I earnestly covet his example. And now that I am a believer in Christ Jesus, the peace of God that passeth all understanding fills my whole soul.

I came home the rest of my journey as one who had been raised from the dead. Yea, I could scarcely forbear to tell my joy to those whom I met by the way."

This was the last of his great deliverances. Though not exempt from trials and troubles of an ordinary kind, his soul

was never again plunged into such depths, nor tossed with such tempests. He seemed like a mariner that had encountered all the perils of the great ocean—its shoals and reefs and treacherous quicksands, its foaming billows and raging hurricanes—and had safely entered the quiet haven, there to await the time, when his generous master, the King and Governor of the neighbouring territory, should invite him on shore, to regale himself amid its gardens and palaces, with their unrivalled delights. And what is a passing cloud, or even an occasional short-lived gale, to him, whose vessel is thus securely moored or anchored within the land-locked harbour—with all the dangers of the great deep overpast, and all the pleasures of a gorgeous landscape with its woods and meadows, its crystal streams and golden fruitage, full in view? Such was the position to which Dugald Buchanan at length attained, after forty years of his weary pilgrimage had been well nigh spent. Subsequent to that period, scarcely a day passed without his experiencing some fresh token of God's love and power in his soul. And often for weeks and even months together, scarcely "five minutes at one time" elapsed, "except when he was asleep, in which the Lord had not been either instructing or quickening, or comforting him."

Now, with sanctified memory he would review, amid emotions of wonder and delight, the Lord's past dealings with his soul; and then, with searching spiritual discernment would he analyse and record the evidences which he had of the grace of God being in him, and that he should not come into condemnation. Being often afflicted with bodily ailments, he accustomed himself to contemplate the "grim visage of death," as only the opener of the portals of immortality. Then would he at times feel as if wholly wrapped up in the contemplation of God and eternal things. "O, what is it," he would be often constrained to exclaim, "to have an eternity of holiness! an eternity of the most perfect obedience, without weariness! an eternity of uninterrupted love! an eternity, without alteration! O, eternity, eternity, how does the thought of it swallow up my soul!"

But, while he thus reached to high spiritual attainments—holding almost habitual converse with things above—he did not forget that, as a friend and member of society, there were relative duties which he was bound to discharge. His religion was not the idle selfish dreamy pietism of the monkish recluse, or the brilliant but delusive glare of a heated self-destructive zealotism. No: his was the religion of the cross—the generous, unselfish, benevolent religion of Him, who discharged alike every duty towards God and towards man. When, at one time, well nigh the gates of death, he tells us, that "the thoughts of

leaving a loving wife and pleasant child were very hard upon him ;” but at last he got over this difficulty, being enabled to act faith upon the following scripture ; “ Leave thy fatherless children, and I will preserve them alive, and let thy widows trust in me.” After he had got his faith fixed on this promise and command, he was “ as well and better satisfied, than though he had an estate to leave them, with coffers of gold ;” and having attained a perfect resignation to God’s will, he “ was willing to live or to die as he pleased.”

Soon after his final entrance into the sweet haven of rest, he began to compose and recite some sacred poems, which, together with his now distinguished piety, attracted the attention of the religious and benevolent towards him. Anxious to benefit his fellow-men, while earning an honest livelihood, he had become the conductor of a small school in a remote and obscure hamlet, in the lowlands of Perthshire. Desirous at once to better his condition and render his services more extensively useful, his friends strongly recommended him to the incorporated Society for propagating Christian Knowledge in *Scotland*—a useful society, we need scarcely add, connected with the *Scottish* not the English church. His services were gladly accepted of ; and, in 1755, he was settled as a Catechist at Ranoch, a widely extended district, considerably to the north of Loch Tay, in the central Highlands of Perthshire.

Spiritually considered, this district was, at that time, a wilderness, as barren as the surrounding heath-covered mountains. Here then was a fitting field for the exercise of his gifts and graces. As our object, however, has been to unfold the *personal religious experience* of the man, and not the general incidents or labours of his life, it must suffice to say, that his indefatigable exertions, the solemn awe inspired by the holiness of his character, and his powerfully eloquent appeals, produced deep and overwhelming impressions among the rude but warm-hearted people. For fourteen years he went out and in amongst them—teaching from house to house, and publicly testifying the gospel of the grace of God, with a zeal and diligence, which have “ seldom been equalled and never surpassed.” As to his attainments in personal holiness and burning desire for the salvation of his fellow-men, he has probably had few equals in any country or age. His deep knowledge of human nature, as truly remarked by his biographer, “ qualified him in a high degree for finding access to the hearts and feelings of his hearers. He possessed a comprehensive mind, a well cultivated judgment, a fine and delicate fancy, and a lively imagination. His piety was fervent without fanaticism, and sincere without enthusiasm. Of his exhortatory address to the people, it has been said by

respectable witnesses, whose testimonies are entitled to the highest credit, that they never listened to any minister who made a deeper impression upon his hearers, and that it was impossible for the most listless and careless to remain unmoved under his doctrine." Thousands were wont to flock from all parts to hear the thrilling utterances, respecting sin and the great salvation, which dropped from his hallowed lips. As no building was large enough to contain such multitudes, they were wont to assemble in the open air, on a rising eminence near the banks of the river,—a spot, which,—it is believed, became the birth-place of many an heir of glory—a spot, therefore, truly consecrated by rich effusions of Jehovah's Spirit on the hearts of awakened sin-convicted hearers.

Sometime after his settlement at Ranoch, he published in the Gaelic language a small collection of Sacred Poems, or Spiritual Hymns, which have since passed through many editions, and are well known in the dwellings of the poor, by whom they are perused with the most intense interest. Of these "The Day of Judgment" and "the Skull" are the most celebrated; and indeed there is no language that can exhibit any compositions of the kind, more sublime in conception or more masterly in execution.

The publication of these poems added greatly to his reputation, both as a Christian and a scholar. His aid was accordingly solicited in superintending the correction of the Gaelic version of the New Testament, during its progress through the press. For this purpose he went, in 1766, to Edinburgh. While there preparing the word of life for the benefit of his own countrymen generally, he was not unmindful of the spiritual necessities of the thousands of them, among whom he was then sojourning—thousands, who reluctantly left or were forcibly driven from their own sequestered glens, to seek for employment in the great metropolis. His labours among these, in public and in private, were accompanied with a holy unction and power, which produced great, striking, and lasting effects. When a sojourner in Edinburgh, his biographer relates the following anecdote of him, which is worthy of being recorded:—

"He was introduced to the celebrated David Hume the historian, who, having been informed of his excellent character, received him with great affability, and entered very familiarly into conversation with him on various topics.

While discussing the merits of some authors, Mr. Hume observed that it was impossible to imagine any thing more sublime than the following lines which he repeated :

' The cloud-capt towers, the gorgeous palaces,  
The solemn temples, the great globe itself,  
Yea, all which it inherits shall dissolve,  
And like the baseless fabric of a vision—  
Leave not a wreck behind.'

Mr. Buchanan at once admitted the beauty and sublimity of the lines, but said that he had a book at home from which he could produce a passage still more sublime, and repeated the following verses: ‘And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.’”\*

His work in Edinburgh being finished, to the entire satisfaction of his employers and the most competent judges, he returned to his home—was soon after seized with an epidemic fever—and on the 2d day of June, 1768, in the fifty-second year of his age, resigned his spirit to the God who gave it. During his sickness he constantly sung of the Lamb in the midst of the throne—expressed the most ardent desires to depart and to be with Christ, which is far better—and gave many an emphatic utterance to his full and triumphant hope in the glorious resurrection of the just. The announcement of his sudden and unexpected death, called forth one wide and universal wail of sorrow throughout the whole of those romantic regions, where his worth and piety were best known and appreciated—his labours of love had proved most eminently successful—and his memory has been handed down to this day with a traditional reverence which attaches to the name of no other uninspired man, whether living or dead. “Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labour; and their works do follow them.”

The people of Ranoch naturally wished that his corpse should be among them; but his relations carried him to his native country, followed by an immense concourse of persons, not only from the parish, where his last days were spent, but from the surrounding parishes—thus testifying their deep sense of the bereavement which they had sustained, and accompanying their expressions of regret with many tears.

As to personal appearance, his biographer tells us, that he was “considerably above the middle size, and rather of a dark complexion, but upon a close inspection his countenance beamed affection and benevolence. Among his intimate acquaintance he was affable, free, and social, and possessed much interesting information and innocent anecdotes, in consequence of which his company was much sought after by all the families in the country.” With many of the best of the English poets and theological writers he had become familiar. His knowledge, too, of history and the several departments of natural philo-

sophy was extensive. But whatever attainments of this description he acquired, his delight was to render them all subservient to the cause of revealed truth. During the two winters of his residence in Edinburgh, though then fifty years of age, such was his thirst for knowledge of a really useful kind, that he availed himself of the opportunity of attending the University classes for Natural Philosophy, Anatomy, Astronomy, &c.—subjects which, we are assured, “made a great impression on his mind, and gave him more extensive views of the omnipotence and wisdom of the Divinity.”

But the Book of God’s Revelation—the Word of life—continued to the day of his death to be his chiefest study and delight. Elsewhere he found ordinary food—pleasant enough of its kind: here he feasted as at a banquet of heavenly delicacies. Words always failed him,—though in his own native tongue no man ever excelled him in power of expression—when attempting to convey to others any conception of his own regalement of spirit when meditating on God’s testimonies. But on this subject we must not dwell; our space is exhausted; and we can only present a few fragmentary passages, merely illustrative of *the manner* in which he was wont habitually to meditate and personally to apply scripture texts:—

“The Father judgeth no man, but hath committed all judgment to the Son.” John, v. 22. ‘O how sweet a consideration is it,’ would he exclaim, ‘to behold a Redeemer and a judge in one person! Methinks that I behold the Lord Jesus Christ, who was my advocate, performing this last office for me as mediator, when I was arraigned at the bar of justice, opening his graceful lips in my behalf, pleading his own blood and merits, his doing and dying, his resurrection and glorification, by whose righteousness I was openly acquitted in judgment, to the everlasting honour of God’s law and justice. And then I behold the Lord Jesus, not only as my Advocate and Redeemer, but as my Judge. O, who can express the glory of Christ in this view! I would rather lie down upon an iron harrow, with these considerations witnessed by the Holy Ghost to my conscience, than lie upon a bed of down with the sting and guilt of sin.’

‘O my soul, thou hast said unto the Lord, Thou art *my Lord*,’ Ps. xvi. 2. In reading such passages he would say;—‘yea, O Lord, thou art my God, and my all. O Lord, my faith hath ventured my soul, past sins and present imperfections, upon thy covenant of grace in Christ, to bear me up, and to be a God all-sufficient unto me, as firmly as I venture thy earth, which is upheld by thy mighty promise, to bear my body.’

‘If a man love me, he will keep my commandments, and my Father will love him, and we will come unto him, and make our abode with him.’ In meditating on this passage he was led to exclaim, ‘O astonishing grace! If the Son of God, the Amen and faithful witness, had not said it, who would have believed it? But, indeed, he manifested himself to me, and shed his love abundantly on me through Jesus Christ, and to that degree, that my narrow soul was quite overcome, and could hold no more. Then, I said, let it this evening be published among all the heavenly host, and resounded upon their golden harps, that the free grace of God in Christ, has got a complete conquest over my whole heart and soul, and that I am this day a willing captive of the cross of Christ. O the sumptuous table which has been covered to me in the wilderness! Behold

a feast of love, unparalleled love! God the Father being pleased to bruise his own eternal Son, the Son of his love, and gave him, body and blood, to be food for thee, O my soul! Christ giving himself with all the benefits of his life and death! Yes, and his Holy Spirit, over unto me in the feast."

Fain would we linger amid such rich, soul-feeding, soul-invigorating pasturage. But we must pause. His reflections on many passages, such as "the Lord is my shepherd, I shall not want," and, "they all drank of that spiritual Rock that followed them, and that rock was Christ," resemble the strains of a *lyric* or *seraphic song in prose*. But we have no space for them. He often speaks of his soul being "brim-full of the love of God, in sending the Son of his love to save sinners," so that he could think of nothing else—of views of the fulness and sufficiency of Christ so "crowding upon him, and shining with such beauty, that his soul was almost swallowed up"—of his being "feasted and refreshed with the wine of wisdom and the bread of God, which came down from heaven, and the delicious honey-comb of Jehovah's testimonies"—of his soul being "lost in the ocean of God's love, which has neither bank nor bottom." He then could cheerfully contemplate the most adverse dispensations, if such were the will of his heavenly Father. "Send," says he, "snow in summer, or rain in harvest; give bread of adversity or water of affliction; take away one of my comforts to-day, and another to-morrow; do thy whole pleasure with me and mine, and by thy grace I will say, 'good is the will of the Lord.'" Heaven and earth he called to witness that he was no more his own, but the Lord's, "to work upon, to work by, and to work for." And his earnest prayer was, "O Lord, do not punish me, by giving me my own will; for I reckon it the greatest punishment out of hell, to be at the disposal of my own passions. And if I, through fear or pain, should be tempted to yield unto them, O Lord, hear me not. O shut out my prayer in that respect. Reject my cries and tears, when contrary to thy will and my own interest. O Lord, if thou lovest me as a child, spare not thy rod; go through with thy work in me, and spare not the flesh for its crying." But, lest it might be supposed, that, in such absolute desires to have his own will absorbed, as it were, into the Divine, he meant to lay aside his rational faculties as useless, he humbly suggests that the Lord required no such sacrifice at his hands, saying, "No, Lord; I will use them with the utmost prudence and diligence of which I am capable; only do thou superintend them all. Cross my will; turn my wisdom to foolishness and my strength to weakness, when I lean to them, and not to thee: let all thy counsels stand fast, and let mine fall. Save me from myself, for I am my greatest enemy." And with these emphatic words does he

conclude his remarkable diary of the Lord's dealings with his soul;—"I bless thee, O my God in Christ, who hath enabled me to renounce myself so freely in thy sight, and for giving me such a soul-submission to thy yoke. Now, Lord, let the dedication of myself to Thee, and my accepting of Thee as my God in Christ, and my being the subject of thy spiritual work, be like the day that is past, and cannot be recalled again. Let it be ratified in heaven, and I will sign it upon earth."—*Dugald Buchanan.*

Before we finally close, we cannot help remarking on the mockery which the successful spiritual labour of such a man as Buchanan, tends to cast on that most fabulous and unreal, yet withal most mischievous of all the fantastic fictions of the Dark Ages—the Romish and Puseyite dogma of what has been grotesquely and impiously enough designated "the *Apostolic* succession." On the head of this "good and faithful" servant of God, neither Episcopal nor Presbyterian hands were ever laid. He lived and died an unordained man—a mere lay-catechist,—forming, in no conceivable way whatsoever, any link of the so called Apostolic chain. In his case no personal or ministerial grace could possibly have been conveyed, by hereditary descent, from any derivative Apostolic source, through any of the superstitious and impure channels of mere priestly invention and manual imposition. And yet, since the times of the Apostles, few men have been more richly endowed with shining Apostolic graces and gifts—few men, more signally honoured by the great Head of the church with special tokens of Divine favour and love, in proclaiming the gospel of salvation to perishing sinners. Plainly, therefore, in his case, neither the intrinsic virtue of his preaching, nor the efficient cause of its success, could in any way depend on the lineal transmission of any real or imaginary Apostolic "ichor," through artificial formalisms that savour more of the genius of an ephemeral but typical Judaism, or of a more permanent and superstitious heathenism, than of the pure and ethereal spiritualities of the gospel covenant. No; as if in derision of all such mere earthly devices and carnal entanglements, the grace which enriched the soul of a pre-eminently saintly man like Buchanan, and through his instrumentality, the souls of others, was clearly imparted direct, and without any gross mechanical medium, from the underived source and fountain of the Eternal Godhead: and hundreds, now probably around the throne, shine forth there as glorious monuments of its Divine efficiency, and everlasting witnesses against the delusive and ruinous dogma of the necessity of transmitted grace, through Romish and Puseyite and other non-descript successions.

A. D.

## IV.—The late Rev. John Macdonald.

By a short notice, prefixed to the last number of the *Observer*, we announced the unexpected and lamented decease, on the 1st of September, of this eminent minister of Christ. A record of his life and character would have found a befitting place in the pages of the *Calcutta Christian Observer*, which, during the last nine years, has been adorned by many valuable contributions from his pen: but one has been prepared for and inserted in the *Free Churchman*, which periodical, undoubtedly, had the first claim; and as that record is more accurate and more minute than any we could have obtained within so short a time, we venture to select from it a few outlines; in the hope that our readers may, thereby, be encouraged to obtain and contemplate for themselves, the more graphic picture drawn of him in the *Free Churchman*.

To our selections from that periodical, edited by himself, we are privileged to append the resolution of the Missionary Conference, descriptive of his character, and of the great loss sustained, in his death, by the Church of God in India; a loss to which the following remarks penned by our late friend himself are emphatically applicable: "The happiness of heaven is first the sorrow of earth: for as a mother bringeth forth her children with travail, so in pain doth the Church render up her sons into the heavenly world; although she afterwards rejoiceth that they are *THERE*. The removal of Christ's ministers is, indeed, a heavy affliction, for they are not easily replaced: their *sudden* removal increases the trial, for they have not been permitted to bear their wonted testimony, at the time and in the manner in which men most desire it."\*

As the resolution of the Missionary Conference contains a description of Mr. Macdonald's character, as true as it is minute, we ought perhaps to abstain from making a similar attempt. And yet we cannot wholly refrain; for memory loves to linger upon his person. His devotedness to his Master was such, that his very countenance seemed to join in the language of his heart: "Speak, Lord, for thy servant heareth." With a jealous watchfulness he guarded the interests and the honour of his God and Saviour: other objects, however highly prized by others, in his eyes sunk into comparative insignificance. His opposition to sin was truly formidable to those who sided with sin; and to many such it appeared unusually and unnecessarily severe; and yet to the best of our knowledge we have never known a servant of God, in whom the power of faithfulness was so uniformly and so completely blended with the serenity of candour and the cheerfulness of affection. As the cloudy pillar struck terror into Pharaoh and his host, whilst it shed light and glory upon Israel; so in the man of God, whose loss we are deploring, the power of the Holy Spirit was at once both formidable and cheering, both withering and encouraging. The secret of his strength undoubtedly lay in his attention to his closet duties. "Take heed to *THYSELF*," was by him ever remembered to form the first part of the apostolical injunction, preceding the second part, which refers to *DOCTRINE*. "*HIS LAMP*"—to use the expression of one who knew him better than others—" *HIS LAMP WAS TRIMMED EVERY DAY.*"

\* *Calcutta Christian Observer* for June, 1842, p. 344.

He lived in close communion with God : neither labours nor duties of any other kind interfered with this : it was the breath by which his soul was kept in health, and the food which sustained its spiritual strength. How large a portion of his excellence was based on and drawn from this ! Powerful as a man of prayer, he was eminent in his usefulness. His knowledge of the word of God was remarkable : from early life it was the object of attentive study : he received all it taught, and comparing one part with another, arrived at a precise understanding of its meaning and its force, which few acquire or employ. But while he carefully cultivated the inward life of piety, he was most active in doing good. " Instant in season and out of season," he rose early and retired late, and performed a vast amount of work for Him whom he served. " Unfruitful," he said, " I may be, (and I mourn that I am so) but *indolent* I cannot be for such a Master." He was a " faithful minister of the New Testament." In the powerful sermon preached on the settlement of Mr. Mackail, as Pastor of the Free Church congregation in this city, (a sermon which we commend to the special notice of our readers,) he has unconsciously drawn a picture of what he himself successfully attempted to be as an " Ambassador of Christ." As a pastor he loved the young : and both in London and Calcutta showed a paternal regard especially to the young men whom his ministry had in charge.

And now the Lord has taken him to himself. By his holy example, by his scriptural writings, by his well remembered instructions, " he being dead, yet speaketh." Fragrant is his name ; now that he is gone, may it be had " in everlasting remembrance."

From the first year of his sojourn in India to the last, Mr. Macdonald was a frequent contributor to the pages of this periodical ; and, in fact, during the greater part of the time he was one of its editors.

The first paper from his pen, (if we mistake not) which appeared in the *Observer*, is that on the visible Church, with which the number for November 1838 opens. It may be considered as a typical portraiture of his character and influence in India, as will at once be perceived from the conclusion drawn at the end : " In general, and especially in this vast metropolis, we have no reason to expect any signal interposition of divine power, until there be a revival, reformation, and renewed sanctification of the visible Church of Christ in this land. Therefore it is evidently the duty of all who would not be found hindering the conversion and salvation of their perishing fellow-men, to look first to themselves and not to the heathen ;—to put away everything that is displeasing to God ; to promote the same work among all to whom their influence as men or ministers extends, as they shall answer for it to God at last ;—that so the mountains being levelled and the valleys exalted, the voice may at length be heard, ' Behold thy God.' "

The following are the titles of the papers, known to have been written or otherwise contributed by him in subsequent years :

1839.

*January, April, and November* : Letters to a friend on personal religion.

*February* : Evil of neglecting the Lord's work.

*March* : The Oratorio. *October* : Delay ; an appeal.

1840.

*April*: (Notice of the) 19th Annual Report of the Calcutta Baptist Missionary Society.

*August*: Protestant Subscriptions to Popish Institutions.

*October*: A study concerning the Excellency of the Lord Jesus Christ.

*December*: Revival of the Lord's work, in Rosshire, North Britain.

1841.

*January*: Circular letter from the Missionary Conference.

*July*: Letter to a friend, on "The Sacrifice."

*October* and *November*: Missionary Trials and Missionary Encouragements in India.\*

1842.

*January*: Reply to Indagator.

*February*: What is the Theatre?

*March*: Notice of the 23rd Annual Report of the Bengal Auxiliary Missionary Society.

*March, April, May, and June*: Isobel Hood's Memoir and Manuscript.

*June*: Notice of the Report of the Calcutta Baptist Missionary Society for 1841.

*July and August*: On Ministerial care of young men.

*September*: Published Profanity of the Calcutta Stage,—or "What is the Theatre?" *continued.*

*December*: May I go to the Ball?

—————: The Pilgrim's light to the end of his path.

1843.

*February*: Two illustrative incidents—"Who would not pray?" and "Who would delay?"

*March*: The Convocation of Scottish Ministers.

*May, June, July and August*: Brief Outlines of Christianity.

*July*: The crisis of Separation in the Church of Scotland.

1844.

*February*: The Government of India guilty of Spiritual Treason (in the Resumption Laws.)

*November*: Charles Hogsett, the dying Sailor Boy.

*December*: Lectures on the errors and evils of Romanism. Introductory Address.

1845.

The Doctrine of divine Grace as perverted by Romanism.

*September*: Notes on Theatrical amusements.

*December*: Profanity of the Stage.

1846.

*September*: Hindu Holidays, the festivals of Devil worship; ought Christians to observe them?

1847.

*April*: Editorial Note on the Urdu Bible Translation Controversy.

*July*: A word for the *Calcutta Christian Observer*.

To these should be added the seven successive Circulars of the Calcutta Christian School Book Society.

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\* This paper, drawn up for, and published at the request of the Missionary Conference, is one of the most precious pieces ever written by our late friend, well deserving of being more extensively known and read than it ever has been. Might it not be printed in a separate form?

“Mr. Macdonald was born in Edinburgh in March 1807. His father was the Rev. Dr. Macdonald, now the Free Church Minister of Ferintosh in Rosshire, who at that time preached to the Gaelic congregation in the Scottish capital. Such a parentage was truly noble. Not Whitefield in England, not Charles of Bala in Wales, were more conspicuous as the agents in revivals, than Dr. Macdonald has been in the North of Scotland.

Young John Macdonald in his early days accompanied his father to distant places where the Gospel was to be preached; in the great ordinance of family worship, he became familiarized with sound and weighty exposition of the scriptures; and in the life of him whom he most of all revered, he saw an exhibition of that entire and cheerful devotedness to God, which he heard recommended from the pulpit. He was educated at home, with the aid of a private tutor. In 1820 he went to the University of Aberdeen, and there his abilities and industry secured him academical distinction. In 1825, he entered the family of a gentleman resident near Elgin, as a private tutor; and it was there that the grace of God met him. His education and the convictions it had produced were not sufficient, he remained still dead while he lived, till the blessed Spirit of God quickened him. He was not twenty when that great change occurred. It was a change preceded by great terrors and by deep searchings of heart; he laboured at first to fulfil the law of God, and mourned, in anguish of spirit, as he became more and more conscious of his short-comings of its broad requisitions. At length, in a little tract, the plain words “the *simplicity* of the Gospel” met his eyes, their scales suddenly fell, and he saw at once in the light of the scriptures and with the vision of faith, the completed righteousness of the all-sufficient Saviour, “which is unto all, and upon all them that believe.” At this time his Christian course began. He taught in his Sabbath school “in the peaceful vale of Pluscarden;” he wrote his exquisite tract, “the suffering Saviour;” he opened his ministry in the old decayed Abbey of the place, which has long been used as the parish church; and he found his best human teacher in a poor and aged Christian woman, in whose hut he shared the benefits of her long experience and of her deep spiritual sagacity. In 1830 he received an invitation to become the pastor of the Scottish congregation at Islington, in London. He went a young man into that great city, where so many who once ran well have been ruined by popularity, or discouraged by ill success. He grew in wisdom, and soon became known almost universally to the Christians of London, as a man of great weight of character, of deep spirituality, and of singular and eminent graces. He took part in establishing the London City Mission, one of the most useful and most scriptural societies in the world; and he shrunk not from taking part also, in the public preaching of the gospel, in the streets, squares, and neighbouring commons of London. He was also a party in the Presbytery of London to the exposure and condemnation of the misguided Edward Irving. At a time of more than ordinary trial, and when London was blessed with many very eminent ministers among the survivors of the old generation and the leaders of the new, Mr. Macdonald, young as he was, acquired a high reputation, and drew together a considerable congregation.

In 1835 he had occasion to visit Edinburgh. While there, and attending the meetings of the General Assembly, he heard Dr. Duff speak on the subject of the Indian Mission. From an early period he had desired to serve God in the missionary field, and now his conviction of the wisdom of the plan adopted by the Missionaries of his own Church came to the aid of his long cherished love for the glorious work of extending the Redeemer's kingdom. As funds increased, fresh Missionaries were required, and on being appealed to in Edinburgh, to suggest a suitable Missionary to proceed to Calcutta, Dr. Duff mentioned the name of Mr. Macdonald, with whose manifest devotedness and spirituality of mind he had been much struck while visiting the Presbytery of London. An invitation was therefore sent to Mr. Macdonald. His case was very peculiar. He was pastor of a growing congregation, surrounded by an attached people and undeniably useful in his present sphere. Yet after deep consideration of the subject in all its bearings, he resolved to relinquish his charge, and to go forth to a distant land, not knowing what might befall him there. Before leaving he addressed to the Presbytery of London a statement of his reasons. From this very remarkable document\* we take the following characteristic passage :

“ If any chain forged on earth could bind me, that memorial† might : but I feel that contrary to my own weak nature, all ties are made as flax to me. I feel bound in spirit, and I cannot but go. I feel that I have this night come to the brink of waters deep, dark, and strong ; and never has my flesh trembled as now. But there is a voice from the unseen, which says, “ IT IS I ; BE NOT AFRAID.” That voice I know ; it is “ the Beloved ” who speaks. I must not shrink—I may not fear—but will follow whithersoever he calls. I am not yours, my beloved brethren and flock ; neither am I my own. If I follow not him, the sentence is already pronounced that I am not his. But his I am and must be ; therefore *I go*—Lord, lead me ! what I have done evil, forgive ; what is thy own, accept ; and “ THINE BE THE KINGDOM, THE POWER AND THE GLORY, FOR EVER. AMEN ! ”

Mr. Macdonald sailed for India in 1837, and he arrived early in February 1838. His special work was the instruction of the theological classes in the General Assembly's Institution, and in this labour of love he delighted. But he very soon found additional occupation. As one of the editors of the *Christian Observer*, and as Secretary of the Christian School Book Society, he was far from idle. He was also diligent in preaching the gospel. He took his turn with the two Scottish chaplains at St. Andrews' Church in conducting their Wednesday evening lecture and prayer meetings, and he frequently preached in that Church on the Sabbath day. He preached also in other Churches, and in the Sailor's chapel. From an early period he had a covenant with himself never to decline an opportunity of preaching the gospel, unless there was an absolute impossibility to prevent him ; and this covenant he is believed to have kept faithfully. At the house

\* It is included in the Pastor's Memorial, a small collection of his sermons preached in London—a very valuable work published by Cotes, Cheepside, London. It may also be procured from the booksellers in Calcutta.

† Presented by his congregation praying he should remain.

of Mr. G. Alexander of the Civil Service, he likewise expounded on Tuesday evenings; and when Mr. Alexander retired to England, this service was transferred to the house of his valued friend Mr. Hawkins, now one of the Judges of the Sudder Court, where it was continued till the establishment of the Free Church prayer meeting, after the Disruption. By his example, by the constant spirituality of his mind, by his wise and profitable conversation, and even by his most ordinary correspondence, he insensibly influenced many. In his common notes, there was generally something to edify or cheer, and that, not by any forced and artificial effort, but as it were, naturally, and appropriately to the principal subject. In his preaching he was more blessed in building up believers, and leading forward sincere enquirers, than in awakening such as were entirely careless. Indeed, there was a plain dealing in his ministry, a severity to sin and insincerity, by which he was made manifest to every man's conscience, and many shrunk from the contemplation of their own state as he exposed it to their view, and forsook the place where he was preaching. "Not with enticing words of men's wisdom, but in demonstration of the spirit and of power," he proclaimed the Gospel. "The law of truth was in his mouth, and iniquity was not found in his lips; he walked with God in peace and equity, and did turn many away from iniquity." (Mal. ii. 5.) Doubtless when the day comes for those who have sowed, and those who have reaped, to rejoice together, he will have many crowns of rejoicing as seals to his powerful and faithful ministry. But it was not thus only that he was useful. He wrote much and very forcibly. His tracts on the Oratorios, "What is the Theatre?" and "May I go to the Ball?" were so effective, that the world was greatly irritated, and their author, J. M. D. was for a time a bye-word for ridicule and reproach. But all this he heeded not. He went on writing and publishing, teaching, and preaching, undauntedly. His sermon "Duelling spiritually considered," was occasioned by a fatal duel, and published when the subject had been laid to heart by many, and it was also an argument in the most masterly style, both of eloquence and reasoning; and his pamphlets on the observance by Government of Hindu Holy-days, and on the connection of Government with Heathen Endowments, under some of the arrangements of the Resumption Laws, were worthy of his whole career, as a faithful Watchman in Israel, and a valiant soldier of the cross. He preserved throughout one unaltered tone, and the consistency of his sentiments and conduct, was sustained without an imputation. He was "dead to the world" in all its gaities, its follies, its speculations, and its ambition; but no man was more alive to its necessities, no man loved its people more, and perhaps no man in India mourned as he did, in bitterness of spirit, during the degrading heathen festivals, over the debasement of his fellow-creatures. He shone as a light in the world, and was as a city set on a hill that could not be hid.

It may be supposed that the conduct of such a man, in an event so momentous as the Disruption of the Church, of which he was a Minister, and to which he was much attached, was characterized by faithfulness, courage, and decision. Prior to the crisis, he had unhesitatingly

cast in his lot with those who were preparing to secede. At that time it seemed very unlikely that *this* party would be able, at an early period, to undertake any foreign missions of an expensive kind. Indeed many of the best Ministers, so far from anticipating that they would be able to support missions, expected for themselves great hardships as well as great changes. The writer of these pages can now recal to mind with undiminished admiration, a conversation he held with Mr. Macdonald on the subject. He enquired what he proposed to do and where he would go, when he left his house,—for the necessity of leaving that, was taken for granted. Faith breathed in the calm and holy confidence of his reply. He left *all* to God, and was well content to wait to know, and then to do or to suffer, His will.

When the intelligence of the Disruption reached Calcutta, Mr. Macdonald, along with all his Scottish Missionary brethren, joined the Free Church. Some members of the Established Church of Scotland seceded with them, and it became necessary to provide a regular ministry, till a pastor could be secured from Scotland. Mr. Macdonald, having had previous experience in the charge of a congregation, was requested temporarily to act as minister of the flock.

Of those who joined the Free Church, there were some who knew and loved the truth, but there were many more who were merely enquirers after it, and on whose minds the example of the Missionaries near them, and of the men whose names they honoured at home, had made a deep impression. With this little band, Mr. Macdonald began a patient course of ministerial faithfulness. Gradually some of those who at first discerned only indistinctly the excellency of the Gospel, became more in earnest in the one thing needful; and others from Scotland joined them, bringing with them some of the spirit and piety which has been so richly flourishing there. What Mr. Macdonald's ministry was to this congregation during the period of three years and a half for which it lasted, the address of the congregation shows. A testimony more honourable never was addressed to a retiring Minister, by a body of intelligent hearers.

On the arrival of Mr. Mackail, Mr. Macdonald preached the sermon at his induction as pastor of the Free Church congregation. His text was "How shall not the ministration of the Spirit be rather glorious?" It was followed by an address to the new Minister and the Congregation. Both have since been published together, and they form the last publication he sent from the press. One opinion only has been expressed of them. They are eminently scriptural, and eminently powerful, and the development of the Spirit's ministration in the discourse, is marked by profound theological knowledge, habits of close and continued thought, and a remarkable command of language. It is a noble performance, and very few ministers could have preached it.

After this, Mr. Macdonald reverted to his former course. He preached whenever he had opportunity, (occasionally to his former congregation) and he went on in the various spheres of his habitual Missionary labour, serving his generation according to the will of God, making full proof of his ministry, giving himself wholly to his high calling, and

exerting, as before, great private influence. He preserved too, the tone of his personal piety,—that essential element of usefulness, which so many have so miserably neglected under the languor they have experienced, or amidst the multitude of labours they have undertaken, in this trying land. He felt as Henry Martyn did, that nothing but constant activity *and continuing instant in prayer* could keep him breathing, and with him he dreaded *the preference of work for God, to communion with him*. Thus in much watchfulness he fulfilled his course.

His last and fatal illness commenced on Wednesday the 25th August. In the afternoon of that day he called to see a friend, and afterwards made arrangements for going to the weekly prayer meeting that evening, in which he was to take a part. But a sense of feverishness warned him to remain at home. He stayed away from the Institution also the next day, but in the evening was able to receive a visit from the Rev. A. F. Lacroix, the excellent and long tried Missionary of the London Society. This was his last interview of any considerable duration with any earthly friend, and there is now a melancholy interest attached to it.

On the day following Mr. Lacroix's visit, and on the following Saturday, he was much worse, and suffered from sickness, and confusion of mind; but on Sunday the 29th he was considered better, and on Monday morning in speaking for a few minutes to the Rev. T. Smith, he said that he had had a severe attack, but that it seemed to have passed off, and that he principally wanted sleep to restore him. But soon after there was a relapse. He suffered much again from confusion of mind and nausea, with great restlessness, and he regretted the crowd of vain thoughts that seemed to be rushing upon him, and his inability to fix his attention on the subjects of which he wished to think. At night the fever continued to disturb him, but towards the morning it passed away, and so treacherous was the attack that he was able, after he rose, to walk into the adjoining room, and he felt and spoke cheerfully and without the slightest apprehension of danger. Soon after he went to sleep, and his wife whose fears had been excited, rejoiced in this as a token of improvement, and thought that if he slept he would do well. But the sleep became a stupor, and except one word, in reply to a question how he felt, about the middle of the day, he never spoke again. All remedies failed, his breathing became loud and difficult, and the alarm gradually spread that he was about to be removed from us. Anxious friends crowded to the house, and at length began to press into his room to see his face once more. He was lying in a state of entire unconsciousness; around him were his wife, and his brethren in the mission, and his Christian friends, and the awful silence of the chamber was only broken by the loud sound of his respiration. Towards midnight there was a recurrence of fever, and the breathing seemed to be more easy. But the slight gleam of hope which then for a few minutes cheered the hearts of those who loved him, soon departed; his strength rapidly gave way, and life ebbed gradually, till as the new day began, soon after 12 o'clock, his soul took its flight from the body, and from the sleep to which he had so cheerfully resigned himself in the morning, he awoke up in the presence of his Redeemer.

There he now worships without weariness and distraction ; and his cares and his labours are all ended for ever.

Such was his end. A great company followed to the grave. Natives and Europeans, high and low, rich and poor, men of different Christian churches, joined in "the great mourning," and all who were assembled at the solemn scene when Mr. Mackail prayed by the side of the remains, felt that it was only a part of their own emotions that checked his utterance. On the sabbath following Mr. Mackail and Dr. Duff preached funeral sermons, and after the second, four native converts were baptized. On the very day that Mr. Macdonald was first taken ill, he had opened the work of the Institution by praying with peculiar emotion for the conversion of the youths trained in it, and especially that they would beware of the great sin of unbelief and rejecting the offer of Christ's salvation. On the day following three young men from the branch school at Baranagur came forward seeking christian baptism. It may be, that the last public prayer of the departed missionary may be yet more directly answered, through his own death speaking to the hearts of some who were instructed by himself. "By terrible things in righteousness" does the Lord fulfil our desires!

If the power were given us, we would gladly go on to depict at length all the elements of his character, and to illustrate the working of divine grace in his whole career. His natural character must have been distinguished from his early days, as one of great promise, for his intellect was very vigorous, and his decision of character very great. Had he remained unconverted he would probably have been eminent as a man of the world ; but the grace which bringeth salvation, while it did not diminish his talents, directed and sanctified their exercise, and made him eminent as a Man of God. *That* was his character, stedfastly exhibited, and constantly exemplified, from his conversion to his death. He ran not as uncertainly, he fought not as one that beateth the air, but this *one* thing he did, in daily earnest diligence : he "pressed towards the mark for the prize of his high calling in Christ Jesus." No one ever doubted on which side *he* was ; all men who knew him "took knowledge of him that he had been with Jesus." In His service, he was willing to spend and to be spent ; it was his meat and his drink to be about his master's business. Feeling deeply the greatness of his own obligations, and the infinite importance of the faith once delivered to the saints, he was ever conspicuously "valiant for the truth." He contended for it earnestly and undauntedly, and like the illustrious Scottish Reformer seemed to "fear the face of no man." Thus he impressed men of weaker minds, and more feeble graces, and became the "Mr. Great-heart" of many a company. And this character he maintained, not by sudden rapturous displays of affection, followed by re-actions of doubt, sentimentalism, and worldliness, but by a practical continuance in well doing, by "unhasting, unresting diligence" in his daily business, as one wholly consecrated to God.

He shone too, in Faith. Unwaveringly he could sleep upon a promise, yea rather, if all things seemed contrary, his spirit seemed to rise with the crisis, as he anticipated the accomplishment of God's designs by new and special manifestations of His powers. For the

progress of the truth, for the wise arrangement of all providential dispensations, for the support of himself and his household, he trusted God implicitly.

He was "Mighty in the Scriptures." He was not a man for isolated parts, or particular doctrines, he took the whole Word of God as he found it, and probably beyond most men, it may be truly said of him, "therein did he meditate day and night." His complete mastery in the use of the Scriptures was displayed, (as Mr. Macknail justly remarked in his funeral sermon,) in the astonishing *precision* with which he used it, as the sword of the Spirit, in his ministry. Thus all his views were simple and scriptural, and all the great truths of the Gospel held their appropriate places in his preaching without any one obtaining an undue prominence, or falling into unwarrantable neglect. It was his soundness as a lover of the Bible—the Bible in *all* its parts, and all its truths, that tended to keep him so free from doctrinal errors, and so far removed from all the fancies and novelties of the day.

But the great, the predominant feature of his character, was love to the Lord Jesus Christ. Those who heard his Sermons on the precious blood of Christ, and on Jesus Christ as the unchanging Saviour, or his expositions of our Lord's conversation with the poor sinful woman of Samaria, know that nothing kindled him so much, as the name and memory of that glorious Redeemer. It was not with raptures that he expressed his love; but in the multitude of his thoughts within him, the comforts associated with that fragrant name, strengthened and refreshed his soul. Next to the Bible, his favorite book was Owen on the Person and Glory of Christ, and there are some who have had to thank him for directing their attention to that wonderful treasury of divine and elevating contemplations. Christ was first in his heart before all.

It may serve to illustrate the character of his mind and of his experience, if we subjoin a few extracts hastily collected from his private letters, his sermons, or his conversation. They are bones that mark the proportions of the mammoth.

"If the course of a mighty river were to be turned in a new direction, and a channel large enough to contain the full body of its waters were dug in the earth, none would see it without exclaiming how vast a river must it be that requires this immense bed! Just so may we say of the love of God, of which Christ was the channel; how wonderful a love to require such a channel!

"It may help to make us humble if we think that we all know more evil of ourselves, in thought and motive and desire, than any of our enemies have charged against us in respect of our actions.

"We are apt to condemn the defects which we notice in our fellow-believers, but we know not how sore a burden these defects may be to themselves, how mourned over, how struggled with, in private.

"I have often thought, in this country, how easily God could turn this earth into a Hell, with scorching days and still more tormenting nights. But oh how contrary his mercy! How much of Heaven hath he given us through the blood of His Son!"—*Free Churchman*, Sept. 15th.

## RESOLUTION OF THE MISSIONARY CONFERENCE.

*Resolved*,—That with deep sorrow, the members of this Conference record upon their minutes the removal, by death, after a short illness, on the 1st of September, of their greatly esteemed and beloved friend and brother the Rev. John Macdonald, of the Free Church of Scotland Mission in this city. In doing this they cannot but embrace the opportunity to offer the expression of their sincere sympathy and condolence to their bereaved and deeply afflicted sister Mrs. Macdonald; to the father of their deceased friend, the Rev. Dr. Macdonald, of Ferintosh; and also to their beloved brethren, the Missionaries of the Free Church of Scotland to this country. At the same time they would present their humble and earnest prayer to Him, who has “the keys of hell and of death,” that he may sanctify this painful event of His sovereign providence to the spiritual awakening of many souls, and the quickening of us His servants, whom he yet suffers to remain. In the performance of this act of fraternal affection and duty, the vivid remembrance of the many distinguished excellences of their late brother’s character cannot but present itself to their mind; excellences, conferred both by nature and by grace, which gained for him more than an ordinary share of esteem from his “brethren and companions in the kingdom and patience of Jesus Christ;” and which also raised him to a foremost rank among the standard-bearers of the Gospel of peace. His mental powers were of a high order, and through careful cultivation, were enriched with abundant stores of varied knowledge. As a Christian man he entertained a supreme regard for the Gospel of Christ, and drinking deep into its spirit, consecrated himself and his all to the service of his Redeemer. How entire that consecration was, and how thoroughly he submitted himself to the will of God, both his public and private life unequivocally testify. Hence it was, and from no lower principle, that when the General Assembly of the Church of Scotland proposed to him to leave his pastoral charge in London and to engage in their Mission in this city, deeming their overture the call of God, he “consulted not with flesh and blood,” but cheerfully surrendered himself to the Lord’s service in this land; and here by unwearied and manifold labours proved how hearty that surrender was. Without underrating the value of secular knowledge, his heart was set more particularly on communicating that which is divine, and in the institution with which he was connected, it was to this department that he specially devoted himself. It was, however, by his pulpit ministrations that he was more generally known. In these he engaged stately for some time to the Free Church congregation, until relieved by his present respected successor. To proclaim, indeed, the unsearchable riches of Christ was his particular delight. Hence he was ever ready, when called, to dispense the word of God as well to the smallest and humblest congregation, as to the larger and more respectable in worldly standing. Of his great acceptauce both as a Minister of the word and as a pastor, the most unequivocal proofs have been given: proofs too well known to require specific mention. His discourses were marked with a rich unction of evangelic truth. The depth and variety of his

thoughts, as well as the whole structure of his sermons showed with what diligent care they were prepared: while the seriousness and pathos of their delivery, made it always evident that not to please, but to profit the souls of his hearers, was the one object of his preaching. His pen also was largely engaged in the service of his Lord. For several years he was a joint-editor of one and the sole editor of another of our Calcutta religious periodicals. In this sphere of labour as in others, his only aim was to do good: hence his writings were eminently practical. Three articles which he wrote may be mentioned as eminently reasonable and serviceable to the cause of public morals; namely, on the Theatre; on Duelling; and on the Attendance of professing Christians at Heathen festivals. For these he did not escape the vituperation of an ungodly world, but he was unmoved thereby. As a member of the Missionary Conference, his removal will be long and deeply felt. He approved thoroughly of its catholic constitution and spirit, and contributed much to the life and efficiency of its meetings. As long as uninterrupted health permitted, he failed not to be present, and seemed always much to enjoy the Christian intercourse which prevailed.

His demeanour was without ostentation or reserve. He was always kind and cheerful in his intercourse with others, and thus secured for himself affection and esteem in every heart: while the extent of his knowledge, the soundness of his judgment, and the appositeness of his remarks, gave him an influence in counsel which perhaps few attain.

Such then, and more than this, was the public character of our departed friend: nor was he less eminent in private. While, therefore, we feel that we have abundant reason to deplore his loss, we would comfort ourselves, his sorrowing widow, and his immediate connections with the thought, that as to him to live was Christ, so to die is eternal gain. As a tree richly laden with blossoms and fruit, he has been transplanted from the garden of his Lord below to the Eden that is above, to flourish there for ever. "Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." Amen.

## Missionary and Religious Intelligence.

### 1.—MISSIONARY AND ECCLESIASTICAL MOVEMENTS.

We are happy to announce the arrival, in Calcutta, of Messrs. Sieck, Börner and Behrens, with Mrs. Sieck and Miss Berthman. They will join the mission of Pastor Gossner of Berlin, now carried on at Ránci, Chhóta Nágpur, by the Rev. C. Schatz and his brethren.

### 2.—DEATH OF MRS. HILL.

Last week we had to record the loss, which the Free Church Mission has sustained, in the sudden death of the Rev. J. Macdonald, one of the most spiritual and devoted missionaries in this city. This week we have to mourn the death of another fellow-labourer, belonging to the London Missionary

Society, MRS. HILL, formerly of Berhampore. Thus has the hand of God been upon His Church, teaching it by the dealings of His Providence, "work while it is called to-day; the night cometh." Mrs. Hill had long been engaged in a course of active, though unobtrusive, usefulness in India, and has left behind her many proofs of her desire to do something for the Lord in this land while she lived. On this account, a few particulars concerning her life and last sickness, may not be unacceptable to her numerous friends.

Mrs. Hill was born March the 9th, 1790, and came to India with her husband in March, 1822. Two years after their arrival, they removed to Berhampore, where Mrs. Hill continued, till her recent removal to Calcutta, with the exception of a visit to England. She was thus a labourer for Christ in Bengal twenty-five years and a half, and was, at the time of her death, the oldest female missionary in the country. During the period of her labours, she was ever diligent in seeking the welfare, not only of the natives, her more peculiar charge, but of the European community likewise. To all alike her faithfulness, her mild and gentle manner, her evident desire to profit the soul, rendered her respected and esteemed. And she lived to see the blessing of the spirit resting in a marked degree upon her quiet yet earnest efforts, and answering her ardent prayers. After her removal to Calcutta in March last, she was very active among the members of the church committed to her husband's pastoral care, and had won their esteem by being "instant in season and out of season" for their spiritual good. May the seed she has sown, cast upon the waters, and now hidden, spring up even after many days!

About six weeks back, she met with a severe fall, which apparently inflicted upon her some internal injury. This gradually wrought upon her frame, brought on fever and other disease, which ended in her death, on the morning of Tuesday last, Sept. the 7th. She died in the full possession of the promises of God. At the commencement of her sickness, she suffered much from anxiety about her children's future prospects, especially those of her daughter, who it is believed, is now on her way from England. Her fears also were sometimes excited, lest she should not be prepared to die; and Satan was permitted for some days to trouble her with doubts. But during the last week of her life, with the exception of a few minutes, her peace was unbroken, and she was enabled to commit her children, her own soul, and all its interests into the hands of her Saviour. She now lies interred in the Scotch Burial ground, where repose already the ashes of many eminent servants of God, who have died in this city. Her funeral was attended by a large assembly of mourning friends, who during her short stay in Calcutta had learned her worth.

A sermon, having special reference to her removal, was preached on Sabbath day the 19th of September, by the Rev. A. F. Lacroix, in which the following sketch of her character was given.

"In general her religion was fraught with deep humility and contrition, tempered with lively faith in the Redeemer, and accompanied by constant breathings and strivings after holiness.

1. It was characterised by *spirituality of mind*. She lived in close communion with God, and exercised a strict watchfulness over her own heart, and occupied herself much with spiritual and eternal concerns. And knowing both the privilege and the duty of doing so, she was always very desirous that others should do the same. Hence, her dislike to frivolity in conversation, and her extreme anxiety, wherever she went, to render the conversation profitable, and to cause it to turn on subjects relating to religion. I have seen her quite distressed when retiring from company, where either the number of the guests, or other circumstances, had prevented the introduction of religious conversation or social prayer; and she more than once told me,

that she considered such comings together, of professing Christians, as extremely inconsistent; and in regard to herself, as occasions of deep regret and self-reproach.

2. A *prayerful spirit* was another character of her religion.

Deeply imbued with a sense of her own unworthiness before God, of her deficiencies, and of her want of spiritual strength; and constantly dissatisfied with herself on account of her slow progress in sanctification, she had recourse to the remedy adopted by a confiding child to an affectionate parent. She poured out her heart and all her wants into the bosom of her heavenly Father. To a throne of grace she repaired on all occasions. She was thoroughly convinced of the truth, that it would be as impossible for the body to live without food, as for the soul to live spiritually without prayer. She was, in consequence, most regular in her approaches to God, not only at the hours usually thought sufficient for that purpose,—morning and evening; but she invariably set apart an hour in the middle of the day, for meditation and supplication to the Almighty for herself and others. Ah! and many were the gracious answers to prayer which she received! not only in her own soul, which daily became more strengthened and fitted for the mansions above; but also in the conversion of many over whom her heart yearned; and among these her aged mother now in glory, and four of her beloved children; her youngest daughter is not insensible to religious impressions,—for whom she felt all the tender solicitude of a mother: and whom she committed to the Lord with peculiar fervency, even at the very last stage of her existence.

3. Another feature which characterized the religion of our departed friend, was *charity* in its widest sense. She deeply felt for the sufferings of her fellow-creatures;—and many are the instances, where, in an unostentatious manner, and out of her limited means, she came to the assistance of the indigent or those who had fallen into trouble. And when it was not in her power to do so herself, she left nothing undone to induce wealthier individuals to interest themselves on behalf of those, whose peculiar circumstances required assistance beyond her means. But her charity did not confine itself to reliefs administered to the body. She was well aware that there are many *other* ways to show our love to our neighbour; and these she did not neglect: such as visiting the sick-chamber, and the house of mourning to comfort and console the suffering and sorrowing inmates,—giving counsel in difficulties, and in fact, by every mode within her reach, acting the part of a sincere and sympathising friend.

It is, however, in regard to the *souls* of her fellow-creatures, that her charity was more particularly displayed. And hence, did she exert herself by every means in her power for the salvation of others. O! how earnestly did she long for the conversion of the souls committed to the pastoral charge of her respected partner.

I must not omit adding, that her love for the souls of others, led her faithfully to perform that most difficult, and alas! most neglected duty of reproving evil wherever she thought it necessary;—not through censoriousness; but for the benefit of the individual. And though in these well meant attempts to do good, she was often misjudged and made the butt of ridicule, she did not on this account shrink from her duty; but continued to be faithful and affectionate in her expostulations, whether verbally or by letter.

4. Perhaps the most striking character of our deceased friend's religion was *activity*. Her religion was *operative*.

She took the most lively interest in all the concerns and labours of the mission with which she was connected, and altogether identified herself with them. At Berhampore the orphan asylum and other schools, and the native Christians, especially the females, occupied nearly all her time; and her

attention was directed not only to their instruction, and their spiritual improvement, but also to their temporal wants, and to every thing which could benefit them. And in this city, though her residence in it was but short, you know, my friends, how she exerted herself for the welfare of the flock entrusted to her beloved partner's care. You know, how even in the hottest weather, she visited your dwellings, talked to you about your best interests, and endeavoured to persuade you to give yourselves up to Jesus, that in him you might find hope and peace. You will no doubt long remember how, on *these occasions*, she knelt down with you, and the fervent prayers she offered up in your presence, and in which she gave vent to her earnest longings for your salvation.

Several female friends, who were almost constantly with her during her illness, have kindly furnished me with many mournfully interesting particulars from which I shall select a few.

On one occasion she said: "Many times have I been brought low and again raised up, but now I feel so different from what I did before!—but the Lord does all things well! I had hoped that I should have been spared to see my Mary, (her youngest daughter expected to sail for this country.) O my child, if I knew that your heart was given to God, I could depart in peace; but you are coming to a country of temptation. Who will counsel and guide my Mary? for she is just at a tender age. My sons may not miss me; but my Mary! my Mary!"

On another occasion, she remarked: "Oh! this dreadful feeling of faintness;—but it will not be for ever; I am daily getting weaker." I answered:—"I hope the Lord has yet much work for you to do:—we do not feel as if we could spare you yet. We want your prayers and counsels to animate us to greater zeal." She replied, "Me to animate you, indeed! I have been an unprofitable servant. I have done nothing for my Saviour's cause. I have lived too much to myself. Oh! that I had loved souls more."

On another occasion, she said: "My mind seems wandering: I cannot fix my thoughts. I want Christ always present to my mind; but this suffering body seems to engross my thoughts." Then suddenly, as if recollecting herself, she exclaimed: "Lord Jesus! give me a spirit of resignation and submission. Keep me from repining.—What are my sufferings in comparison with thine? Mine are the deserts of my sin; but thou wast pure and holy, and sufferedst for fallen guilty sinners.—If ever I am saved, it will be through the sovereign grace of God.—He *first* loved me!"

It seems that shortly before her death, the powers of darkness attempted to distress her and to assault her faith on this occasion. With wildness in her looks, she said: "Go away, go away! I do not want to see you!—I want to see the Lord Jesus!"—Her husband then knelt down near her bed and prayed, upon which she said: They are gone,—gone!—What were they? enquired her husband.—A friend caught her reply: "Satan, sin!"

As the hour of her departure drew near, the pains caused by her spasms were very severe, and she cried out; "patience, patience." Her husband then again prayed with her; and though the pain still seemed excruciating, she said; "It is the Lord, it is the Lord;"—but could not finish with: "let him do what seemeth him good."

As the pain gradually subsided, she said "Lord Jesus, intercede for me."—Her husband then said: My love, Jesus is praying for you, and his prayer is now being answered—"Father, I will that they whom thou hast given me be with me, that they may behold my glory." You will soon see that glory, and then you will have no sins, no fears, no doubts.—"DOUBTS!! doubts, she repeated. I HAVE no doubts." These were her last words to her surviving friends. Calling upon the Saviour, she sunk into the arms of death. "*Precious in the sight of the Lord is the death of his saints.*"—C. C. A. Sept. 11 & 25.

## 3.—BAPTISM AT THE FREE CHURCH.

After Dr. Duff's impressive funeral sermon on the Rev. J. Macdonald, on Sunday evening, he baptised three native converts, youths who had been educated at the branch of the Free Church Institution at Baranagur; and also a native servant in the employment of Mr. J. Allan. The names of the former are Praukisto Gungooley, Judurnath Banarjee and Káldas Chuckrabatti. The latter had attended the ministration of a native catechist to Dr. Nicholson's servants, and there had been led, after many trials from his countrymen, publicly to profess his faith in Christ. Dr. Duff spoke of this man's knowledge and character as remarkable, and dwelt on his conversion as an encouragement to Christian masters to provide for the spiritual instruction of their households.—*Hurkaru.*

## 4.—BAPTISMS AT THE SCOTCH KIRK.

The baptism of three native converts took place at the Scotch Kirk, on Wednesday September the 1st. The ordinance was administered by the Rev. Dr. Charles. Of the three one was the youth Radhakant Datta, whose case was so recently the subject of litigation in the Supreme Court. The age of Radhakant Datta was said to be seventeen. In 1840 he entered as a pupil of the General Assembly's Institution while it was under its former management. Some time after his admission, his cousin Madhab, who was also a pupil, openly confessed his conversion to Christianity, and Radhakant's father in consequence took alarm and removed him from the school. He was placed in a seminary under Hindu management and continued there till the re-opening of the General Assembly's Institution in the beginning of last year, when he was permitted to rejoin. During the year his impressions on the subject of religion appear to have assumed a decided character, and he openly conversed with his school-fellows about it, and expressed his convictions in favor of Christianity. One of the boys reported this to Radhakant's father, who in March last, withdrew him from the institution. But in July he was again allowed to return to it, and subsequently followed the incidents connected with his conversion already known.

The other two candidates were two young women belonging to the Orphanage in connection with the Scottish Ladies' Association for the promotion of native Female Education in India. Nothing is known of their birth or parentage, but they are supposed to have come of Hindu families, and about nine years ago were admitted into the Orphanage. Ever since they have continued in it, and been trained up as children are generally trained in Christian families.

We may add, that a new Orphanage was recently opened in the Circular Road, which has been purchased and repaired at an expense of 23,000 Rs. It contains twenty girls.

## 5.—ANTI-MISSIONARY MEETING OF HINDUS.

This new symptom of the alarm and rage of the Enemy has not escaped our attention, but want of room compels us to postpone to next month the notices concerning it which we have collected.

# APPEAL

FOR

## FUNDS FOR THE PUBLICATION OF "REVISED" EDITIONS OF ALL THE BEST EXISTING HINDEE AND OORDOO RELIGIOUS TRACTS.

*Benares Religious Tract Society in Correspondence with the Calcutta Religious Tract Society and connection with the Parent Society in England.*

The Committee of the Benares Religious Tract Society are happy to announce, that the Rev. W. Smith, of the Church Mission, at Benares, whose qualifications very peculiarly fit him for the work, having carefully (with the consent, where it could be obtained, of the Societies and individuals by whom they were originally put forth), gone through the greater part of all the Hindee and Oordoo Tracts, existing on this side of India, with a view to select such as it might appear suitable, to republish *in a thoroughly revised form*, hopes to have all the selected Oordoo Tracts ready by the 1st October and the Hindee by the 1st December. The Committee had on hand a large supply of Printing paper, presented to them by the liberality of the Parent Society in England, which has been entirely expended in the first few Tracts already put to press. They, therefore, need urgently *funds* to enable them to carry out their important design of publishing large editions of Tracts, which have undergone the test of careful examination and the benefit of thorough and competent revision. They entreat, accordingly, the liberal aid of all who feel the importance of so desirable and philanthropic an object as the circulation of Tracts made fit in all respects to arouse, interest and satisfy the native heathen mind, as well as to build up those converted to the faith of Christ, an object which it may be asserted could not before have been so satisfactorily accomplished as it can now by this

revised Edition. The distribution of suitable tracts has everywhere been largely blessed of God, to the diffusion of His saving truth; and the Committee earnestly desire the power to enable them, with increased means and on an extended scale, to carry out the same instrumentality for the millions of benighted heathen, by whom they are surrounded.

Contributions will be gladly received by the Secretary and any of the Committee, and will be acknowledged in the *Calcutta Christian Intelligencer and Observer*.

#### COMMITTEE.

Rev. W. Smith,	J. T. Rivaz, Esq.	Rev. E. Droese,
Rev. C. B. Leupolt,	D. F. Macleod, Esq.	Rev. D. Hechler,
Rev. J. Kennedy,	Rev. P. L. Sandberg,	Mr. Mackay.

P. S.—The Committee (after the example of the Calcutta Christian Tract Society) propose, when all the selected Tracts are published, to assist those who may be desirous of doing spiritual good to their servants and others around them, by having an assortment of suitable Tracts, in both languages put into packets and small volumes, each containing 20 or 25 tracts.

\* \* \* It is calculated that at least *Five Thousand* Rupees will be required to carry out the entire design.

*Benares, Sept. 1st, 1847.*

C. G. FAGAN, *Secretary.*

#### CONTRIBUTIONS.

J. T. Rivaz, Esq. ....	50	0	0	Rev. J. A. Shurman, ....	12	0	0
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### PORTRAIT OF THE LATE REV. J. MACDONALD.

Mr. C. Grant proposes to publish, by subscription, through the Agency of the undersigned, in the first style of London Lithography, a Portrait of the late Rev. J. Macdonald.

The original drawing, with a specimen of the style in which it will be executed, may be seen at Messrs. W. Thacker and Co.'s, St. Andrew's Library.

The drawing will be forwarded overland to London, immediately on the realization of 50 Subscribers, at 6 Rupees each.

The object of this proposal is two-fold—1st, to furnish the friends of the late Mr. Macdonald with copies of a Portrait, which has been pronounced a very faithful likeness, and, secondly, to devote the entire profits of its sale, to whatever fund or object, the friends of the late excellent minister may contemplate connected with his memory.

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J. H. PARKER.

August 26.

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